NOTICE.

After having completed the *Adi* and *Sabhá* Parvas, in the present Part I enter upon the *Vana*, the largest of the eighteen Parvas with the single exception of the Sânti. My condition now, as I have already said, resembles that of a person who after having crossed rivers finds himself on the waters of the shoreless main. The *Vana* appals my spirit by reason of its vastness, and fills me with great apprehensions. I ask myself, "How shall I come out of this trackless forest? Who will lead me through the frightful wilderness abounding with all forms of fierceness, from serpents and tigers and lions to *Rákshasas* of grim visage?"

Regaining my composure, however, I see that I need not be so very much terrified. The same beneficent Hari that conducted the afflicted Pändavas from the palpable gloom of the forest into the blessed light of day, and who has hitherto watched over me in all my difficulties—difficulties that would otherwise have paralysed my energies—will certainly not forsake me now. Next to the slayer of Madhu, on earth there is Her Gracious Majesty the Queen-Empress of India, the incarnate Divinity on earth, as my scriptures teach me,—whose protection I may crave and who, interested in all projects of real usefulness to her people, will never bear to see a helpless and dutiful subject of hers perish amid the dangers indicated, even though these are of his own seeking. Next to the Queen-Empress is her representative in this realm, the august dignitary whose glorious privilege it is to exert his beneficent influence in administering the affairs of millions of his Imperial Mistress's subjects, and upon whose help I may be permitted to build my hope. Next to the Viceroy of India are the Provincial Governors upon whom I may rely for succour, persuaded that their kind hearts will not fail to induce them to come to my rescue in the midst of my difficulties. Next to these are the high officials of Government—those satellites that cluster round the central luminary, to whose generous sympathy and disinterested zeal I may look up for aid. Those personages, ever eager to foster all that is noble and humanising, will never, I am persuaded, behold me perish in the solitary woods. Next to these, are the illustrious princes and chiefs of the land, who would do honor to any country in the world for their generous patronage of letters, and who, I am convinced, will offer me their gracious assistance. Next to these are the Zemindars and marchant-princes of India, and vast body of my countrymen, and, I am proud to say, my countrywomen, who also, I have every faith, will never remain idle while I should be toiling in the pathless woods and crying for help.

The Bhārata Institution has been known to scholars and readers of almost all countries. It is not India alone, therefore, that I look for help. I would appeal to every country in the world. "Literature," I have already said, "is a cosmopolitan concern. Vyāsa and Vālmiki lived as much for the Hindus as for any other race of men." Nor have I been as yet disappointed in my expectations, in so far as sympathy with my labors is concerned. As yet, of all countries, however, America—enlightened and liberal and generous America,—with a heart brimful of sympathy for everything that is humanising, has accorded me much encouragement. I am pursuaded that if appealed to, America will stretch forth her hand to me in my perils. And judging from the past, Europe also, I am confident, will come to my assistance, and serve to make the undertaking in which I am engaged a *fait accompli.*

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PROTAP CHANDRA ROY
Secy. to the Dātavya Bhārata Kāryalaya.

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FINIS.

THE MAHABHARATA

VANA PARVA.

SECTION I.

(*Aranyaka Parva.*)

Having bowed down to Nārāyana, and Nara the foremost of male beings, and the goddess Saraswati also, must the word Jaya be uttered.

Janamejaya said,—"O thou foremost of regenerate ones, deceitfully defeated at dice by the sons of Dhritarāshtra and their counsellors, incensed by those wicked ones that thus brought about a fierce animosity, and addressed in language that was so cruel, what did the Kuru princes my ancestors—the sons of Prithā—(then) do? How also did the sons of Prithā, equal unto Cakra in prowess, deprived of affluence and suddenly overwhelmed with misery, pass their days in the forest? Who followed the steps of those princes plunged in excess of affliction? And how did those high-souled ones bear themselves and derive their sustenance, and were did they put up? And, O illustrious ascetic and foremost of Brāhmanās, how did those twelve years (of exile) of those warriors who were slayers of foes, pass away in the forest? And undeserving of pain, how did that princess, the best of her sex, devoted to her husbands, eminently virtuous, and always speaking the truth, endure that painful exile in the forest? O thou of ascetic wealth, tell me all this in detail, for, O Brāhmana, I desire to hear thee narrate the history of those heroes possessed of abundant prowess and lustre. Truly, my curiosity is great"

Vaiçampāyana said,—"Thus defeated at dice and incensed by the wicked sons of Dhritarāshtra and their counsellors, the sons of Prithā set out from the city called after the elephant. And issuing through "*Vardhamana*" gate of the city the

Pāndavas, bearing their weapons and accompanied by Krishnā, set out in a northerly direction. Indrasena and others, with servants numbering altogether fourteen, with their wives, followed them on swift cars. And the citizens learning of their departure became overwhelmed with sorrow, and began to censure Bhishma and Vidura and Drona and Gautama. And having met together they thus addressed one another fearlessly :—

" 'Alas! Our families, we ourselves, and our homes are all gone, when the wicked Duryodhana, backed by the son of Suvala, by Karna, and Dusçāsana, aspireth to this kingdom. And, Oh, our families, our (ancestral) usages, our virtue and prosperity, are all doomed where this sinful wretch supported by wretches as sinful aspireth to the kingdom! And, Oh, how can happiness be there where these are not! Duryodhana beareth malice towards all superiors, hath taken leave of good conduct, and quarreleth with those that are near to him in blood. Covetous and vain and mean, he is cruel by nature. The whole earth is doomed when Duryodhana becometh its ruler. Thither, therefore, let us proceed whither the merciful and high-minded sons of Pāndu, with passions under control and victorious over foes, and possessed of modesty and renown, and devoted to pious practices, repair!' "

Vaiçampāyana said,—"And saying this, the citizens went after the Pāndavas, and having met them, they all, with joined hands, thus addressed the sons of Kunti and Mādri :—

" 'Blest be ye! Where will ye go, leaving us in grief? We will follow you withersoever ye will go! Surely have we been distressed upon learning that ye have been deceitfully vanquished by relentless enemies! It behoveth you not to forsake us that are your loving subjects and devoted friends always seeking your welfare and employed in doing what is agreeable to you! We desire not to be overwhelmed in certain destruction living in the dominions of the Kuru king. Ye bulls among men, listen as we indicate the merits and demerits springing respectively from association with what is good and bad! As cloth, water, the ground, and sesame seeds are perfumed by association with flowers, even so are qualities ever the product of association. Verily, association with fools produceth an illusion that entangleth the mind, as daily communion with the good and the wise leadeth to the practice of virtue. Therefore, they that desire emancipation should associate with those that are wise and old and honest and pure in conduct and possessed of ascetic merit. They should be waited upon whose triple possessions, *viz.*, knowledge (of the *Vedas*,) origin and acts, are all pure, and association with them is even superior to (the study of the) scriptures. Devoid of religious acts as we are, we shall yet reap religious merit by association with the righteous, as we should come by sin by waiting upon the sinful. The very sight and touch of the dishonest, and converse and association with them, cause diminution of virtue, and men (that are doomed to these) never attain purity of soul. Association with the base impaireth the understanding, as, indeed, with the indifferent maketh it indifferent, while communion with the good ever exalteth it. All those attributes which are spoken of in the world as the sources of religious merit, of worldly prosperity and sensual pleasures, which are regarded by the people, extolled in the *Vedas*, and approved by the well-behaved, exist in you, separately and jointly! Therefore, desirous of our own welfare, we wish to live amongst you who possess those attributes!'

"Yudhishthira said,—'Blessed are we since the people with the Brāhmanas at their head, moved by affection and compassion, credit us with merits we have not. I, however, with my brothers, would ask all of you to do onething. Ye should not, through affection and pity for us, act otherwise! Our grand-father Bhishma, the king, (Dhritarāshtra,) Vidura, my mother, and most of my well-wishers, are all in the city of Hastināpura. Therefore, if minded to seek our welfare, as they are overwhelmed with sorrow and afflictions, cherish ye them with care, uniting together. Grieved at our departure, ye have come far! Go ye back, and let your hearts be directed with tenderness towards the relatives I entrust to you as pledges! This, of all others, is the one act upon which my heart is set, and my doing this ye would give me great satisfaction and pay me your best regards!'"

Vaiçampāyana continued,—"Thus exhorted by Yudhishthira the just, the people in a body set up a loud wail exclaiming, '*Alas, O king!*' And afflicted and overwhelmed with sorrow on remembering the virtues of Prithā's son, they unwillingly retraced their steps, asking leave of the Pāndavas.

"The citizens having ceased to follow, the Pāndavas ascended their cars, and setting out reached (the site of) the mighty banian called *Pramāna* on the banks of the Ganges. And reaching the site of the banian about the close of day, the heroic sons of Pāndu purified themselves by touching the (sacred) water, and passed the night there. And afflicted with woe they spent that night taking water alone as their sole sustenance. Certain Brāhmanas belonging to both classes, *viz.*, those that maintained the sacrificial fire and those that maintained it not, who had, with their disciples and relatives, out of affection followed the Pāndavas thither (also passed the night with them). And surrounded by those utterers of *Brahma*, the king shone resplendant in their midst. And in that evening hour, at once beautiful and terrible, those Brāhmanas, having lighted their (sacred)fires, began to chaunt the *Vedas* and hold mutual converse. And those foremost of Brāhmanas, with swan-sweet voices spent the night, comforting that best of Kurus—the king."

And thus ends the first Section in the Aranyaka of the Vana Parva.

SECTION II.

(*Aranyaka Parva continued.*

Vaiçampāyana said,—"When that night passed away and day broke in, those Brāhmanas who supported themselves by mendicancy, stood before the Pāndavas of exalted deeds, who were about to enter the forest. Then king Yudhishthira, the son of Kunti, addressed them, saying,—'Robbed of our prosperity and kingdom, robbed of everything, we are about to enter the deep woods in sorrow: depending for our food, on fruits and roots, and the produce of the chase. The forest too is full of dangers, and abounds with reptiles and beasts of prey. It appeareth to me that ye will certainly have to suffer much privation and misery there. The sufferings of the Brāhmanas might overwhelmed the very gods. That they would overwhelm me is too certain. Therefore, O Brāhmanas, go ye back withersoever ye list!'

"The Brāhmanas replied,—'O king, our path is even that on which ye are for setting out! It behoveth thee not, therefore, to forsake us who are thy devoted admirers practising the true religion! The very gods have compassion upon their worshippers,—especially upon Brāhmanas of regulated lives!'

"Yudhishthira said,—'Ye regenerate ones, I too am devoted to the Brāhmanas! But this destitution that hath overtaken me overwhelmed me with confusion! These my brothers that are to procure fruits and roots and the deer (of the forest) are stupefied with grief arising from their afflictions and on account of the distress of Draupadi and the loss of our kingdom! Alas! as they are distressed, I cannot employ them in painful tasks!'

"The Brāhmanas said,—'Let no anxiety, O king, in respect of our maintenance, find a place in thy heart! Ourselves providing our food, we shall follow thee and by meditation and saying our prayers we shall compass thy welfare, while by pleasant converse we shall entertain thee and be cheered ourselves.'

"Yudhishthira said,—'Without doubt, it must be as ye say, for I am ever pleased with the company of the regenerate ones! But my fallen condition maketh me behold in myself an object of reproach! How shall I behold you all, that do not deserve to bear trouble, out of love for me painfully subsist upon food procured by your own toil? Oh, fie upon the wicked sons of Dhritarāshtra!'"

Vaiçampāyana continued,—"Saying this, the weeping king sat himself down upon the ground. Then a learned Brāhmana, Saunaka by name, versed in the philosophy of the soul and skilled in the *Cānkhya* sytem of *yoga*, addressed the king, saying,—'Causes of grief by thousands, and causes of fear by hundreds, day after day, overwhelm the ignorant but not the wise. Surely, sensible men like thee never suffer themselves to be deluded by acts that are opposed to true knowledge, fraught with every kind of evil, and destructive of salvation. O king, in thee dwelleth that understanding furnished with the eight attributes, which is said to be capable of providing against all evils and which resulteth from a study of the *Cruti* (*Vedas*) and scriptures! And men like unto thee are never stupefied, on the accession of poverty or an afflictions overtaking their friends, through bodily or mental uneasiness! Listen! I shall tell thee the *slokas* which were chanted of old by the illustrious Janaka touching the subject of controlling the soul! This world is afflicted with both bodily and mental suffering. Listen now to the means of allaying it as I indicate them both briefly and in detail. Disease, contact with painful things, toil and want of objects desired,—these are the four causes that induce bodily suffering. As regards disease, it may be allayed by the application of medicine, while mental ailments are cured by seeking to forget them in *Yoga* meditation. For this reason, sensible physicians first seek to allay the mental sufferings of their patients by agreeable converse and the offer of desirable objects. And as a hot iron bar thrust into a jar maketh the water therein hot, even so doth mental grief bring on bodily agony. And as water quencheth fire, so doth true knowledge allay mental disquietude. And the mind attaining ease, the body findeth ease also. It seemeth that affection is the root of all mental sorrow. It is affection that maketh every creature miserable and bringeth on every kind of woe. Verily, affection is the root of all misery and of all fear, of joy and grief of every kind of pain. From affection spring all purposes, and it is from affection that spring the love of worldly goods! Both of these (latter) are sources of evil, though the first (our purposes) is worse than the second. And as (a small portion of) fire thrust into the hollow of a tree consumeth the tree itself to its roots, even so affection, ever so little, destroyeth both virtue and profit. He cannot be regarded to have renounced the world who hath merely withdrawn from worldly possessions. He, however, who though in actual contact with the world regardeth its faults, may be said to have truly renounced the world. Freed from every evil passion, his soul dependent on nothing, such a one hath truly renounced the world! Therefore, should no one seek to place his affections on either friends or the wealth he hath earned. And so should affection for one's own person be extinguished by knowledge. Like the lotus-leaf that is never drenched by water, the souls of men capable of distinguishing between the ephemeral and the ever-lasting, of men devoted to the pursuit of the eternal, conversant with the scriptures and purified by knowledge, can never be moved by affection. The man that is influenced by affection is tortured by desire; and from the desire that springeth up in his heart his thirst for worldy possessions increaseth. Verily, this thirst is sinful and is regarded as the source of all anxieties. It is this terrible thirst, fraught with sin that leaneth unto unrighteous acts. Those find happiness that can renounce this thirst, which can never be renounced by the wicked, which decayeth not with the decay of the body, and which is truly a fatal disease! It hath neither beginning nor end. Dwelling within the heart, it destroyeth creatures, like a fire of incorporeal origin. And as a fagot of wood is consumed by the fire that is fed by itself, even so doth a person of impure soul find destruction from the covetousness born of his heart. And as creatures endued with life have ever a dread of death, so men of wealth are in constant apprehension of the king and the thief, of water and fire, and even of their relatives. And as a morsel of meat if in air may be devoured by birds, if on ground by beasts of prey, and if in water by the fishes, even so is the man of wealth exposed to dangers wherever he may be. To many the wealth they own is their bane, and he that beholding happiness in wealth becometh wedded to it, knoweth not true happiness. And hence accession of wealth is viewed as that which increaseth covetousness and folly. Indeed, wealth alone is the root of niggardliness and boastfulness, pride and fear and anxiety! There are the miseries of men that the wise see in riches! Men undergo infinite miseries in the acquisition and retention of wealth. Its expenditure also is fraught with grief. Nay, sometimes, life itself is lost for the sake of wealth! The abandonment of wealth produces misery, and even they that are cherished by one's wealth become enemies or the sake of that wealth! When therefore, the possession of wealth is fraught with such misery, one should not mind its loss. It is the ignorant alone who are discontented. The wise, however, are always content. The thirst of wealth can never be assuaged. Contentment is the highest happiness. therefore, it is, that the wise regard contentment as the highest object of pursuit. The wise, knowing the instability of youth and beauty, of the life and treasure-hoards, of prosperity and the company of the loved ones, never covet them. Therefore, should one refrain from the acquisition of wealth, bearing the pain incident to it. None that is rich is free from trouble, and it is for this that the virtuous applaud them that are free from the desire of wealth. And as regards those that pursue wealth for purposes of virtue, it is better for them that do so, to altogether refrain from such pursuit, for, surely, it is better not to touch mire at all than to wash it off after having been besmeared with it. And, O Yudhishthira, it behoveth thee not to covet anything! And if thou wouldst have virtue, emancipate thyself from desire of worldly possessions!'

"Yudhishthira said,—'O Brāhmana, this my desire of wealth is not for enjoying it when obtained. It is only for the support of the Brāhmanas that I desire it and not because I am actuated by avarice! For what purpose, O Brāhmana, doth one like us lead a domestic life, if he cannot cherish and support those that follow him? All creatures may be seen to divide the food (they procure) amongst those that depend on them.* So should a person leading a domestic life give a share of his food to *Yatis* and *Brahmacharins* that have renounced cooking for themselves Grass (for seat), space (for rest), water (to wash and assuage thirst), and, fourthly, sweet words—of these the houses of the good can never be in want. To the weary a bed,—to one fatigued with standing, a seat,—to the thirsty, water,—and to the hungry, food should ever be given. To a guest are due pleasant looks and a cheerful heart and sweet words. The host, rising up, should advance towards the guest, offer him a seat, and duly worship him. Even this is eternal morality. They that perform not the *Agni-hotra** nor wait upon bulls, nor cherish their kinsmen and guests and friends and sons and wives and servants, are consumed with sin for such neglect. None should cook his food for himself alone, and none should slay an animal without devoting it to the gods, the *pitris*, and guests. Nor should one eat of that food which hath not been duly dedicated to the gods and the *pitris*. By scattering food on the earth, morning and evening, for (the behoof of) dogs and *Chandālas* and birds, should a person perform the *Vaiçwadeva* sacrifice.† He that eateth the *Vighasa*, is regarded as eating ambrosia. What remaineth in a sacrifice after dedication to the gods and the *pitris* is regarded as ambrosia; and what remaineth after feeding the guest is called *Vighasa* and is equivalent to ambrosia itself. Feeding a guest is equivalent to a sacrifice, and the pleasant looks the host casteth upon the guest, the attention he devoteth to him, the sweet words in which he addresseth him, the respect he payeth by following him and the food and drink with which he treateth him, are the five *Dakshinas*‡ in that sacrifice. He who giveth without stint food to a fatigued way-farer never seen before, obtaineth merit that is great. And he who, leading a domestic life, followeth such practices, acquireth religious merit that is said to be very great. O Brāhmana, what is thy opinion on this?

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* This seems to be the obvious meaning. There is a different reading however. For *Dricyate*—seen, some texts have *Casyate*—applauded. Nilkantha imagines that the meaning is "As distribution (of food) amongst the various classes of beings like the gods, the *Pitris*, &.c. is applauded, &, c., &. c.'—T.

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* A form of sacrifice which consists in pouring oblations of clarified butter with prayers into a blazing fire. It is obligatory on Brâhmanas and Kshatriyas, except those that accept certain vows of great austerity.—T.

† The *Vaiçwadeva* sacrifice is the offer of food to all creatures of the earth (by scattering a portion).—T.

‡ A gift. It may be of various kinds. The fees paid to Brâhmanas assisting at sacrifices and religious rites, such as offering oblations to the dead, are *Dakshinas*, as also gifts to Brâhmanas on other occasions particularly when they are fed, it being to this day the custom never to feed a Brâhmana without paying him a pecuniary fee. There can be no sacrifice, no religious rite, without *Dakshina*.—T.

"Saunaka said,—'Alas, this world is full of constradictions! That which shameth the good gratifieth the wicked! Alas, moved by ignorance and passion, and slaves of their own senses, even fools perform many acts of (apparent merit) to gratify (in after-life) their appetites! With eyes open are these men led astray by their seducing senses, even as a charioteer, who hath lost his senses, by restive and wicked steeds! When any of the six senses findeth its particular object, the desire springeth up in the heart to enjoy that particular object. And thus when one's heart proceedeth to enjoy the objects of any particular sense, a wish is entertained, which, in its turn, giveth birth to a resolve. And, finally, like unto an insect falling into a flame from love of light, the man falleth into the fire of temptation, pierced by the shafts of the object of enjoyment discharged by the desire constituting the seed of the resolve! And thenceforth blinded by sensual pleasure which he seeketh without stint, and steeped in dark ignorance and folly which he mistaketh for a state of happiness, he knoweth not himself! And like unto a wheel that is incessantly rolling, every creature, from ignorane and deed and desire, falleth into various states in this world, wondering from one birth to another, and rangeth the entire circle of existences from a *Brahmā* to the point of a blade of grass, now in water, now on land, and now again in the air!

"This then is the career of those that are without knowledge. Listen now to the course of the wise, they that are intent on profitable virtue, and are desirous of emancipation! The *Vedas* enjoin, act but *renounce* (interest in) *action*. Therefore, shouldst thou act, renouncing *Abhimāna** Performance of sacrifices, study (of the *Vedas*), gifts, penance, truth (in both speech and act), forgiveness, subduing the senses, and renunciation of desire,—these have been declared to be the eight (cardinal) duties constituting the true path. Of these, the four first pave the way to the world of the *pitris*. And these should be practised without *Abhimāna.* The four last are always observed by the pious, to attain the heaven of the gods. And the pure in spirit should ever follow these eight paths. Those who wish to subdue the world for purposes of salvation, should ever act, fully renouncing motives, effectually subduing their senses, rigidly observing particular vows, devotedly serving their preceptors, austerely regulating their fare, diligently studying the *Vedas*, renouncing action as a mean, and restraining their hearts. By renouncing desire and aversion, the gods have attained prosperity. It is by virtue of their wealth of *yoga** that the *Rudras*, and the *Sādhyas*, and the *Adityas*, and the *Vasus*, and the twins *Aświns*, rule the creatures. Therefore, O son of Kunti, like unto them do thou, O Bhārata entirely refraining from action with motive, strive to attain, success in *yoga* and by ascetic austerities! Thou hast already achieved such success so far as thy debts to thy ancestors, both male and female, concerned, and that success also which is derived from action (sacrifices)! Do thou, for serving the regenerate ones endeavour to attain success in penances. Those that are crowned with ascetic success can, by virtue of that success, do what ever they list; do thou, therefore, practising asceticism realise all thy wishes!' "

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* Reference to *Self*. literally, *i. e.*, without the motive of bettering one's ownself, or without any motive at all. (This contains the germ of the doctrine preached more elaborately in the *Bhagavat gita*).—T.

Thus ends the second Section in the Aranyaka of the Vana Parva.

SECTION III.

(*Aranyaka Parva continued.*)

Vaiçampāyana said,—"Yudhishthira the son of Kunti, thus addressed by Saunaka, approached his priest and in the midst of his brothers said,—'The Brāhmanas versed in the *Vedas* are following me who am departing for the forest! Afflicted with many calamities I am unable to support them! I cannot abandon them, nor have I the power to offer them sustenance! Tell me, O holy one, what should be done by me in such a pass!' "

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* This *Yoga* consists, in their case, of a combination of attributes by negation of the contrary ones, *i. e.*, by renunciation of motives in all they do.—T.

Vaiçampāyana said,—"After reflecting for a moment seeking to find out the (proper) course by his *yoga* powers, Dhaumya, that foremost of all virtuous men, addressed Yudhishthira, in these words:—'In days of old, all living beings that had been created were sorely afflicted with hunger. And like a father (unto all of them), *Savita* (the sun) took compassion upon them. And going first into the northern declension, the sun drew up water by his rays, and coming back to the southern declension, stayed over the earth, with his heat centered in himself. And while the Sun so stayed over the earth, the lord of the vegetable world (the moon), converting the effects of the solar heat (vapours) into clouds and pouring them down in the shape of water, caused plants to spring up. Thus it is the Sun himself who, drenched by the lunar influence, is transformed, upon the sprouting of seeds, into holy vegetables furnished with the six tastes. And it is these which constitute the food of all creatures upon the earth. Thus the food that supporteth the lives of creatures is instinct with solar energy, and the Sun is, therefore, the father of all creatures! Do thou, hence, O Yudhishthira, take refuge even in him! All illustrious monarchs of pure descent and deeds are known to have delivered their people by practising high asceticism. The great Kārttaviryya, and Vainya and Nahusha, had all, by virtue of ascetic meditation preceded by vows, delivered their people from heavy afflictions! Therefore, O Virtuous one, as thou art purified by the acts, do thou likewise, entering upon a life of austerities, O Bhārata, virtuously support the regenerate ones!'"

Janamejaya said,—"How did that bull among the Kurus, king Yudhishthira, for the sake of the Brāhmanas adore the Sun of wonderful appearance?"

Vaiçampāyana said,—"Listen attentively, O king, purifying thyself and withdrawing thy mind from every other thing! And, O king of kings, appoint thou a time. I will tell thee everything in detail! And, O illustrious one, listen to the one hundred and eight names (of the Sun) as they were disclosed of old by Dhaumya to the high-souled son of Prithā! Dhaumya said,—'Surya, Aryaman, Bhaga, Twastri, Pushā, Arka, Şavitri, Ravi, Gabhastimat, Aja, Kāla, Mrityu, Dhātri, Prabhākara, Prithibi, Apa, Teja, Kha, Vāyu, the sole stay, Soma, Vrihaspati, Cukra, Budha, Angāraka, Indra, Vivaswat, Diptānshu, Cuchi, Cauri, Canaichara, Brahmā, Vishnu, Rudra, Skanda, Vaiçravana, Yama, Vaidyutāgni, Jātharāgni, Aindhna, Tejasam-pati, Dharmadhwaja, Veda-karttri, Vedānga, Vedavāhana, Krita, Tretā, Dwāpara, Kali, full of every impurity, Kalā, Kāsthā, Muhurtta, Kshapā, Yāma and Kshana; Samvatsara-kara, Açwattha, Kālachakra, Bibhāvasu, Purusha, Cāçwata, Yogin, Vyāktāvyakta, Sanātana, Kalādhyaksha, Prajādhyaksha, Viçwakarman, Tamonuda, Varuna, Sāgara, Ansu, Jimuta, Jivana, Arihan, Bhutāsraya, Bhutapati, Srastri, Samvartaka, Vanhi, Sarvādi, Alolupa, Ananta, Kapila, Bhānu, Kāmada, Sarvatomukha, Jaya, Viçāla, Varada, Manas, Suparna, Bhutādi, Sighraga, Prāndhārana, Dhanwantari, Dhumaketu, Adideva, Aditisuta, Dwādasātman, Aravindāksha, Pitri, Mātri, Pitāmaha, Swarga-dwāra, Prajādwāra, Mokshadwāra, Tripistapa, Dehakartri, Prasāntātman, Viswātman, Viswatomukha, Charācharātman, Sukhsmātman, the merciful Maitreya. These are the hundred and eight names of Surya of immeasurable energy, as told by the self-create (Brahmā). For the acquisition of prosperity. I bow down to thee, O Bhāskara, blazing like unto gold or fire, who is worshipped of the gods and the *Pitris* and the Yakhas, and who is adored by Asuras, Niçacharas, and Siddhas. He that with fixed attention reciteth this hymn at sun-rise, obtaineth wife and offspring and riches and the memory of his former existence, and by reciting this hymn a person attaineth patience and memory. Let a man concentrating his mind, recite this hymn. By doing so, he shall be proof against grief and forest-fire and ocean and every object of desire shall be his.' "

Vaiçampāyana continued.—"Having heard from Dhaumya these words suitable to the occasion, Yudhishthira the just, with heart concentrated within itself and purifying it duly, became engaged in austere ascetic meditation, moved by the desire of supporting the Brāhmanas. And worshipping the maker of day with offsprings of flowers and other articles, the king performed his ablutions. And standing in the stream, he turned his face towards the god of day. And touching the water of the Ganges, the virtuous Yudhishthira with senses under complete control and depending upon air alone for his sustenance, stood there with rapt soul engaged in *prānāyāma.** And having purified himself and restrained his speech, he began to sing the hymn of praise (to the Sun).

"Yudhishthira said,—'Thou art, O Sun, the eye of the universe! Thou art the soul of all corporeal existences! Thou art the origin of all things; Thou art the embodiment of the acts of all religious men! Thou art the refuge of those versed in the *Sānkhya* philosophy (the mysteries of the soul), and thou art the support of the *Yogins*! Thou art a door unfastened with bolts! Thou art the refuge of those wishing for emancipation! Thou sustainest and discoverest the world, and sanctifiest and supportest it from pure compassion! Brāhmanas versed in the *Vedas*, appearing before thee, adore thee in due time, reciting the hymns from the respective branches (of the *Vedas*) they refer! Thou art the adored of the *Rishis*! The *Siddhas*, and the *Chāranas*, and the *Gandharvas*, and the *Yakshas*, and the *Guhykas*, and the *Nāgas*, desirous of obtaining boons follow thy car coursing through the skies! The thirty-three gods† with Upendra (Vishnu) and Mahendra, and the order of *Vaimānikas*‡ have attained success by worshipping thee! By offering thee garlands of the celestial *Mandāras*,§ the best of the *Vidyādharas* have obtained all their desires! The *Guhyas* and the seven orders of the *Pitris*—both divine and human—have attained superiority by adoring thee alone! The *Vasus*, the *Marutas*, and the *Rudras*, the *Sāddhyas* the *Marichipas*, the *Vālikhilyas*, and the *Siddhas*, have attained pre-eminence by bowing down unto thee! There is nothing that I know in the entire seven worlds, including that of Brahmā, which is beyond thee! There are other beings both great and endued with energy; but none of them hath thy lustre and energy! All light is in thee, indeed thou art the lord of all light! In thee are the (five) elements and all intelligence, and knowledge and asceticism and the ascetic properties.* The discus by which the wielder of the *Sārnga* † humbleth the pride of Asuras, and which is furnished with a beautiful nave, was forged by Viçwakarman with thy energy! In summer thou drawest, by thy rays, moisture from all corporeal existences and plants and liquid substances, and pourest it down in the rainy season! Thy rays warm and scorch, and becoming as clouds roar and flash with lightning and pour down showers when the season cometh. Neither fire nor shelter, nor woolen cloths give greater comfort to one suffering from chilling blasts than thy ray! Thou illuminest by thy rays the whole Earth with her thirteen islands! Thou alone art engaged in the welfare of the three worlds! If thou dost not rise, the universe becometh blind and the learned cannot employ themselves in the attainment of virtue, wealth, and profit! It is through thy grace that the (three) orders of Brāhmanas, Kshatriyas and Vaiçyas are able to perform their various duties and sacrifices ‡ Those versed in chronology say that thou art the beginning and thou the end of a day of Brahmā, which consisteth of a full thousand *Yugas!* Thou art the lord of the Manus and of the sons of the Manus, of the universe and of man, of the *Manwantaras*, and their lords! When the time of universal dissolution cometh, the fire *Samvartaka* born of thy wrath consumeth the three worlds and existeth alone! And clouds of various hues begot of thy rays, accompanied by the elephant Airāvata and the thunderbolt, bring about the appointed deluges. And dividing thyself into twelve parts and becoming as many suns, thou drinkest up the ocean once more with thy rays! Thou art called Indra, thou art Vishnu, thou art Brahmā, thou art Prajāpati! Thou art fire and thou art the subtle mind! And thou art the lord and the eternal *Brahmā!* Thou art *Hansa*, thou art *Savitri*, thou art *Bhānu*, *Ansumālin*, and *Vrishākapi!* Thou art *Vivasawan*, *Mihira*, *Pusha*, *Mitra*, and *Dharma*,! Thou art thousand-rayed, thou art *Aditya*, and *Tapana*, and the lord of rays! Thou art *Mārtanda*, and *Arka*- and *Ravi* and *Surya* and *Saranya* and maker of day, and *Divakara*, and *Saptasaspti*, and *Dhumakeshin* and *Virochana!* Thou art spoken of as swift of speed and the destroyer of darkness, and the possessor of yellow steeds! He that reverentially adoreth thee on the sixth or the seventh lunar day with humility and tranquility ef mind, obtaineth the grace of Lakshmi; They that with undivided attention adore and worship thee, are delivered from all dangers, agonies, and afflictions. And they that hold that thou art everywhere (being the soul of all things) living long, freed from sin and enjoying an immunity from all diseases! O lord of all food, it behoveth thee to grant food in abundance unto me who am desirous of food even for entertaining all my guests with reverence! I bow also to all those followers of thine that have taken refuge at thy feet—*Māthara* and *Aruna* and *Danda* and others, including *Asani* and *Kshuvā* and the others! And I bow also to the celestial mothers of all creatures, *viz.*, *Kshuva* and *Maitri* and the others of the class! O, let them deliver me their supplient!' "

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* A form of *Yoga* that is said to consist in the mingling of some of the airs supposed to exist in every animal body. These airs are five: *Prána*, *Apàna*, *Samana*, *Udana*, and *Vyana*.—T.

† The 8 *Vasus*, the 11 *Rudras*, the 12 *Adityas*, *Prajápati*, and *Vashatkara*.—T.

‡ An order of celestials.—T.

§ Celestial flowers of much fragrance.—T.

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* The ascetic properties are *Anima*, *Laghima*, *&c.*

† The bow of Vishnu, as that of Civa is called *Pinaka*.

‡ The words of the text are *Adhana*, *Pashubandha*, *Ishti*, *Mantra-yajana*, and *Tapa-kriyā*.

Vaiçampāyana said,—"Thus, O great king, was the Sun that purifier of the world, adored (by Yudhishthira)! And pleased with the hymn, the maker of day, self-luminous, and blazing like fire, showed himself to the son of Pāndu. And Vivaswān said,—'Thau shalt obtain all that thou desirest! I shall provide thee with food for five and seven years together! And, O king, accept this copper vessel which I give unto thee! And, O thou of excellent vows, as long as Pānchāli will hold this vessel, without partaking of its contents fruits and roots and meat and vegetables cooked in thy kitchen, these four kinds of food shall from this day be inexhaustible! And on the fourteenth year from this, thou shalt regain thy kingdom!' "

Vaiçampāyana continued,—"Having said this, the god vanishing away. He that, with the desire of obtaining a boon, reoiteth this hymn concentratating his mind with ascetic abstraction, obtaineth it from the Sun, however difficult of acquisition it may be that he asketh for. And the person, male or female, that reciteth or heareth this hymn day after day, if he or she desireth for a son, obtaineth one, and if riches, obaineth them, and if learning, acquireth that too! And the person male or female, that reciteth this hymn every day in the two twilights, if overtaken by danger, is delivered from it, and if bound, is freed from the bonds. Brahmā himself had communicated this hymn to the illustrious Cakra, and from Cakra was it obtained by Nārada, and from Nārada, by Dhaumya. And Yudhishthira, obtaining it from Dhaumya, attained all his wishes. And it is by virtue of this hymn that one may always obtain victory in war, and acquire immense wealth also. And it leadeth the reciter from all sins, to the solar region."

Vaiçampāyana continued,—"Having obtained the boon, the virtuous son of Kunti, rising from the water, took hold of Dhaumya's feet and then embraced his brothers. And, O exalted one, wending then with Draupadi to the kitchen, and adored by her duly, the son of Pāndu set himself to cook (their day's) food. And the clean food, however little, that was dressed, furnished with the four tastes, increased and became inexhaustible. And with it Yudhishthira began to feed the regenerate ones. And after the Brāhmanas had been fed, and his younger brothers also, Yudhishthira himself ate of the food that remained, and which is called *Vighasa*. And after Yudhishthira had eaten, the daughter of Prishata took what remained. And after she had taken her meal, the day's food became exhausted.

"And having thus obtained the boon from the maker of day, the son of Pāndu, himself as resplendant as that celestial, began to entertain the Brāhmanas agreeably to their wishes. And obedient to their priest, the sons of Prithā, on auspicious lunar days and constellations and conjunctions, performed sacrifices according to the ordinance, the scriptures, and the *mantras*. After the sacrifices, the sons of Pāndu, blessed by the auspicious rites performed by Dhaumya and accompanied by him, and surrounded also by the Brāhmanas, set out for the woods of *Kāmyaka*."

Thus ends the third Section in the Aranyaka of the Vana Parva.

SECTION IV.

(Aranyaka Parva continued.)

Vaiçampāyana said,—"After the Pāndavas had gone to the forest, Dhritarāshtra the son of Amvikā, whose knowledge was his eye,* became exceedingly sorrowful. And seated at his ease the king addressed these words to the virtuous Vidura of profound intelligence:—'Thy understanding is as clear as that of Bhārgava!† Thou knowest also all the subtleties of morality, and thou lookest on all the Kauravas with an equal eye. O tell me what is proper for me and them! O Vidura, things having thus taken their course, what should we do now? How may I secure the goodwill of the citizens so that they may not destroy us to the roots? O, tell us all, since thou art conversant with every excellent expedient!'

"Vidura said,—'The three-fold purposes, O king, (*viz.*, profit, pleasure, and salvation), have their foundations in virtue, and the sages say that a kingdom also standeth on virtue as its basis. Therefore, O monarch, according to the best of thy power, cherish thou virtuously thy own sons and those of Pāndu! That virtue had been beguiled by wicked souls with Suvala's son at their head, when thy sons invited the righteous Yudhishthira and defeated him in the match at dice. O king, of this deed of utter iniquity I behold this expiation whereby, O chief of the Kurus, thy son, freed from sin, may win back his position among good men! Let the sons of Pāndu obtain that which was given unto them by thee. For, verily, even this is the highest morality that a king should remain content with his own, and never covet another's possessions. Thy good name then would not suffer, nor would family dissensions ensue, nor unrighteousness be thine! This then is thy prime duty now,—to gratify the Pāndavas and disgrace Çakuni. If thou wishest to restore to thy sons the good fortune they have lost, then, O king, do thou speedily adopt this line of conduct! If thou dost not act so, the Kurus will surely meet with destruction, for neither Bhimasena nor Arjuna, if angry, will leave any of their foes unslain. What is there in the world which is unattainable to those who count among their warriors *Savyasāchin* skilled in arms; who have the *Gāndiva*, the most powerful of all weapons in the world, for their bow; and who have amongst them the mighty Bhima also as a warrior? Formerly, as soon as thy son was born, I told thee—*Forsake thou this inauspicious child of thine. Herein lieth the good of thy race.*—But thou didst not then act accordingly. Nor also, O king, have I pointed out to thee the way of thy welfare. If thou doest as I have counselled, thou shalt not have to repent afterwards! If thy son consent to reign in peace jointly with the sons of Pāndu, passing thy days in joy thou shalt not have to repent! Should it be otherwhise, abandon thou thy child for thy own happiness! Putting Duryodhana aside, do thou instal the son of Pāndu in the sovereignty, and let, O king, Ajātaçatru, free from passion, rule the earth virtuously, All the kings of the earth, then, like Vaiçyas, will, without delay, pay homage unto us! And, O king, let Duryodhana and Çakuni and Karna with alacrity wait upon the Pāndavas. And let Dusçāsana, in open court, ask forgiveness of Bhimasena and of the daughter of Drupada also. And do not pacify Yudhishthira by placing him on the throne with every mark of respect. Asked by thee, what else can I counsel thee to do? By doing this, O monarch, thou wouldst do what was proper!'

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* Dhritarāshtra being blind is described as *Pragnāchakshu*, *i.e*, having knowledge for his eye. It may also mean, "Of the prophetic eye."—T.

† The great preceptor of the Asuras, *viz.*, *Cukra*, possessing the highest intelligence as evidenced by his various works on all manner of subjects, particularly, the *Cukra-niti.*—T.

"Dhritarāshtra said,—'These words, O Vidura, then thou hast spoken in this assembly, with reference to the Pāndavas and myself, are for their good but not for ours. My mind doth not approve them. How hast thou settled all this in thy mind now? When thou hast spoken all this on behalf of the Pāndavas, I perceive that thou art not friendly to me. How can I abandon my son for the sake of the sons of Pāndu? Doubtless they are my sons, but Duryodhana is sprung from my body. Who then, speaking with impartiality, will ever counsel me to renounce my own body for the sake of others? O Vidura, all that thou sayest is crooked, although I hold thee in high esteem! Stay or go as thou listest! However much may she be humoured, an unchaste wife forsaketh her husband!' "

Vaiçampāyana said,—"O king, saying this, Dhritarāshtra rose suddenly and went into the inner apartments. And Vidura, saying 'This race is doomed' went away to where the sons of Prithā were."

Thus ends the fourth Section in the Aranyaka of the Vana Parva.

Section VI.

(Aranyaka Parva continued.)

Vaiçampāyana said,—"Desirous of living in the forest, those bulls of the Bharata race, the Pāndavas, with their followers, setting out from the banks of the Ganges went to the field of Kurukshetra. And performing their ablutions in the Saraswati, the Drisadwati and the Yamunā, they went from one forest to another, travelling in an westerly direction. And at length they saw before them the woods. Kāmyaka, the favorite haunt of *Munis*, situated by a level and wild plain on the banks of the Saraswati. And in those woods, O Bhārata, abounding in birds and deers, those heroes began to dwell, entertained and comforted by the Munis. And Vidura always longing to see the Pāndavas, went in a single car to the Kāmyaka woods abounding in every good thing. And arriving at Kāmyaka on a car drawn by swift steeds, he saw Yudhishthira the just sitting with Draupadi at a retired spot, surrounded by his brothers and the Brāhmanas. And seeing Vidura approach from a distance with swift steps, the virtuous king addressed brother, Bhimasena, saying, 'With what message doth Kshatta come to us? Doth he come hither, despatched by Çakuni, to invite us again to a game of dice? Doth the little-minded Çakuni intend to win again our weapons at dice? O Bhimasena, challenged by any one addressing me,—*Come*, I am unable to stay! And if our possession of the *Gāndiva* becomes doubtful, will not the acquisition of our kingdom also be so!' "

Vaiçampāyana said,—"O king, the Pāndavas then rose up and welcomed Vidura. And received by them, that descendant of the Ajamida line (Vidura) sat in their midst and made the usual enquiries. And after Vidura had rested awhile, those bulls among men asked him the reason of his coming. And Vidura began to relate unto them in detail everything connected with the bearing of Dhritarāshtra the son of Amvikā.

"Vidura said,—'O Ajātaçatru, Dhritarāshtra called me, his dependant, before him and honoring me duly, said,—Things have fared thus. Now, do thou tell me what is good for the Pāndavas as well as for me.—I pointed out what was beneficial to both the Kauravas and Dhritarāshtra. But what I said was not relished by him, nor could I hit upon any other course. What I advised was, O Pāndavas, highly beneficial, but the son of Amvikā heeded me not. Even as medicine recommendeth itself not to one that is ill, so my words failed to please the king. And, O thou without a foe, as an unchaste wife in the family of a man of pure descent cannot be brought back to the path of virtue, so I failed to bring Dhritarāshtra back. Indeed, as a young damsel doth not like a husband of three score, even so Dhritarāshtra did not like my words! Surely, destruction will overtake the Kuru race, surely Dhritarāshtra will never acquire good fortune! For as water dropped on a lotus leaf doth not remain there, my counsels will fail to produce any effect to Dhritarāshtra! The incensed Dhritarāshtra told me—O Bhārata, go thou thither where thou likest! Never more shall I seek thy aid in ruling the earth or my capital!—O best of monarchs, forsaken by king Dhritarāshtra, I come to thee for tendering good counsel! What I had said in the open court, I will now repeat unto thee! Listen, and bear my words in mind!—That wise man who bearing all the gross wrong heaped upon him by his enemies, patiently bideth his time, and multiplieth his resources even as men by degrees turn a small fire into a large one, ruleth alone this entire earth. He that (in prosperity) enjoyeth his substance with his adherents findeth in them sharers of his adversity.—This is the best means of securing adherents, and it is said that he that hath adherents, winneth the sovereignty of the world! And, O Pāndava, devide thy prosperity with thy adherents, behave truthfully towards them, and converse with them agreeably! Share also your food with them! And never boast thyself in their presence! This behaviour increaseth the prosperity of kings!'—

"Yudhishthira said,—'Having recourse to such high intelligence, undisturbed by passion, I will do as thou counsellest! And whatever else thou mayst counsel in respect of time and place, I will carefully follow entirely.' "

And thus ends the fifth Section in the Aranyaka of the Vana Parva.

SECTION VII.

(Aranyaka Parva continued.)

Vaiçampāyana said,—"O king, after Vidura had gone to the abode of the Pāndavas, Dhritarāshtra, O Bhārata, of profound wisdom, repented of his action. And thinking of the great intelligence of Vidura in matters connected with both war and peace, and also of the agrandisement of the Pāndavas in the future, Dhritarāshtra, pained at the recollection of Vidura, having approached the door of the hall of state fell down senseless in the presence of the monarchs (in waiting). And regaining consciousness, the king rose from the ground and thus addressed Sanjaya standing by, "My brother and friend is even like the god of Justice himself! Recollecting him to-day, my heart burneth in grief! Go, bring unto me without delay my brother well-versed in morality!' Saying this, the monarch wept bitterly. And burning in repentance, and overwhelmed with sorrow at the recollection of Vidura, the king, from brotherly affection, again addressed Sanjaya, saying,—'O Sanjaya, go thou and ascertain whether my brother, expelled by my wretched self through anger, liveth still! That wise brother of mine of immeasurable intelligence hath never been guilty of even the slightest transgression, but, on the other hand, he it is who hath come by grievous wrong at my hands! Seek him, O wise one, and bring him hither; else, O Sanjaya, I will lay down my life!'"

Vaiçampāyana continued,—"Hearing these words of the king, Sanjaya expressed his approbation, and saying *So be it*, went in the direction of the Kāmyaka woods. And arriving without loss of time at the forest were the sons of Pāndu dwelt, he behold Yudhishthira clad in deer-skin, seated with Vidura, in the midst of Brāhmanas by thousands and guarded by his brothers, even like Purandara in the midst of the celestials! And approaching Yudhishthira Sanjaya worshipped him duly, and was received with due respect by Bhima and Arjuna and the twins. And Yudhishthira made the usual enquiries about his welfare and when he had been seated at his ease, he disclosed the reason of his visit, in these words:—'King Dhritarāshtra the son of Amvikā hath, O Kshatta! remembered thee! Returning unto him without loss of time, do thou revive the king! And, O thou best of men, with the permission of these Kuru princes—these foremost of men—it behoveth thee, at the command of that lion among kings, to return unto him!'"

Vaiçampāyana continued,—"Thus addressed by Sanjaya, the intelligent Vidura, ever attached to his relatives, with the permission of Yudhishthira returned to the city named after the elephant.* And after he had approached the king, Dhritarāshtra of great energy, the son of Amvikā, addressed him, saying,—'From my good-luck alone, O Vidura, thou, O sinless one, so conversant with morality, hast come here remembering me! And, O thou bull of the Bharata race, in thy absence I was beholding myself, sleepless through the day and the night, as one that hath lost on earth!' And the king then took Vidura on his lap and smelt his head, and said,—'Forgive me, O sinless one, the words in which thou wert addressed by me!' And Vidura said,—'O king, I have forgiven thee.

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* The name is written in two ways, Hastinapura, and Hāstinapura, the etymology being as explained in the text. There was also a king of the name of Hastin after whom, the city has been called. See Sambhava Parva in the *Adi Parva*, p.—T.

Thou art my superior, worthy of the highest reverence! Here am I, having come back, eagerly wishing to behold thee! All virtuous men, O tiger among men, are (instinctively) partial towards those that are distressed! This, O king, is scarcely the result of deliberation! (My partiality to the Pāndavas proceedeth from this cause)! O Bhārata, thy son are as dear to me as the sons of Pāndu, but as the latter are now in distress, my heart yearneth after them!' "

Vaiçampāyana continued,—"And addressing each other thus in apologetic speeches, the two illustrious brothers, Vidura and Dhritarāshtra, felt themselves greatly happy!"

Thus ends the sixth Section in the Aranyaka of the Vana Parva.

SECTION VIII.

(Aranyaka Parva continued.)

Vaiçampāyana said,—"Hearing that Vidura had returned, and that the king had consoled him, the evil-minded son of Dhritarāshtra began to burn in grief. His understanding clouded by ignorance, he summoned the son of Suvala, and Karna and Dusçāsana, and addressed them saying,—'The learned Vidura, the minister of the wise Dhritarāshtra hath returned! The friend of the sons of Pāndu, he is ever engaged in doing what is beneficial to them. So long as this Vidura doth not succeed in inducing the king to bring them back, do ye all think of what may benefit me! If ever I behold the sons of Prithā return to the city, I shall again be emaciated by renouncing food and drink, even though there be no obstacle in my path! And I shall either take poison or hang myself, either enter the pyre or kill myself with my own weapons. But I shall never be able to behold the sons of Pāndu in prosperity!'

"Çakuni said,—'O king, O lord of the earth, what folly hath taken possession of thee! The Pāndavas have gone to the forest, having given a particular pledge, so that what thou apprehendest can never take place! O bull of the Bhārata race, the Pāndavas ever abide by the truth. They will never, therefore, accept the words of thy father! If, however, accepting the commands of the king, they come back to the capital, violating their vow, even this would be our conduct, *viz.*, assuming an aspect of neutrality, and in apparent obedience to the will of the monarch, we will closely watch the Pāndavas, keeping our counsels!'

"Dusçāsana said,—'O uncle of great intelligence, it is even as thou sayest! The words of wisdom thou utterest always recommend themselves to me!'

"Karna said.—'O Duryodhana, all of us seek to accomplish thy will, and, O king, I see that unanimity at present prevaileth among us! The sons of Pāndu, with passions under complete control, will never return without living out the promised period. If, however, they do return from failing sense, do thou defeat them again at dice.'"

Vaiçampāyana said,—"Thus addressed by Karna, king Duryodhana, with cheerless heart, averted his face from his counsellors. Marking all this, Karna expanding his beautiful eyes, and vehemently gesticulating in anger, haughtily addressed Duryodhana and Dusçāsana and Suvala's son, saying,—'Ye princes, know ye my opinion! We are all servants of the king (Duryodhana), waiting upon him with joined palms! We should, therefore, do what is agreeable to him! But we are not always able to seek his welfare with promptness and activity (owing to our dependence on Dhritarāshtra)! But let us now, encased in mail and armed with our weapons, mount our cars and go in a body to slay the Pāndavas now living in the forest! After the Pāndavas have been quieted and after they have gone on the unknown journey, both ourselves and the sons of Dhritarāshtra will find peace! As long as they are in distress, as long as they are in sorrow, as long as they are destitute of help, so long are we a match for them! This is my mind!

"Hearing these words of the charioteer's son, they repeatedly applauded him, and at last exclaimed,—'Very well!' And saying this, each of them mounted his car, and sanguine of success, they rushed in a body to slay the sons of Pāndu. And knowing by his spiritual vision that they had gone out, the master Krishna-dwaipāyana of pure soul came upon them, and commanded them to desist. And sending them away, the holy one, worshipped of all the worlds, quickly appeared before the king whose intelligence served the purposes of eyesight, and who was then seated (at his ease). And the holy one addressed the monarch thus."

Thus ends the seventh Section in the Aranyaka of the Vana Parva.

SECTION VIII.

(Aranyaka Parva continued.)

"Vyāsa said,—'O wise Dhritarāshtra, hear what I say! I will tell thee that which is for the great good of all the Kauravas! O thou of mighty arms, it hath not pleased me that the Pāndavas have gone to the forest dishonestly defeated (at dice) by Duryodhana and others! O Bhārata, on the expiration of the thirteenth year, recollecting all their woes, they may shower death-dealing weapons, even like virulent poison, upon the Kauravas! Why doth thy sinful son of wicked heart, ever inflamed with ire, seek to slay the sons of Pāndu for the sake of their kingdom? Let the fool be restrained; let thy son remain quiet! In attempting to slay the Pāndavas in exile, he will only lose his own life. Thou art as honest as the wise Vidura, or Bhishma, or ourselves, or Kripa, or Drona. O thou of great wisdom, dissensions with one's own kin are forbidden, sinful and reprehensible! Therefore, O king, it behoveth thee to desist from them! And, O Bhārata, Duryodhana looketh with such jealousy towards the Pāndavas that great harm would be the consequence if thou didst not interfere. Or let this wicked son of thine, O monarch, alone and unaccompanied, himself go to the forest and live with the sons of Pāndu. For then, if the Pāndavas, from association, feel an attachment for Duryodhana, then, O king of men, good fortune may be thine (This, however, may not be)! For it hath been heard that one's congenital nature leaveth him not till death.—But what think Bhishma and Drona and Vidura? What also dost thou think? That which is beneficial should be done while there is time, else thy purposes will be unrealised.'"

Thus ends the eighth Section in the Aranyaka of the Vana Parva.

SECTION IX.

(Aranyaka Parva continued.)

"Dhritarāshtra said,—'O holy one, I did not like this business of gambling, but, O Muni, I think I was made to consent to it drawn by Fate! Neither Bhishma, nor Drona, nor Vidura, nor Gāndhāri liked this game at dice. No doubt, it was begot of folly. And, O thou who delightest in the observance of vows, O illustrious one, knowing everything yet influenced by paternal affection, I am unable to cast off my senseless son, Duryodhana!'

"Vyāsa said,—'O king, O son of Vichitra-virya, what thou sayest is true! We know it well that a son is the best of all things and that there is nothing that is so good as a son. * Instructed by the tears of Suravi † Indra came to know that the son surpasseth in worth other valuable possessions. O monarch, I will, in this connection, relate to thee that excellent and best of stories, the conversation between Indra and Suravi. In days of yore, Suravi the mother of cows was once weeping in the celestial regions. O child, Indra took compassion upon her, and asked her, saying,—O auspicious one! why dost thou weep? Is everything well with the celestials? Hath any misfortune, ever so little, befallen the world of men or serpents?—Suravi replied,—No evil hath befallen thee that I perceive. But I am agrieved on account of my son, and it is, therefore, O Kauçika, that I weep! See, O chief of the celestials, yonder cruel husbandman is belabouring my weak son with the wooden stick, and oppressing him with the (weight of the) plough, in consequence of which my child agitated with agony is falling upon the ground and is at the point of death At sight of this, O lord of the celestials, I am filled with compassion, and my mind is agitated! The one that is the stronger of the pair is bearing his burthen of greater weight (with ease), but, O Vāsava, the other is lean, and weak and is a mass of veins and arteries! He beareth his burden with difficulty! And it is for him that I grieve. See, O Vāsava, sore inflicted with the whip, and harassed exceedingly, he is unable to bear his burthen. And it is for him that, moved by grief, I weep in heaviness of heart, and these tears of compassion trickle down my eyes!

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* Nilkantha (the commentator) explains the word *Param* (occuring twice) in the second line of this verse as meaning both the best and the worst. The sense then would be, 'A son is the best or the worst thing one may have, according as he is a good or a bad son.' Beyond a popular adage to that effect, there is no authority that he cites, although, of course, he himself is no mean authority as regards the meaning of a word.—T.

† The celestial cow supposed to be the progenetrix of all creatures of the vaccine species.—T.

'"Cakra said,—O fair one, when thousands of thy sons are (daily) oppressed, why dost thou grieve for one under infliction ?.—Suravi replied,—Altough I have a thousand offspring, yet my affections flow equally towards all! But, O Cakra, I feel greater compassion for one that is weak and innocent!—'

"Vyāsa continued,—'Then Indra having heard these words of Suravi, was much surprised, and, O thou of the Kuru race, he became convinced that a son is dearer than one's life! And the illustrious chastiser of Pāka thereupon suddenly poured there a thick shower and caused obstruction to the husbandman's work. And as Suravi said, thy affections, O king, equally flow towards all thy sons. Let them be greater towards those that are weak! And as my son Pāndu is to me, so art thou, O son, and so also Vidura of profound wisdom! It is out of affection that I tell you all this! O Bhārata, thou art possessed of a hundred and one sons, but Pāndu hath only five. And they are in a bad plight and passing their days in sorrow. *How may they save their lives, how may they thrive* —such thoughts regarding the distressed sons of Prithā continually agitate my soul! O king of the earth, if thou desirest all the Kauravas to live, let thy son Duryodhana make peace with the Pāndavas!'"

Thus ends the ninth Section in the Aranyaka of the Vana Parva.

SECTION X.

(*Aranyaka Parva continued.*)

"Dhritarāshtra said,—'O *Muni* of profound wisdom, it is even as thou sayest! I know it well as do all these kings! Indeed, what thou considerest to be beneficial for the Kurus was pointed out to me, O *Muni*, by Vidura and Bhishma and Drona. And if I deserve thy favor, and if thou hast kindness for the Kurus, do thou exhort my wicked son Duryodhana!'

"Vyāsa said,—'O king, after having seen the Pāndava-brothers here cometh the holy *Rishi* Maitreya, with the desire of seeing us. That mighty *Rishi*, O king, will admonish thy son for the welfare of this race. And, O Kauravya, whatever he adviseth must be followed undoubtingly, for if what he recommendeth is not done, the sage will curse thy son in anger.' "

Vaiçampāyana continued,—"Saying this, Vyāsa departed, and Maitreya made his appearance. And the king with his son respectfully received that way-worn chief of *Munis*, with offerings of the *Arghya* and other rites. And king Dhritarāshtra, the son of Amvikā, in words of respect thus addressed the sage,—'O holy one, hath journey from the *Kuru-jāngala* been a pleasant one? Are those heroes the five Pāndavas living happily? Do those bulls of the Kuru race intend to stay out their time? Will the brotherly affection of the Kauravas ever be impaired?'

"Maitreya said,—"Setting out on a pilgrimage to the different shrines, I arrived at *Kuru-jāngala*, and there I unexpectedly saw Yudhishthira the just in the woods of Kāmyaka. And, O exalted one, many *Munis* had come there to behold the high-souled Yudhishthira, dwelling in an ascetic asylum, clad in deer-skin and wearing matted locks. It was there, O king of kings, that I heard of the grave error committed by thy sons and the calamity and the terrible danger arisen from dice that had overtaken them. Therefore it is that I have come to thee, for the good of the Kauravas, since, O exalted one, my affection is great for thee and I am delighted with thee! O king, it is not fit that thy sons should on any account quarrel with one another, thyself and Bhishma living. Thou art, O king, the stake at which bulls are tied (in treading corn), and thou art competent to punish and reward! Why dost thou overlook then this great evil that is about to overtake all? And, O descendant of the Kurus, for those wrongs that have been perpetrated in thy court, which are even like the acts of wretched outcastes, thou art not well thought amongst the ascetics!' "

Vaiçampāyana continued,—Then turning to the wrathful prince Duryodhana, the illustrious *Rishi* Maitreya addressed him in these soft words:—'O mighty-armed Duryodhana, O best of all eloquent men, O illustrious one, give heed unto the words I utter for thy good! O king, seek not to quarrel with the Pāndavas! And, O bull among men, compass thou thy own good as also of the Pāndavas, of the Kurus and of the world! All those tigers among men are heroes of high prowess in war, gifted with the strength of ten thousand elephants, with bodies hard as the thunderbolt, holding fast by their promises, and proud of their manliness! They have slain the enemies of the celestials—those Rākshasas capable of assuming any form at will, such as were headed by Hidimva and Kirmira! When those high-souled ones went from hence, that Rākshasa of fierce soul obstructed their nocturnal path even like an immovable hill. And even as a tiger slayeth a little deer, Bhima, that foremost of all endued with strength, and ever delighting in fight, slew that monster. Consider also, O king, how while out on his campaign of conquest, Bhima slew in battle that mighty warrior, Jarāsandha, possessing the strength of ten thousand elephants. Related to Vāsudeva and having the sons of king Drupada as their brothers-in-law, who that is subject to decrepitude and death would undertake to cope with them in battle? O bull of the Bharata race, let there be peace between thee and the Pāndavas! Follow thou my counsels and surrender not thyself to anger!'

"O king, thus admonished by Maitreya, Duryodhana began to slap his thigh resembling the trunk of the elephant, and smilingly began to scratch the ground with his foot. And the wicked wretch spake not a word, but hung down his head.

And, O monarch, beholding Duryodhana thus offer him a slight by scratching the earth silently, Maitreya, became angry. And, as if commissioned by Fate, Maitreya, the best of Munis, overwhelmed by wrath, set his mind upon cursing Duryodhana! And then, with eyes red in anger, Maitreya, touching water, cuased the evil-minded son of Dhritarāshtra, saying,—Since, slighting me thou declinest to act according to my words, thou shalt speedily reap the fruit of this thy insolence! In the great war which shall spring out the wrongs perpetrated by thee, the mighty Bhima shall smash that thigh of thine with a stroke of his mace!'

"When the Muni had spoken so, king Dhritarāshtra began to pacify the sage, inorder that what he had said might not happen. But Maitreya said, 'O king, if thy son concludeth peace with the Pāndavas, this curse of mine, O child, will not take effect, otherwise it must be as I have said!' "

Vaiçampāyana said,—Desirous of ascertaining the might of Bhima, that foremost of kings, the father of Duryodhana, then asked Maitreya, saying,—'How was Kirmira slain by Bhima?'

"Maitreya said,—'I shall not speak again unto thee, O king, for my words are not regarded by thy son. After I have gone away, Vidura will relate everything unto thee!' And saying this, Maitreya went away to the place whence he had come, And Duryodhana also went out perturbed at the tidings of Kirmira's death (at the hands of Bhima)."

Thus ends the tenth Section in the Aranyaka of the Vana Parva.

SECTION XI.

(*Kirmirabadha Parva*).

"Dhritarāshtra said,—'O Kshatta, I am desirous to hear of the destruction of Kirmira! Do thou tell me how the encounter took place between the Rākshasa and Bhimasena!'

"Vidura said,—'Listen to the story of that feat of Bhimasena of superhuman achievements! I have often heard of it in course of my conversation with the Pāndavas (while I was with them).

"'O foremost of kings, defeated at dice, the Pāndavas departed from hence, and travelling for three days and nights they at length reached those woods that go by the name of Kāmyaka. O king, just after the dread hour of midnight when all nature is asleep, when man-eating Rākshasas of terrible deeds begin to wander, the ascetics and the cow-herds and other rangers of the forest used to shun the woods of Kāmyaka and fly to a distance from fear of cannibals. And, O Bhārata, as the Pāndavas were at this hour entering those woods, a fearful Rākshasa of flaming eyes appeared before them with a lighted brand, obstructing their path. And with outstretched arms and terrible face, he stood obstructing the way on which those perpetuators of the Kuru race were proceeding. With eight teeth standing out, with eyes of coppery hue, and with the hair of his head blazing and standing erect, the fiend looked like a mass of clouds reflecting the rays of the sun or mingled with lightning flashes and graced with flocks of cranes underneath on their wings. And uttering frightful yells and roaring like a mass of clouds charged with rain, the fiend began to spread the illusion proper to his species. Hearing that terrible roar, birds along with other creatures that live on land or in water, began to drop down in all directions, uttering cries of fear. And in consequence of the deers and the leopards and the buffaloes and the bears flying about in all directions, it seemed as if the forest itself was in motion. And swayed by the wind raised by the thighs of the Rākshasas, creepers growing at a great distance seemed to embrace the trees with their arms of coppery leaves. And at that moment, a violent wind began to blow, and the sky became darkened with the dust that covered it. And as grief is the greatest enemy of the objects of the five senses, even so appeared before the Pāndavas that unknown foe of theirs. And beholding the Pāndavas from a distance clad in black deer-skins, the Rākshasa obstructed their passage through the forest even like the *Maināka* mountain. And at the sight of him never seen before, the lotus-eyed Krishnā, agitated with fear, closed her eyes. And she whose braids had been dishevelled by the hand of Dusçāsana, stationed in the midst of the five Pāndavas, looked like a stream chafing amid five hills. And seeing her overwhelmed with fear the five Pāndavas supported her as the five senses influenced by desire adhere to the pleasures relating to their objects. And Dhaumya of great (ascetic) energy, in the presence of the sons of Pāndu, destroyed the fearful illusion. that had been spread by the Rākshasa, by applying various *mantras*, calculated to destroy the Rākshasas. And beholding his illusion dispelled, the mighty Rākshasa, of crooked ways, capable of assuming any form at will, expanded his eyes in wrath and seemed like Death himself. Then king Yudhishthira, endued with great wisdom, addressed him, saying,—Who art thou, and whose (son)? Tell us what we should do for thee.—The Rākshasa thus addressed, answered Yudhishthira the just, saying,—I am the brother of Vaka, the celebrated Kirmira. I live at ease in these deserted woods of Kāmyaka, daily procuring my food by vanquishing men in fight. Who are ye that have come near me in the shape of my food? Defeating ye all in fight, I will eat ye with pleasure!—' "

Vaiçampāyana continued,—"O Bhārata, hearing these words of the wretch, Yudhishthira announced his own name and lineage, saying,—'I am king Yudhishthira the just, the son of Pāndu, of whom thou mayst have heard. Deprived of my kingdom, I have, with my brothers Bhimasena and Arjuna and the others, in course of my wanderings, come into this terrible forest which is thy dominion, desirous of passing my period of exile here!'

"Vidura continued,—'Kirmira said unto Yudhishthira,—By good luck it is that Fate hath accomplished today my long-cherished desire! With weapons upraised have I been continually ranging the entire earth with the object of slaying Bhima. But Bhima I had found not. By good luck it is that that slayer of my brother, whom I had been seeking so long, hath come before me! It was he who in the disguise of a Brāhmana slew my dear brother Vaka in the *Vetrakiya* forest. by virtue of his science. He hath truly no strength of arms! It is also this one of wicked soul who formerly slew my dear friend Hidimva, living in this forest, and ravished his sister! And that fool hath now come into this deep forest of mine, when the night is half spent, even at the time when we wander about! To-day I will wreak my long cherished vengeance upon him, and I will today gratify (the manes of) Vaka with his blood in plenty! By slaying this enemy of the Rākshasas, I shall today be freed from the debt I owe to my friend and my brother, and thereby attain supreme happiness! If Bhimasena was let free formerly by Vaka, today I will devour him in thy sight, O Yudhishthira! And even as Agastya ate up and digested the mighty Asura (Vātāpi) I will eat up and digest this Bhima!—'

"Vidura continued,—'Thus addressed by the Rākshasa, the virtuous Yudhishthira, steadfast in his pledges, said—It can never be so,—and in anger rebuked the Rākshasa. The mighty-armed Bhima then tore up in haste a tree of the length of ten *Vyāmas** and stripped it of its leaves. And in the space of a moment the ever-victorious Arjuna stringed his bow *Gāndiva* possessing the force of the thunderbolt. And, O Bhārata, making Jishnu desist, Bhima approached that Rākshasa still roaring like the clouds and said unto him,—*Stay! Stay!* And thus addressing the cannibal, and tightening the cloth around his waist, and rubbing his palms, and biting his nether lip with his teeth, and armed with the tree, the powerful Bhima rushed towards the foe. And like unto Maghavat hurling his thunderbolt, Bhima made that tree, resembling the mace of Yama himself, descend with force on the head of the cannibal. The Rākshasa, however, was seen to remain unmoved at that blow, and wavered not in the conflict. On the other hand, he hurled his lighted brand, flaming like lightning, at Bhima. But that foremost of warriors turned it off with his left foot in such a way that it went back towards the Rākshasa. Then the fierce Kirmira on his part, all of a sudden uprooting a tree, darted to the encounter like unto the mace-bearing Yama himself. And that fight, so destructive of the trees, looked like the encounter in days of yore between the brothers Vāli and

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* A *Vyāma* is equal to the two arms stretched out in a line.

Sugriva for the possession of the same woman. And the trees struck at the heads of the combatants, were broken into shivers, like lotusstalks thrown on the temples of infuriate elephants. And in that great forest, innumerable trees, crushed like unto reeds, lay scattered as rags. That encounter with trees between that foremost of Rākshasa and that best of men, O thou bull of the Bharata race, lasted but for a moment. Then taking up a crag, the angry Rākshasa hurled it at Bhima standing before him, but the latter wavered not. Then like unto Rāhu going to devour the Sun dispersing his rays with extended arms, the Rākshasa with outstretched arms darted towards Bhima, who had remained firm under the blow inflicted with the crag. And tugging at and grappling with each other in diverse ways they appeared like two infuriate bulls struggling with each other. Or like unto two mighty tiger armed with teeth and claws, the encounter between them waxed fierce and hard. And remembering their (late) disgrace at the hands of Duryodhana, and proud of the strength of his arms, and conscious also of Krishnā looking at him, Vrikodara began to swell in vigor. And fired with anger, Bhima seized the Rākshasa with his arms, as one elephant in rut seizeth another. And the powerful Rākshasa also in his turn seized his adversary, but Bhimasena, that foremost of all men endued with strength, threw the cannibal down with violence. The sounds that arose in consequence of those mighty combatants pressing each other's hands, were frightful and resembled the sounds of splittering bamboos. And Bhima by main force hurling the Rākshasa down, seized him by the waist, and began to whirl him about, even as fierce hurricane shaketh a tree. And thus seized by the mighty Bhima, the fatigued Rākshasa became faint, and trembling all over, he still pressed the Pāndava with all his strength. And finding him fatigued, Vrikodara twined his own arms round the foe, even as one bindeth a beast with cord. And the monster thereupon began to roar frightfully, as a trumpet out of order. And the mighty Vrikodara for a long while whirled the Rākshasa till the latter appeared to be insensible, and began to move convulsively. And finding the Rākshasa exhausted, the son of Pāndu without loss of time took him up in his arms, and slew him like a beast. And placing his knee on the waist of that wretch of Rākshasa, Vrikodara began to press the neck of the foe with his hands. Then Bhima, dragging along the earth the bruised body of the Rākshasa with the eye-lids about to close, said,—O sinful wretch, thou wilt no more have to wipe away the tears of Hidimva or Vaka; for thou too art about to go to the mansions of Yama!—And saying this, that foremost of men his heart filled with wrath, beholding the Rākshasa destitute of clothing and ornaments, and in sensible, and undergoing convulsions, left him dead. And after that Rākshasa of hue like the clouds had been slain, the son of that best of kings (Pāndu) praised Bhima for his many qualities, and placing Krishnā in their front, set out for the Dwaita woods.'

"Vidura said,—'It was thus, O lord of men, that Kirmira was slain in combat by Bhima, obedience, O Kaurava, to the commands of Yudhishthira the just! And having rid the forest of its pest, the victorious Yudhishthira the just began to live in that dwelling of theirs, with Draupadi. And those bulls of the Bharata race comforting Draupadi began to cheerfully extol Bhima with glad hearts. And after the Rākshasa had been slain borne down by the might of Bhima's arms, those heroes entered into the peaceful forest freed from its annoyance. Passing through the great forest I saw lying the body of the wicked and fearful Rākshasa slain by Bhima's might. And, O Bhārata, there I heard of this achievement of Bhima from those Brāhmanas who have assembled round the Pāndavas.'"

Vaiçampāyana continued,—"Hearing the account of the slaughter in combat of Kirmira that foremost of Rākshasas, the king sighed in sorrow and became absorbed in thought."

Thus ends the eleventh Section in the Kirmira-badha of the Vana Parva.

SECTION XII.

(*Arjunābhigamana Parva.*)

Vaiçampāyana said,—"Hearing that the Pāndavas had been banished, the Bhojas, the Vrishnis, and the Andhakas went to those heroes residing in affliction in the great forest, And the consanguinous relatives of Pānchāla, and Dhriṣhtaketu the king of Chedi, and those celebrated and powerful brothers— the Kaikeyas, their hearts fired with wrath, went to the forest to see the sons of Prithā. And reproaching the sons of Dhritarāshtra, they said,—'What should we do? And those bulls of the Kshatriya race, with Vāsudeva at their head, sat themselves down round Yudhishthira the just. And respectfully saluting that foremost of the Kurus, Keçava mournfully said,—'The earth shall drink the blood of Duryodhana and Karna, of Dusçāsana and the wicked Çakuni! Slaying these in battle and defeating their followers along with their royal allies, will we all install Yudhishthira the just on the throne! The wicked* deserve to be slain! Verily, this is eternal morality!' "

Vaiçampāyana continued,—"And when on account of the wrongs of Prithā's sons, Janārddana had thus got into a passion, and seemed bent upon consuming all created things, Arjuna exerted himself to pacify him. And beholding Keçava angry, Fālguna began to recite the feats achieved in his former lives by that soul of all things, himself immeasurable, the eternal one, of infinite energy, the lord of *Prajāpati* himself, the supreme ruler of the worlds, Vishnu of profound wisdom!

"Arjuna said,—'In days of old, thou, O Krishna, hadst wandered on the Gandhamādana mountains for ten thousand years as a *Muni* having his home where evening fell! Living upon water alone, thou hadst, in days of old, O Krishna, also dwelt for full eleven thousand years by the lake of Pushkara! And, O slayer of Madhu, with arms upraised and standing on one leg, thou hadst passed a hundred years on the high hills of Vadari,† living all the while upon air! And leaving aside thy upper garment, with body emaciated and looking like a bundle of veins, thou hadst lived on the banks of the Saraswati, employed in thy sacrifice extending for twelve years!

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* The words in the text are *nikrityopacharán* meaning he who behaves artfully.—T.

† Also called *Vadarika*, a hermitage on the Himalaya near the sources of the Ganges.—T.

And, O Krishna of mighty energy, in observance of thy vow thou hadst stood on one leg for the length of a thousand years of the celestials, on the plains of *Prabhāsa* which it behoveth the virtuous to visit! Vyāsa hath told me that thou art the cause of the creation and its course! And, O Keçava, the lord of *Kshetra*,[*] thou art the mover of all minds, and the beginning and end of all things! All asceticism resteth in thee, and thou too art the embodiment of all sacrifices, and the eternal one! Slaying the Asura Naraka, offspring of the Earth—first begotten, thou hadst obtained his ear-rings, and performed, O Krishna, the first horse-sacrifice, (offering up that Asuras as the sacrificial horse)! And, O bull of all the worlds, having performed that feat, thou hast become victorious over all! Thou hadst slain all the *Daityas* and *Dānavas* mustered in battle, and giving the lord of *Çachi* (Indra) the sovereignty of the universe, thou hast, O Keçava of mighty arms, taken thy birth among men! O slayer of all foes, having floated on the primordial waters, thou subsequently becamest *Hari*,[†] and *Brahmā*, and *Surya*, and *Dharma*, and *Dhātri*, and *Yama*, and *Anala*, and *Vāyu*, and *Vaisravana*, and *Rudra*, and *Kāla*, and the firmament, the earth, and the ten directions! Thyself increate, thou art the lord of the mobile and the immobile universe, the Creator of all, O thou foremost of all existences! And, O slayer of Madhu, O thou of abundant energy, in the forest of Chitraratha thou didst, O Krishna, gratify with thy sacrifice the chief of all the gods, the highest of the high! O Janārddana, at each sacrifice thou didst offer, according to shares, gold by hundreds and thousands. And, O son of the Yādava race, becoming the son of Aditi, O exalted one of the supreme attributes, thou hast been known as the younger brother of Indra! And, O thou chastiser of foes, even while a child thou didst, O Krishna, in consequence of thy energy, fill by three steps only the heaven, the firmament, and the earth! And, O thou soul of all, covering the heaven and the firmament (while thou wert thus transformed), thou didst dwell in the body of the Sun and afflict him with thy own splendour! And, O exalted one, in thy incarnations on those thousand occasions, thou hadst slain, O Krishna, sinful Asuras by hundreds! By destroying the *Mauravas* and the *Pāças*, and slaying Nisunda and Naraka, thou hast again rendered safe the road to Prāgjyotisha! Thou hast slain Āhvriti at Jāruthi, and Krātha and Ciçupāla with his adherents, and Jarāsandha and Saivya and Catadhanwan! And on thy car roaring like unto clouds and effulgent like the Sun, thou didst obtain for thy queen the daughter of Bhoja, defeating Rukmī in battle! Thou didst in fury slay Indradyumna and the *Yavana* called Kaserumān! And slaying Cālwa the lord of Caubha, thou didst destroy that city of Caubha itself! These have all been slain in battle: listen to me as I speak of others (also slain by thee)! At Irāvati thou hast slain king Bhoja equal unto Kārttavirya in battle, and both Gopati and Tālaketu also have been slain by thee! And, O Janārddana, thou hast also appropriated unto thyself the sacred city of Dwārakā, abounding in wealth and agreeable unto the *Rishi* themselves, and thou wilt submerge it at the end within the ocean! O slayer of Madhu, how can crookedness be in thee, devoid as thou art, O thou of the Daçārha race, of anger and envy and untruth and cruelty? O thou who knowest no deterioration, all the *Rishis*, coming unto thee seated in thy glory on the sacrificial ground, seek protection of thee! And, O slayer of Madhu, thou stayest at the end of the *Yuga*, contracting all things and withdrawing this universe into thy own self, thou repressor of all foes! O thou of the Vrishni race, at the beginning of the *Yuga*, there sprang from thy lotus-like navel, Brahmā himself, and lord of all mobile and immobile things, and whose is this entire universe! When the dreadful Dānavas Madhu and Kaitava were bent on slaying Brahmā, beholding their impious endeavour thou wert angry, and from thy forehead, O Hari, sprang Sambhu, the holder of the trident! Thus these two foremost of the deities have sprung from thy body in order to do thy work! Even Nārada it was who hath told me this! O Nārāyana, thou didst, in the forest of Chaitraratha, celebrate with plentiful gifts a grand sacrifice consisting of a multitude of rites! O god, O thou of eyes like lotus leaves, the deeds thou hast performed while still a boy, having recourse to thy might and aided by Valadeva, have never before been done by others, nor are they capable of being achieved by others in the future! Thou didst even dwell in Kailāça, accompanied by Brāhmanas!'"

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[*] Nilakantha explains *kshetra* as including *Mahābhutā*, consciousness, intellect, the unmanifest (primordial elements), the ten senses, the five objects of the senses, *viz*, earth, water, &c., desire, aversion, pleasure, pain, the combinations of elements, and *chaitanya*.—T.

[†] *Hari* here means the developed seed that is to expand into the vast whole of the universe.

Vaiçampāyana continued,—"Having addressed Krishna thus, the illustrious Pāndavas, who was the soul of Krishna, became dumb, when Janārddana (in reply addressed that son of Prithā, saying,—'Thou art mine and I am thine, while all that is mine is thine also! He that hateth thee hateth me as well, and he that followeth thee followeth me! O thou irrepressible one, thou art *Nara* and I am *Nārāyana* or Hari! We are the *Rishis* Nara and Nārāyana, born in the world of men for a special purpose. O Pārtha, thou art from me and I am from thee! O bull of the Bharata race, no one can understand the difference that is between us!'"

Vaiçampāyana continued, "When the illustrious Keçava had said so in the midst of that assembly of brave kings, all excited with anger, Pānchāli surrounded by Dhrishtadyumna and her other heroic brothers, approached him of eyes like lotus-leaves seated with his cousins, and, desirous of protection, addressed in angry accents that refuge of all, saying,—'Asita and Devala have said that in the matter of the creation of all things, thou hast been indicated (by the sages) as the only *Prajāpati* and the Creator of all the worlds! And, O irrepressible one, Jāmadagnya saith that thou art *Vishnu*, and, O slayer of Madhu, that thou art (embodiment of) *Sacrifice*, by *Sacrificer* and he for whom the sacrifice is performed! And, O best of male beings, the *Rishis* indicate thee as Forgiveness and Truth! Kaçyapa hath said that thou art Sacrifice sprung from Truth! O exalted one, Nārada calleth thee the god of the Sādhyas, and of the Sivas, as also the Creator and the Lord of all things. And, O tiger among men, thou repeatedly sportest with the gods including Brahmā and Cankara and Cakra even as children sporting with their toys! And, O exalted one, the firmament is covered by thy head, and the earth by thy feet; These worlds are as thy womb and thou art the Eternal one! With *Rishis* sanctified by Vedic lore and asceticism, and whose souls have been purified by penance, and who are contented with soul-vision, thou art the best of all objects! And, O chief of all male beings, thou art the refuge of all royal sages devoted to virtuous acts, never turning their backs on the field of battle, and possessed of every accomplishment! Thou art the Lord of all, thou art Omnipresent, thou art the Soul of all things, and thou art the active power pervading everything! The rulers of the several worlds, those worlds themselves, the stellar conjunctions, the ten points of the horizon, the firmament, the moon, and the Sun, are all established in thee! And, O mighty-armed one, the mortality of (earthly) creatures, the immortality of the universe, are established in thee! Thou art the Supreme lord of all creatures, celestial or human! Therefore it is, O slayer of Madhu, that impelled by the affection thou bearest me that I will relate to thee my griefs! O Krishna, how could one like me, the wife of Prithā's sons, the sister of Dhrishtadyumna, and the friend of thee, be dragged to the assembly! Alas, during my season, stained with blood, with but a single cloth on, trembling all over, and weeping, I was dragged to the court of the Kurus! Beholding me, stained with blood in the presence of those kings in the assembly, the wicked sons of Dhritarāshtra laughed at me! O slayer of Madhu, while the sons of Pāndu and the Pānchālas and the Vrishnis lived, they dared express the desire of using me as their slave! O Krishna, I am according to the ordinance, the daughter-in-law of both Dhritarāshtra and Bhishma! Yet, O slayer of Madhu, they wished to make of me a slave by force! I blame the Pāndavs who are mighty and foremost in battle, for they saw (without stirring) their own wedded wife known over all the world, treated with such cruelty! Oh fie on the might of Bhimasena, fie on the *Gāndiva* of Arjuna, for they, O Janārddana, both suffered me to be thus disgraced by little men! This eternal course of morality is ever followed by the virtuous—*viz.*, that the husband, however weak, protecteth his wedded wife! By protecting the wife one protecteth his offspring, and by protecting the offspring one protecteth his own self! One's own self is begotten on one's wife, and therefore it is that the wife is called *Jāyā*. A wife also should protect her lord, remembering that he is to take his birth in her womb! The Pāndávas never forsake the person that soliciteth their protection; and yet they abandoned me who solicited it! By my five husbands five sons of exceeding energy have been born of me: Prativindhya by Yudhishthira, Sutasoma by Vrikodara, Crutakirti by Arjuna, Catānika by Nakula and Crutakarman by the youngest, all of them of energy that cannot be baffled. For their sake, O Janārddana, it was necessary to protect me! Even as (thy son) Pradyumna, they are, O Krishna, mighty warriors all! They are foremost of bowmen, and invincible in battle by any foe! Why do they bear the wrongs inflicted (on me) by the sons of Dhritarāshtra of such contemptible strength? Deprived of their kingdom by deception, the Pāndavas were made bondsmen and I myself was dragged to the assembly while in my season, and having only a single cloth on! Fie on that *Gāndiva* which none else can string save Arjuna and Bhima and thyself, O slayer of Madhu! Fie on the strength of Bhima, and fie on the prowess of Arjuna, since, O Krishna, Duryodhana (after what he had done) hath drawn breath even for a moment! He it is, O slayer of Madhu, who formerly drove the guileless Pāndavas with their mother from the kingdom, while they were children still engaged in study and the observance of their vows. It is that sinful wretch who, horrible to relate, mixed in Bhima's food fresh and virulent poison in ful dose. But, O Janārddana, Bhima digested that poison with the food, without sustaining any injury, for, O best of men and mighty-armed one, Bhima's days had not been ended! And, O Krishna, it is Duryodhana who at the house standing by the banian called *Pramāna* bound Bhima sleeping unsuspectingly, and casting him into the Ganges returned to the city. But the powerful Bhimasena the son of Kunti, possessed of mighty arms, on waking from sleep, tore his bonds and rose from the water. It is Duryodhana who caused venomous black-cobras to bite all over the body of Bhimasena, but that slayer of foes died not. Awaking, the son of Kunti smashed all the serpents and with his left hand killed (the agent, *viz.*,) the favorite charioteer of Duryodhana. Again, while the children were lying asleep at Vāranāvata with their mother, it is he who set fire to the house intending to burn them to death. Who is there capable of doing such as an act? It was then that the illustrious Kunti, overtaken by this calamity, and surrounded by the flames, began to cry out in terror, speaking to her children,—Alas, I am undone! How shall we escape from this fire to day! Alack, I shall meet with destruction with my little children!—Then Bhima, possessed of mighty arms, and prowess like unto the force of the wind, comforted his illustrious mother as also his brothers, saying,—Like that king of birds, Gadura, the son of Vinatā, I will spring up into the air. We have no fear from this fire.—And then taking his mother on his left flank, and the king in his right, and the twins on each shoulder, and Vivatsu on his back, the mighty Vrikodara, thus taking all of them, at one leap cleared the fire and delivered his mother and brothers from the conflagration. Setting out that night with their renowned mother, they came near the forest of Hidimva. And while fatigued and distressed, they were sleeping fast with her, a Rākshasa woman called Hidimvā approached them. Beholding the Pāndavas with their mother asleep on the ground, influenced by desire she sought to have Bhimasena for her lord. The weak one then took up Bhima's feet on her lap to press them with her soft hands. The mighty Bhima of immeasurable energy, of prowess that could not be baffled, then woke from sleep, and asked her, saying,—O thou of faultless features, what dost thou wish here?— Thus asked by him, the Rākshasa lady of faultless features, capable, besides, of assuming any form at will, replied unto the high-souled Bhima, saying—Do ye speedily fly this place! My brother gifted with strength will come to slay ye! Therefore, speed and tarry not!—But Bhima haughtily said,—I do not fear him! If he cometh here, I will slay him!—Hearing their converse, that vilest of cannibals came to the spot. Of frightful form and dreadful to behold, uttering loud cries as he came the Rākshasa said,—O Hidimvā, with whom dost thou converse? Bring him unto me, I will eat him up. It behoveth thee to tarry not.—But moved by compassion, the Rākshasa lady of faultless features and pure heart said nothing out of pity. Then the man-eating monster, uttering dreadful cries, rushed at Bhima with great force. And approaching him furiously, the mighty cannibal, possessed with rage, caught hold of Bhima's hand with his own, and clenching fast his other hand and making it hard as the thunder-bolt of Indra, suddenly struck Bhima a blow that descended with the force of lightning. His hand having been seized by the Rākshasa, Vrikodara, without being able to brook it, flew into a rage. Then a dreadful combat took place between Bhimasena and Hidimva, both skilled in all weapons, and which was like unto the encounter of Vāsava with Vritra. And, O sinless one, after sporting with the Rākshasa for a long while, the powerful Bhima of mighty energy slew the cannibal when the latter had come weak with exertion. Then having slain Hidimva, and taking (his sister) Hidimvā at their head, of whom was (subsequently) born Ghatotkacha, Bhima and his brothers went away. Then all those repressors of their foes, accompanied by their mother and surrounding by many Brāhmanas proceeded towards Ekachakrā. In the matter of this their journey, Vyāsa ever engaged in their welfare had become their counsellor. Then arriving at Ekachakrā, the Pāndavas of rigid vows there also slew a mighty cannibal, Vaka by name, terrible as Hidimva himself. And having slain that fierce cannibal, Bhima that foremost of smiters, went with all his brothers to the capital of Drupada. And, O Krishna, as thou hadst acquired Rukmini the daughter of Bhishmaka, even so Savyasāchin, while residing there, obtained me! O slayer of Madhu, Arjuna won me in the *Swayamvara*, having performed a feat difficult of achievement by others and having fought also with the assembled kings!

" 'Thus, O Krishna, afflicted with numerous griefs and in great distress, am I living, with Dhaumya at our head, but deprived of the company of the adorable Kunti! Why do these that are gifted with strength and possessed of the prowess of the lion, sit indifferently, beholding me thus afflicted by enemies so despicable? Suffering such wrongs at the hands of wicked and evil-doing foes of small strength, am I to burn in grief so long? Born I was in a great race, coming into the world in an extraordinary way! I am also the beloved wife of the Pāndavas, and the daughter-in-law of the illustrious Pāndu! The foremost of women and devoted to my husbands, even I, O Krishna, was seized by the hair, O slayer of Madhu, in the sight of the Pāndavas, each of whom is like an Indra himself!'

"Saying this the mild-speeched Krishnā hid her face with her soft hands like the buds of lotus, and began to weep. And the tears of Pānchāli begot of grief washed her deep, plump and graceful breasts crowned with auspicious marks. And wiping her eyes and sighing frequently she said these words angrily and in a choked voice:—Husbands, or sons, or friends, or brothers, or father, have I none! Nor have I thee, O thou slayer of Madhu, for ye all, beholding me treated so cruelly by inferrior foes, sit still unmoved! My grief at Karna's ridicule is incapable of being assuaged! On four grounds I deserve to be ever protected by thee, O Keçava, *viz.*, our relationship, thy respect (for me), our friendship, and thy lordship (over me)!'"

Vaiçampāyana continued,—"In that assembly of heroes Vāsudeva then spake unto the weeping Draupadi as follows:—'O fair lady, the wives of those with whom thou art angry, shall weep even like thee, beholding their husbands dead on the ground, weltering in blood and their bodies covered with the arrows of Vivatsu! Weep not, lady, for I will exert to the utmost of my power for the sons of Pāndu! I promise thou shalt (once more) be the Queen of kings! The heavens might fall, or the Himavat might split, the earth might be rent, or the waters of the ocean might dry up, but my words shall never be futile!' Hearing these words of Achyuta in reply, Draupadi looked obliquely at her third husband (Arjuna). And, O mighty king, Arjuna said unto Draupadi,—'O thou of beautiful coppery eyes, grieve not! O illustrious one, it shall be even as the slayer of Madhu hath said! It can never be otherwise, O beautiful one!'

"Dhrishtadyumna said,—'I will slay Drona, Cikhandin will slay the grand-father. And Bhimasena will slay Duryodhana, and Dhananjaya will slay Karna. And, O sister, assisted by Rāma and Krishna, we are invincible in battle by even the slayer himself of Vritra—what are the sons of Dhritarāshtra?'"

Vaiçampāyana continued,—"After these words had been spoken, all the heroes there turned their faces towards Vāsudeva, who then in their midst began to speak as follows."

Thus ends the twelfth Section in the Arjunābhigamana of the Vana Parva.

SECTION XIII.

(Arjunābhigamana Parva continued.)

Vāsudeva said,—'O lord of earth, if I had been present at Dwārakā, then, O king, this evil would not have befallen thee! And, O irrepressible one, coming unto the gambling-match, even if uninvited by the son of Amvikā (Dhritarāshtra), or Duryodhana, or by the other Kauravas, I would have prevented the game from taking place, by showing its many evils, summoning to my aid Bhishma and Drona and Kripa and Vāhlika! O exalted one, for thy sake I would have told the son of Vichitravirya,—*O foremost of monarchs, let thy sons have nothing to do with dice?*—I would have shown the many evils (of dice) through which thou hast fallen into such distress and the son of Virasena was formerly deprived of his kingdom! O king, unthought-of evils befall a man from dice! I would have described how a man once engaged in the game continueth to play (from desire of victory). Women, dice, hunting and drinking to which people become addicted in consequence of temptation, have been regarded as the four evils that deprive a man of prosperity. And those versed in the *Çāstras* are of opinion that evils attend upon all these. They also that are addicted to dice know all its evils. O thou of mighty arms, appearing before the son of Amvikā, I would have pointed out that through dice men in a day lose their possessions, and fall into distress, and are deprived of their untasted wealth, and exchange harsh words! O perpetuator of the Kuru race, I would have pointed out these and other attendant evils! If he had accepted my words thus addressed, the welfare of the Kurus as also Virtue itself would both have been secured! And, O foremost of kings, if he had rejected my gentle counsels offered as medicine, then, O best of the Bharata race, I would have compelled him by force! And if those who wait at his court, professing to be his friends but in reality his foes, had supported him, then I would have slain them all, along with those gamblers there present! O Kauravya, it is owing to my absence from the *Anartta* country at that time that thou hast fallen into such distress begot of dice! O thou best of Kurus, O son of Pāndu, on arriving at Dwārakā I learnt from Yuyudhāna all about thy calamity! And, O foremost of kings, directly I heard it, with a heart sore agitated by grief, have I speedily come here wishing to see thee, O king! Alas! bull of the Bharata race, ye have all fallen into dire distress! I see thee with thy brothers plunged in misfortune!'."

Thus ends the thirteenth Section in the Arjunābhigamana of the Vana Parva.

SECTION XIV.

(*Arjunābhigamana Parva continued.*)

Yudhishthira said,—'O Krishna, why wert thou absent (from the Anartta country)? And, O descendant of the Vrishni race, while thou wert away, where didst thou dwell? And what didst thou do while out of thy kingdom?'

"Krishna said,—'O bull of the Bharata race, I had gone for the purpose of destroying the (airranging) city of Cālwa. And, O foremost of the Kauravas, listen to the reasons I had for so doing! The heroic son of Damaghosha, the well-known king Ciçupāla of mighty arms and great energy, was slain by me, O best of Bhāratas, at thy *Rājasuya* sacrifice, because that wicked one could not from anger bear to see the first worship offered to me! Hearing that he had been slain, Cālwa, burning with fierce anger, came to Dwārakā, while, O Bhārata, it was empty, myself being away, residing here! And having arrived there on a car made of precious metals and hence called the *Sauva*, he had an encounter with thy youthful princes of the Vrishni race—those bulls of that line—and fought with them mercilessly. And slaughtering many youthful Vrishnis of heroic valor, the wicked one devastated all the gardens of the city. And, O thou of mighty arms, he said,—Where is that wretch of the Vrishni race, Vāsudeva, the evil-souled son of Vasudeva? I will humble in battle the pride of that person so eager for fight! Tell me truely, O *Anarttas!* I will go there where he is. And after killing that slayer of Kansa and Keçi, will I return! By my weapon I swear that I will not return without slaying him!—And exclaiming repeatedly,—*Where is he? Where is he?* the lord of the Saubha rusheth to this place and that, desirous of encountering me in battle! And Cālwa also said,—Impelled by wrath for the destruction of Ciçupāla I shall today send to the mansion of Yama that trecherous miscreant of mean mind!—And, O king, he further said,—That Janārddana shall I slay, who, wretch that he is, hath killed my brother king Ciçupāla, my brother who was but a boy of tender years, and who was slain not on the field of battle but unprepared as he was!—Having, O great king, wailed thus, and having, O son of the Kuru race, abused me thus, he rose into the sky on his car of precious metals capable of going anywhere at will! On returning (to my kingdom) I heard what, O Kauravya, the evil-minded and wicked king of Mārtika had said regarding myself! And, O descendant of the Kuru race, I was agitated with wrath, and, O king, having reflected upon everything, I set my heart upon slaying him! And learning, O Kauravya, of his oppression of the Anarttas, of his abuse of myself, And of his excessive arrogance, I resolved upon the destruction of that wretch! And, O lord of earth, I accordingly set out (from my city), for slaying the (lord of) the Saubha. And searching him here and there I found him in an island in the midst of the ocean! Then, O king, blowing my conch called the *Pānchajanya* obtained from the sea, and challenging Cālwa to combat, I stood for the fight! At that instant I had an encounter with numerous Dānavas, all of whom, however, I subdued and prostrated on the ground, O mighty armed one, it was owing to this affair that I could not then come (unto thee)! As soon as I heard of the unfair game at dice at Hastināpura, I have come here desirous of seeing ye who have been plunged in distress!' ',

Thus ends the fourteenth Section in the Arjunābhigamana of the Vana Parva.

SECTION XV.

(*Arjunābhigamana Parva continued.*)

"Yudhishthira said,—O illustrious Vāsudeva of mighty arms, tell thou in detail of the death of the lord of Saubha.—. My curiosity hath not been appeased by thy narration.'

"Vāsudeva said,—'O mighty-armed king, hearing that the son of Crutasravas (Ciçupāla) had deen slain by me, Cālwa, O best of the Bharata race, came to the city of Dwārāvati! And, O son of Pāndu, the wicked king, stationing his forces in array, invested that city around, and above. And stationing himself in the upper regions, the king began his fight with the city. And that encounter commenced with a thick shower of weapons from all sides. And, O bull of the Bharata race, the city at that time was well furnished on all sides, according to the science (of fortifications), with penons, and arches, and combatants, and walls and turrets, and engines, and miners, and streets barricaded with spiked wood-works, and towers and edifices on gate-ways well filled with provisions, and offensive weapons, and engines for hurling burning brands and fires, and vessels of deer-skins (for carrying water), and trumpets, tabors, and drums, lances and forks, and *Çataghnis*, and plough-shares, rockets, balls of stone, and battle-axes and other weapons, and shields embossed with iron, and engines for hurling balls and bullets and hot liquids! And the city was also well-defended by numerous cars, and O tiger among Kurus, by Gada and Shāmva and Uddhava and others, and by warriors of prowess tried in battle, all well-born and capable of encountering any foe! And these all placing themselves on commanding posts, aided by cavalry and standard-bearers, began to defend the town. And Ugrasena and Uddhava and others, to prevent carelessness, proclaimed throughout the city that nobody should drink. And all the Vrishnis and the Andhakas, well-knowing that they would be slain by Cālwa if they behaved carelessly, remained sober and watchful. And the police soon drove out of the city all mimes and dancers and singers of the Anartta country. And all the bridges over rivers were destroyed, and boats forbidden to ply, and the trenches (around the city) were spiked with poles at the bottom. And the land around the city for full two miles was rendered uneven, and holes and pits were dug thereon, and combustibles were secreted below the surface. Our fort, O sinless one, is naturally strong and always well-defended and filled with all kinds of weapons! And in consequence of the preparations made, our city was more prepared than ever to meet the foe. And, O chief of the Bhāratas, in consequence of all this, the city looked like that of Indra himself! And, O king, at the time of Cālwa's approach, nobody could either enter or leave the town of the Vrishnis and the Andhakas without presenting the sign that had been agreed upon. And all the streets of the town and the open spaces were filled with numerous elephants and horses! And, O thou of mighty arms, the combatants were all especially gratified with allowances and wages, and rations, and weapons, and dresses! And amongst the combatants there was none who was not paid in gold, and none who was not paid at all, and none who was not somehow obliged, and none who was not of tried valour! And, O thou of eyes like lotus leaves, it was thus that Dwārakā, abounding in well-ordered arrangements, was defended by Ahuka (Ugrasena)!'"

Thus ends the fifteenth Section in the Arjunābhigamana of the Vana Parva.

SECTION XVI.

(*Arjunābhigamana Parva continued.*)

"Vāsudeva continued,—'O king of kings, Cālwa, the lord of Saubha, came towards our city with an immense force consisting of infantry, cavalry and elephants! And the army headed by king Cālwa, consisting of four kinds of forces, occupied a level ground commanding a copious water-supply. And forsaking cemeteries and temples dedicated to the gods, and sacred trees, and grounds covered by ant-hills, that host occupied every other place. And the roads (leading to the city) were blocked up by the divisions of the army, and the secret entrances also were all blocked up by the enemy's camp. And, O Kauravya, like unto the lord of birds (Garuda), the ruler of Saubha rushed towards Dwārakā, bringing with him, O bull among men, his host equipped with all kinds of arms, skilled in all weapons, consisting of a dense display of cars and elephants and cavalry, abounding in banners, and well-paid and well-fed foot-soldiers possessed of great strength and bearing every mark of heroism and furnished with wonderful chariots and bows. And beholding the army of Cālwa approach, the youthful princes of the Vrishni race resolved to encounter it, sallying out of the city. And, O king, Chārudeshna, Sāmva, and the mighty warrior Pradyumna, O descendant of the Kuru race, sallied out, ascending on their chariots, and clad in mail, and decked in ornaments, with colors flying, resolved to encounter the mighty and countless host of Cālwa! And Sāmva taking up his bow, eagerly attacked on the field of battle Kshemavriddhi, the commander of Cālwa's forces and his chief counsellor also! And, O thou foremost of Bhāratas, the son of Jāmbavati then began to shower arrows in a continuous stream even as Indra showereth down rain! And, O mighty king, then Kshemavriddhi the commander of Cālwa's forces, bore that shower of arrows, immovable as the Himavata! And, O foremost of kings, Kshemavriddhi, on his part, discharged at Sāmva mightier volley of shafts, aided by his powers of illusion! And dispersing by counter-illusion that discharge inspired by illusion, Sāmva showered on his (adversary's) car a thousand arrows! Then pierced by the shafts of Sāmva and overwhelmed therewith Kshemavriddhi, the commander of the hostile host, left the field by the help of his fleet steeds! And when the wicked general of Cālwa had left the field, a mighty Daitya called Vegavat rushed at my son! And, O best of monarchs, thus attacked, the heroic Sāmva, the perpetuator of the Vrishni race, bore that onset of Vegavat, keeping his ground. And, O son of Kunti, the heroic Sāmva, of prowess incapable of being baffled, whirling a quickly-going mace, hurled it speedily at Vegavat! And, O king, struck with that mace, Vegavat fell down on the ground, like a weather-beaten and faded lord of the forest of decayed roots! And on that heroic Asura of mighty energy being slain with the mace, my son entered within that mighty host and began to fight with all. And, O great king, a well-known Dānava named Vivindya, a mighty warrior wielding a large and powerful bow, encountered Chārudeshna! And, O monarch, the encounter between Chārudeshna and Vivindhya was as fierce as that in days of yore between Vritra and Vāsava! And enraged with each other the combatants pierced each other with their arrows, uttering loud roars like unto two powerful lions! Then the son of Rukmini fixed on his bow-string a mighty weapon possessing the splendour of fire or the sun, and capable of destroying all foes, having first vivified it with incantations! Then, O monarch, that mighty warrior, my son, fired with wrath, challenged Vivindhya, and discharged the weapon at him. And the Dānava, struck with that weapon, fell down on the ground a lifeless corpse! And beholding Vivindhya slain, and the whole host waver, Cālwa advanced again on his beautiful car capable of going everywhere. And, O king of mighty arms, beholding Cālwa on that beautiful car of his, the combatants of Dwārakā wavered with fear! But, O thou of the Kuru race, Pradyumna sallied out, and, O great king, bidding the Anarttas be of good cheer, said,—Waver ye not, and staying behold me fight! Even I shall, by main force, repell that car with Cālwa on it! Ye Yādavas, this day, I shall with my weapons like unto serpents, discharged from my bow with my hand, destroy this host of the lord of Saubha! Be of good cheer, ye all! Fear not! The lord of Saubha will be slain to day! Attacked by me, the wretch will meet with destruction together with his car!—O son of Pāndu, upon Pradyumna speaking thus with cheerful heart, the Yādava host, O hero, remained on the field, and began to fight cheerfully!"

Thus ends the sixteenth Section in the Arjunābhigamana of the Vana Parva.

SECTION XVII.

(*Arjunābhigamana Parva continued.*)

"Vāsudeva continued,—'O bull of the Bhārata race, having spoken thus unto the Yādavas, the son of Rukmini (Pradyumna) ascended his golden car. And the car he rode was drawn by excellent steeds in mail. And over it stood a standard bearing the figure of a *Makara* with gaping mouth and fierce as Yama. And with his steeds, more flying than running on the ground, he rushed against the foe. And the hero equipped with quiver and sword, with fingers caused in leather, twanged his bow possessed of the splendour of the lightning, with great strength, and transfering it from hand to hand, as if in contempt of the enemy, spread confusion among the Dānavas and other warriors of the city of Saubha. And as he sat in contempt of the foe, and continuously slew the Dānavas in battle, no one could mark the slightest interval between his successive shafts. And the color of his face changed not, and his limbs trembled not. And people only heard his loud leonine roars indicative of wonderful valor. And the aquatic monster with mouth wide open, that devourer of all fishes, placed on the golden flag-staff of that best of cars, struck terror into the hearts of Çālwa's warriors. And, O king, Pradyumna the mower of foes rushed with speed against Çālwa himself so desirous of an encounter! And, O perpetuator of the Kuru race, braved by the heroic Pradyumna in that mighty battle, the angry Çālwa could ill bear the challenge! And that conqueror of hostile cities, Çālwa, maddened by anger, descended from his beautiful car of unchecked speed, resolved to encounter Pradyumna. And the people beheld the fight between Çālwa and the foremost of Vrishni heroes, which was even like unto the encounter between Vāsava with Vali. And, O hero, mounting on his beautiful car decked with gold and furnished with flags and flagstaffs, and quivers, the illustrious and mighty Çālwa began to discharge his arrows at Pradyumna! Pradyumna also by the energy of his arms, overwhelmed Cālwa in the combat by a thick shower of arrows. The king of Saubha, however, thus attacked in battle by Pradyumna, endured him not, but discharged at my son arrows that were like blazing fire. But the mighty Pradyumna carried off that arrowy shower. Beholding this, Cālwa rained on my son other weapons of blazing splendour. Then, O foremost of monarchs, pierced by the shafts of Cālwa, the son of Rukmini discharged without loss of time an arrow that was capable of entering the vitals of a foe in fight. And that winged shaft shot by my son, piercing Cālwa's mail, entered his heart,—whereupon he fell down in a swoon. And beholding the heroic king Cālwa fall down deprived of sense, the foremost of the Dānavas fled away, rendering the ground beneath their feet. And, O lord of the earth, the army of Cālwa sent up exclamations of *Oh!* and *Alas!*, seeing their king, the lord of Saubha, drop down bereft of sense! And, O son of the Kuru race, regaining his senses, the mighty Cālwa rose and all of a sudden discharged his arrows on Pradyumna. Then the heroic and mighty-armed Pradyumna, sorely pierced by his adversary about his throat, was enfeebled on his car. And, O mighty king, wounding the son of Rukmini, Cālwa sent up a shout like unto the roar of a lion, and filling the entire earth with it! And, O Bhārata, when my son became senseless, Cālwa, without losing a moment, again discharged at him other shafts difficult to bear. And pierced with numberless arrows and deprived of his senses, Pradyumna, O chief of the Kuru race, became motionless on the field of battle!'"

Thus ends the seventeeth Section in the Arjunābhigamana of the Vana Parva.

Section XVIII.

(*Arjunābhigamana Parva continued.*)

"Vāsudeva continued,—'O king, afflicted with the arrows of Cālwa, when Pradyumna became senseless, the Vrishnis who had come to the fight were all disheartened and filled with grief! And the combatants of the Vrishni and Andhaka races burst into exclamations of *Oh!* and *Alas!* while great joy was felt by the enemy. And beholding him thus deprived of sense, his trained charioteer the son of Dāruka, soon carried him off the field by the help of his fleet steeds. The car had not gone far when that best of warriors regained his senses, and taking up his bow addressed his charioteer, saying, —O son of the Suta tribe, what hast thou done? Why dost thou go leaving the field of battle? This is not the custom of the Vrishni heroes in battle! O son of a Suta, hast thou been bewildered at the sight of Cālwa in that fierce encounter? Or hast thou been disheartened, beholding the fight? O! tell me truly thy mind!—The charioteer answered,—O son of Janārddana, I have not been confounded, nor hath fear taken possession of me. On the other hand, O son of Keçava, the task, I ween, of vanquishing Cālwa is difficult for thee! Therefore, O hero, I am slowly retiring from the field. This wretch is stronger than thou art! It behoveth a charioteer to protect the warrior on the car, however brave, when he is deprived of his senses! O thou gifted with length of days, thou shouldst always be protected by me, even as it behoveth thee to protect me! Thinking that the warrior on the car should always be protected (by his charioteer), I am carrying thee away! Further, O thou of mighty arms, thou art alone, while the Dānavas are many. Thinking, O son of Rukmini, that thou art not equal to them in the encounter, I am going away!—'

"Vāsudeva continued,—'When the charioteer had spoken thus, he, O Kauravya, who hath the *makara* for his mark replied unto him, saying,—Turn the car! O son of Dārukā, never do so again; never, O Suta, turn thou from the fight, while I am alive! He is no son of the Vrishni race who forsaketh the field, or slayeth the foe fallen at his feet and crying *I am thine!*, or killeth a woman, a boy, or an old man, or a warrior in distress, deprived of his car or with his weapons broken! Thou art born in the race of charioteers and trained to thy craft! And, O son of Dāruka, thou art acquainted with the customs of the Vrishnis in battle! Versed as thou art with all the customs of the Vrishnis in battle, do thou, O Suta, never again fly from the field as thou hast done!

What will the irrepressible Mādhava, the elder brother of Gada, say to me when he heareth that I have left the field of battle in bewilderment, or that I have been struck on the back—a run-away from the combat! What will the elder brother of Keçava, the mighty-armed Valadeva, clad in blue and inebriate with wine, say, when he returneth? What also, O Suta, will that lion among men, the grand-son of Sini (Sātyaki), that great warrior, say on hearing that I have forsaken the fight? And, O charioteer, what with the ever-victorious Sāmva, the irrepressible Chārudeshna, and Gada, and Sārana, and Akrura also of mighty arms, say unto me? What also will the wives of the Vrishni heroes, when they meet together, say of me who had hitherto been considered as brave and well-conducted, respectable and possessed of manly pride? They will even say, *This Pradyumna is a coward who cometh here, leaving the great battle! Fie on him!* They will never say, *Well done!* Ridicule, with exclamations of *Fie*, is to me or person like me, O Suta, more than death! Therefore, do thou never again leave the field of battle! Reposing the charge on me, Hari the slayer of Madhu, hath gone to the sacrifice of the Bharata lion (Yudhishthira)! Therefore, I cannot bear to be quiet now! O Suta, when the brave Kritavarman was sallying out to encounter Cālwa, I prevented him, saying *I will resist Cālwa. Do thou stay!* For honoring me the son of Hridikā desisted! Having left the field of battle, what shall I say unto that mighty warrior when I meet him? What that irrepressible one of mighty arms—the holder of the conch, the discus, and the mace—returneth, what shall I say unto him of eyes like lotus leaves? Sātyaki, and Valadeva, and others of the Vrishni and Andhaka races always boast of me! What shall I say unto then? O Suta, having left the field of battle, and with wounds of arrows on my back while being carried away by thee, I shall, by no means, be able to live! Therefore, O son of Dāruka, turn the car speedily, and never do so again, even in times of the greatest danger! I do not, O Suta, think life worth much, having fled from the field like a coward, and my back pierced with the arrows (of the enemy)! Hast thou ever seen me, O son of a Suta, fly in fear from the field of battle like a coward? O son of Dāruka, it behoved thee not to forsake the battle, while my desire of fight was not yet gratified! Do thou, therefore, go back to the field!—' "

Thus ends the eighteenth Section in the Arjunābhigamana of the Vana Parva.

SECTION XIX.

(Arjunābhigamana Parva continued.)

"Vāsudeva continued,—'Thus addressed, the son of the Suta race replied in haste unto Pradyumna, that foremost of all endued with strength, in these sweet words:—O son of Rukmini, I fear not to guide the horses on the field of battle, and I am acquainted also with the customs of the Vrishnis in war! It is not otherwise in the least! But, O thou blest with length of days, those that guide the car are taught that the warrior on the car is, by all means, to be protected by his charioteer! Thou wert also much afflicted! Thou wert much wounded by the arrows shot by Cālwa. Thou wert also deprived of thy senses, O hero! Therefore is it that I retired from the field! But, O chief the Sātwatas, now that thou hast regained thy senses without much ado, do thou, O son of Keçava, witness my skill in guiding the horses! I have been begotten by Dāruka, and I have been duly trained! I will now penetrate into the celebrated array of Cālwa, without fear!—'

"Vāsudeva continued,—'Saying this, O hero, the charioteer, pulling the reins, began to lead the horses with speed towards the field of battle. And, O king, struck with the whip and pulled by the reins, those excellent steeds seemed to be flying in the air, performing various beautiful motions, now circular, now similar, now dissimilar, now to the right, now to the left. And, O king, those steeds, understanding, as it were, the intention of Dāruka's son endued with such lightness of hand, burned with energy, and seemed to go without touching the ground with their feet! And that bull among men wheeled round Cālwa's host so easily that they who witnessed it wondered exceedingly. And the lord of Saubha, unable to bear that manuvre of Pradyumna, instantly sent three shafts at the charioteer of his antagonist! The charioteer, however, without taking any note of the force of those arrows, continued to go along the right. Then the lord of Saubha, O hero, again discharged at my son by Rukmini, a shower of various kinds of weapons! But that slayer of hostile heroes, the son of Rukmini, showing with a smile his lightness of hand cut all those weapons off ere they reached him. Finding his arrows cut off by Pradyumna, the lord of Saubha, having recourse to the dreadful illusion natural to *Asuras*, began to pour a thick shower of arrows. But cutting into pieces those powerful Daitya weapons shot at him in mid-career by means of his *Brahma* weapon, Pradyumna discharged winged shafts of other kinds. And these delighting in blood, warding off the shafts of Daitya, pierced his head, bosom, and face. And at those wounds Cālwa fell down senseless. And on the mean-minded Cālwa falling down, afflicted with Pradyumna's arrows, the son of Rukmini aimed another arrow at him, capable of destroying every foe. And beholding that arrow worshipped by all the Dāsārhas, and flaming like fire and fatal as a venomous snake, fixed on the bow-string, the firmament was filled with exclamatians of *Oh!* and *Alas!* Then all the celestials with Indra and the lord of treasures (Kuvera) at their head, sent Nārada and the god of wind endued with the speed of the mind. And these two approaching the son of Rukmini delivered unto him the message of the celestials, saying,—O hero, king Cālwa is not to be slain by thee! Do thou draw back the arrow. He is unslayable by thee in fight! There breatheth not a person who cannot be killed by that arrow! O thou of mighty arms, the Creator hath ordained his death at the hands of Krishna the son of Devaki! Let this be not falsified!—Thereupon, with a glad heart, Pradyumna withdrew that best of arrows from his excellent bow and deposited it back in his quiver. And then, O foremost of kings, the mighty Cālwa, afflicted with the arrows of Pradyumna, rose disheartened, and speedily went away, Then, O king of kings, the wicked Cālwa, thus afflicted by the Vrishnis, mounted on his car of precious metals, and leaving Dwārakā scudded through the skies!'"

Thus ends the nineteenth Section in the Arjunābhigamana of the Vana Parva.

SECTION XX.

(*Arjunābhigamana Parva continued.*)

"Vāsudeva said,—'When Cālwa had left the city of the Anarttas, I return to it, O king, on the completion of thy great *Rājasuya* sacrifice! On my arrival I found Dwārakā shorn of its splendour, and, O great monarch, there were not heard sounds of Vedic recitation or sacrificial offerings. And the excellent damsels were all destitute of ornaments, and the gardens were devoid of beauty. And alarmed by the aspect, I asked the son of Hridikā, saying,—Why is it that the men and women of the city of the Vrishnis are so woe-begone, O tiger among men?—O thou best of kings, thus asked, the son of Hridikā (Kritavarman) related to me in detail the invasion of the city by Cālwa, and his subseqent) departure from it. And, O thou foremost of Bhāratas, hearing all, even then I made up my mind to slay Cālwa. And encouraging the citizens, O best of Bhāratas, I cheerfully addressed king Ahuka, and Anakdundhuvi, and the chief heroes of the Vrishni race, saying,—Do ye, O bulls among the Yādavas, stay in the city, taking every care, and know that I go to slay Cālwa! I return not to the city of Dwārāvati without slaying him. I will again come to ye having compassed the destruction of Cālwa together with his car of precious metals. Do ye strike up the sharp and middle and flat notes of the Dundhuvi so dreadful to foes!—And O thou bull of the Bharata race, thus adequately encouraged by me, those heroes cheerfully said unto me,—Go and slay the enemies!—And thus receiving the benedictions of those warriors with glad hearts, and causing the Brāhmanas to utter auspicious words and bowing down to the best of the regenerate ones, and to Civa also, I set out on my car unto which were yoked the horses *Saivya*, and *Sugriva*, filling all sides with the clatter (of my wheels) and blowing that best of conchs, the *Pānchajanya!* And, O king, O tiger among men, acompanied by my redoubted and victorious army consisting of the four kinds of forces, so persevering in battle, I set out! And leaving many countries, and mountains crowned with trees, and pieces of water, and streams, I at last arrived at the country of Mārtikavarta. It is there, O thou tiger among men, that I heard that Cālwa was coursing on his car of precious metals near the ocean, and I followed in his pursuit. And, O thou slayer of thy foes, having reached the main, Cālwa on his car of costly metals was in the midst of the deep heaving with billows! And on seeing me from a distance, O Yudhishthira, that one of wicked soul himself challenged me repeatedly to the fight. And many arrows capable of piercing to the quick, discharged from my bow reached not his car. And at this I was wroth! And, O king, that essentially sinful wretch of a Daitya's son, of irrepressible energy, on his part began to shoot thousand upon thousands of arrows in torrents! And, O Bhārata, he rained shafts upon my soldiers and upon my charioteer and upon my steeds! But without thinking of the shafts, we continued the conflict. Then the warriors following Cālwa poured on me straight arrows by thousands. And the Asuras covered my horses and my car and Dāruka with arrows capable of piercing the very vitals. And, O hero, I could not at that time see either my horses, or my car, or my charioteer Dāruka! And I with my army was covered with weapons. And, O son of Kunti, superhumanly skilled in weapons, I also let fly from my bow arrows by tens of thousands, inspiring them with *mantras!* But as that car of costly metals was in the sky full two miles off, it could not, O Bhārata, be seen by my troops. They could, therefore, only remaning on the field of battle look on like spectators in a place of amusement, cheering me on by shouts loud as the roar of the lion, and also by the sound of their clapping. And the tinted arrows shot by the fore-part of hand penetrated into the bodies of the Dānavas like biting insects. And then arose cries in the car of precious metals from those that were dying of the wounds inflicted by those sharp arrows and falling into the waters of the mighty ocean. And the Dānavas deprived of their arms and necks, and wearing the from of *Kavandhas*,[*]—fell, sending up tremendous roars. And as they fell they were devoured by animals living in the waters of the ocean. And then I powerfully blew the *Pānchajanya* obtained from the waters and graceful as the lotus-stalk and white as milk or the *Kunda* [†] flower or the moon or silver. And seeing his soldiers fall, Cālwa the possessor of the car of precious metals began to fight with the help of illusion. And then he began to ceaselessly hurl at me maces, and ploughshares, and winged darts, and lances, and javelins, and battle-axes, and swords, and arrows blazing like javelins, and thunderbolts, and nooses, and broadswords, and bullets from barrels, and shafts, and axes, and rockets. And permitting them to come towards me, I soon destroyed them all by counter-illusion. And on his illusion being rendered ineffectual, he began the contest with mountain-peaks. And, O Bhārata, then there was darkness and light alternately, and the day was now fair, and now gloomy, and now hot, and now cold. And there was a perfect shower of coals, and ashes, and weapons. And creating such illusion the enemy faught with me. And ascertaining it I destroyed his illusion by counter-illusion. And in due time I showered arrows all around. And then, O mighty king, the dome of heaven blazed as with an hundred suns, and, O son of Kunti, with an hundred moons, and thousands and tens of thousands of stars! And then none could ascertain whether it was day or night, or distinguish the points of the horizon. And, becoming bewildered, I fixed on my bow-string the weapon called *Pragnāstra*. And, O son of Kunti, the weapon went like unto flakes of pure cotton blown away by the winds! And a great fight then took place, calculated to make the down on one's body stand on end. And, O best of monarchs, having regained light, I again faught with the enemy!'"

Thus ends the twentieth Section in the Arjunābhigamana of the Vana Parva.

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[*] A headless trunk supposed to prowl about battle-fields, and classed in the popular estimation with spirits of the lower order.—T.

[†] A kind of Jasmine.—T.

SECTION XXI.

(Arjunābhigamana Parva continued.)

"Vāsudeva said,—'O thou tiger among men, my great enemy, king Cālwa, thus encountered by me in battle, again ascended the sky. And, O mighty monarch, inspired with the desire of victory, that wicked one hurled at me *Çataghnis*,* and mighty maces, and flaming lances, and stout clubs, and swords. And as the weapons came along the sky, I speedily resisted them with my swift arrows, and cut them in two or three pieces before they came at me. And then there was a great noise in the welkin. And Cālwa covered Dāruka, and my steeds, and my car also with hundreds and thousands of straight shafts. Then, O hero, Dāruka, evidently about to faint, said unto me,—Afflicted with the shafts of Cālwa I stay in the field, because it is my duty to do so. But I am incapable of doing so (any longer). My body hath become weak!—Hearing these piteous words of my charioteer, I looked at him, and found the driver wounded with arrows. Nor was there a spot on his breast or the crown of his head, or his body or his arms which was not, O thou foremost of the sons of Pāndu, covered with shafts! And blood flowed profusely from his wounds inflicted by arrows, and he looked like unto a mountain of red chalk after a heavy shower. And, O thou of mighty arms, seeing the charioteer with the reins in his hands thus pierced and enfeebled by the shafts of Cālwa in the field of battle, I cheered him up!

"'And, O Bhārata, about this time, a certain person, having his home in Dwāraka quickly coming to my car, addressed me like a friend, delivering to me, O hero, a massage from Ahuka! He seemed to be one of Ahuka,s followers. And sadly and in a voice choked in sorrow, know, O Yudhishthira, he said these words:—O warrior, Ahuka, the lord of Dwārakā hath said these words unto thee! O Keçava hear what thy father's friend sayeth: *O son of the Vrishni race, O thou irrepressible one, in thy absence to-day Çalwa, coming to Dwārakā, hath by main force killed Vāsudeva! Therefore, no need of battle any more. Cease, O Janārddana? Do thou defend Dwārakā! This is thy principal duty!*—Hearing these words of his, my heart became heavy, and I could not ascertain what I should do and what I should not. And, O hero, hearing of that great misfortune, I mentally censured Sātyaki, and Valadeva, and also that mighty warrior Pradyumna. Having reposed on them the duty of protecting Dwārakā and Vāsudeva, I had gone, O son of the Kuru race, to effect the destruction of Çālwa's city. And in a sorrowful heart, I asked myself,—*Doth that destroyer of foes, the mighty-armed Valadeva, live? And Sātyaki, and the son of Rukmini, and Chārudeshna possessed of prowess, and Sāmva and others?* For, O thou tiger among men, these living, even the bearer himself of the thunderbolt could by no means destroy Sura's son (Vāsudeva)! And thought I, *It is plain that Vāsudeva is dead and equally plain that the others with Valadeva at their head have been deprived of life.*—This was my certain conclusion. And, O mighty king, thinking of the destruction of these all, I was overwhelmed with grief! And it was in this state of mind that I encountered Çālwa afresh. And now I saw, O great monarch, Vāsudeva himself falling from the car of precious metals! And, O warrior, I swooned away! And, O king of men, my sire seemed like unto Yayāti, after the loss of his merit, falling towards the earth from heaven! And like unto a luminary whose merit hath been lost saw I my father falling his head-gear foul and flowing loosely, and his hair and dress disordered. And then the bow *Sārnga* dropped from my hand, and, O son of Kunti, I swooned away! I sat down on the side of the car. And, O thou descendant of the Bharata race, seeing me deprived of consciousness on the car, and as if dead, my entire host exclaimed *Oh!* and *Alas!* And my prone father with out-stretched arms and lower limbs, appeared like a dropping bird. And him thus falling, O thou of mighty arms, O hero, the hostile warriors bearing in their hands lances and axes struck grievously! And (beholding this) my heart trembled! And soon regaining my consciousness, O warrior, I could not see in that mighty contest either the car of costly metals, or the enemy Cālwa, or my old father! Then I concluded in my mind that it was certainly illusion. And recovering my senses, I again began to discharge arrows by hundreds.'"—

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* Some kind of destructive engine capable of killing hundreds of warriors at a time. Some suppose it to have been a kind of catapults or canon,

Thus ends the twenty-first Section in the Arjunābhigamana of the Vana Parva.

SECTION XXII.

(Arjunābhigamana Parva continued.)

"Vāsudeva continued,—'Then, O thou foremost of the Bharata race, taking up my beautiful bow, I began to cut off with my arrows the heads of the enemies of the celestials, from off that car of costly metals! And I began to discharge from the *Shārnga* many well-looking arrows of the forms of snakes, capable of going at a great height and possessing intense energy. And, O perpetuator of the Kuru race, I could not then see the car of costly metals, for it had vanished, through illusion! I was then filled with wonder! That host of Dānavas then, O Bhārata, of frightful visages and hair, set up a loud howl while I was waiting for it. In that fierce battle I then, with the object of destroying them, fixed on my bow-string the weapon capable of piercing the foe, if but his sound is audible. Upon this, their shouts ceased. But those Dānavas that had sent up that shout were all slain by those shafts of mine blazing as the Sun himself, and capable of striking at the knowledge of sound alone. And afrer the shout had ceased at one place, O mighty king, another yell proceeded from another quarter. Thither also I sent my shafts. In this way, O Bhārata, the Asuras began to send up yells in all the ten quarters, above and across. These were all slain by me, *viz.*, those that were in the skies and that were invisible, with arrows of diverse forms, and celestial weapons inspired with *mantras*. Then, O hero, that car of precious metals capable of going any where at will, bewildering my eyes, reappeared at Prāgjyotisha!

And then the destroying Dānavas of fierce forms suddenly drowned me with a mighty shower of rocks. And, O thou foremost of monarchs, torrents of rocks falling upon me covered me up, and I began to grow like an ant-hill (with its summits and peaks)! And covered along with my horses and charioteer and flagstaffs, with crags on all sides, I disappeared from sight altogether. Then those foremost of heroes of the Vrishni race who were of my army were struck with panic, and on a sudden began to fly in all directions. And beholding me in that plight, O king, the heaven, the firmament, and the earth were filled with exclamations of *Oh!* and *Alas!* And then, O monarch, my friends filled with sorrow and grief began to weep and wail with heavy hearts! And delight filled the hearts of the enemies as dole those of them that were not such. And, O thou who never waverest, I heard of this after I had defeated the foe! And then wielding the thunderbolt, that favorite (weapon) of Indra, capable of riving stones, I destroyed that entire mass of crags! But my steeds, afflicted with the weight of the stones and almost on the point of death, began to tremble. And beholding me, all my friends rejoiced again even as men rejoice on seeing the sun rise in the sky, dispersing the clouds. And seeing my horses almost in their last gasp for breath, afflicted with that load of stones, my charioteer said unto me in words suitable to the occasion,—O thou of the Vrishni race, behold Cālwa the owner of the car of precious metals sitting (yonder)! Do not disregard him! Do thou exert thyself! Do thou abandon thy mildness and consideration for Cālwa. Slay Cālwa, O thou of mighty arms! O Keçava, do not let him live! O hero, O thou destroyer of those that are not thy friends (enemies), an enemy should be slain with every exertion! Even a weak enemy who is under the feet of a man endued with strength, should not be disregarded by the latter: what (shall I say) of one that dareth us to the fight? Therefore, O thou tiger among men, putting forth every exertion, slay him, O lord, O thou foremost of the Vrishni race! Do thou not delay again! This one is not capable of being vanquished by milder measures. And he cannot in my opinion be thy friend who is fighting thee and who devastated Dwārakā!—O Kaunteya, hearing such words of my charioteer, and knowing that what he said was true, I directed my attention to the fight (afresh), with the view of slaying Cālwa and destroying the car of costly metals! And, O hero, saying unto Dāruka, *Stay a moment*, I fixed on my bow-string my favorite weapon of fire, blazing and of celestial origin, of irresistible force, and incapable of being baffled, bursting with energy, capable of penetrating into everything, and of great splendour! And saying—*Destroy the car of precious metals together with all those enemies that are in it*,—I launched with the might of my arms and in wrath with *mantras*, the great powerful discus *Sudarçana*, which reduceth to ashes in battle Yakshas and Rākshasas and Dānavas and kings born in impure tribes, sharp-edged like the razor, and without stain, like unto Yama the destroyer, and incomparable, and which killeth enemies. And rising into the sky, it seemed like a second sun of exceeding effulgence at the end of the *Yuga*. And approaching the town of *Caubha* whose splendour had disappeared, the discus went right through it, even as a saw divideth a tall tree. And cut in twain by the energy of the *Sudarçana* it fell like the city of *Tripura* shaken by the shafts of Maheçwara. And after the town of *Saubha* had fallen, the discus came back into my hands. And taking it up I once more hurled it with force saying,—*Go thou unto Cālwa*—The discus then cleft Cālwa in twain who in that fierce conflict was at the point of hurling a heavy mace. And with its energy it set the foe ablaze. And after that brave warriors was slain, the disheartened Dānava women fled in all directions, exclaiming *Oh!* and *Alas!* And taking my chariot in front of the town of *Caubha* I cheerfully blew my conch and gladdened the hearts of my friends. And beholding their town, high as the peak of the Meru, with its palaces and gate-ways utterly destroyed, and all ablaze, the Dānavas fled in fear. And having thus destroyed the town of *Caubha* and slain Cālwa, I returned to the Anarttas and delighted my friends. And, O king, it is for this reason that I could not come to the city named after the elephant (Hastināpura), O destroyer of hostile heroes! O warrior, if I had come, Suyodhana would not have been alive or the match at dice would not have taken place. What can I do now? It is difficult to confine the waters after the dam is broken!'"

Vaiçampāyana continued,—"Having addressed the Kaurava thus, that foremost of male persons, of mighty arms, the slayer of Madhu, possessed of every grace, saluting the Pāndavas, prepared for departure. And the mighty-armed hero reverentially saluted Yudhishthira the just, and the king in return and Bhima also smelt the crown of his head. And he was embraced by Arjuna, and the twins saluted him with reverence. And he was duly honored by Dhaumya, and worshipped with tears by Draupadi. And causing Subhadrā and Abhimanyu to ascend his golden car, Krishna mounted it himself, worshipped by the Pāndavas. And consoling Yudhishthira, Krishna set out for Dwārakā on his car resplendant as the sun and unto which were yoked the horses *Saivya* and *Sugriva*. And after he of the Daçārha race had departed, Dhrishtadyumna, the son of Prishata, also set out for his own city, taking with him the son of Draupadi. And the king of Chedi, Dhrishtaketu also, taking his sister* with him set out for his beautiful city of Suktimati, after bidding farewell to the Pāndavas. And, O Bhārata, the Kaikeyas also, with the permission of Kunti's son possessed of immeasurable energy, having reverentially saluted all the Pāndavas, went away. But the Brāhmanas and the Vaiçyas and the dwellers of Yudhishthira's kingdom though repeatedly requested to go, did not leave the Pāndavas. O foremost of kings, O bull of the Bharata race, the multitude that surrounded those high-souled ones in the forest of Kāmyaka looked extraordinary. And Yudhisthira, honoring those high-minded Brāhmanas, in due time ordered his men, saying, '*Make ready the cars.*'"

Thus ends the twenty-second Section in the Arjunābhigamana of the Vana Parva.

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* *Karenumati* the wife of Nakula.—T.

SECTION XXIII.

(Arjunābhigamana Parva continued.)

Vaiçampāyana continued,—"After the chief of the Dāçārhas had departed, the heroic Yudhishthira, and Bhima, and Arjuna, and the twins, each looking like unto Civa, and Krishnā, and their priest, ascending costly cars unto which were yoked excellent steeds, together went into the forest. And at the time of going they distributed *Nishkas* of gold and cloths and kine unto Brāhmanas versed in *Cikshā** and *Aksharà*† and *mantras*. And twenty attendants followed them equipped with bows, and bow-strings, and blazing weapons, and shafts, and arrows and engines of destruction. And taking the princess's clothes and the ornaments, and the nurses and the maidservants, Indrasena speedily followed the princes on a car. And then approaching the best of Kurus, the high-minded citizens walked round him. And the principal Brāhmanas of Kurujangala cheerfully saluted him. And together with his brothers, Yudhishthira the just on his part saluted them cheerfully. And the illustrious king stopped there a little, beholding the concourse of the inhabitants of Kurujangala. And the illustrious bull among the Kurus felt for them as a father feeleth for his sons, and they too felt for the Kuru chief even as sons feel for their father! And that mighty concourse, approaching the Kuru hero, stood around him. And, O king, affected with bashfulness, and with tears in their eyes, they all exclaimed, 'Alas, O lord! Alas, O Dharma!' And they said,—'Thou art the chief of the Kurus, and the king of us thy subjects! Where dost thou go, O just monarch, leaving all these citizens and the inhabitants of the country, like a father leaving his sons? Fie on the cruel-hearted son of Dhritarāshtra! Fie on the evil-minded son of Suvala! Fie on Karna! For, O foremost of monarchs, those wretches ever wish such evil unto thee who art firm in virtue! Having thyself established the unrivalled city of Indraprastha, of the splendour of Kailāça itself, where dost thou go, leaving it, O illustrious and just king. O achiever of extraordinary deeds! O illustrious one, leaving that peerless palace built by Maya, which possesseth the splendour of the palace of the celestials themselves, and is like unto a celestial illusion, ever guarded by the gods, where dost thou go, O son of Dharma?, And Vibhatsu knowing the ways of virtue, pleasure, and profit, said unto them in a loud voice, 'Living in the forest the king intendeth to take away the good name of his enemies! O ye with the regenerate ones at your head, versed in virtue and profit, do ye approaching the ascetics separately and inclining them to grace, represent unto them what may be for our supreme good!' Upon hearing these words of Arjuna, the Brāhmanas and the other orders, O king, saluting him cheerfully walked round that foremost of virtuous men! And bidding farewell unto the son of Prithā, and Vrikodara, and Dhananjaya and Yājnaseni, and the twins, and commanded by Yudhishthira, they returned to their respective abodes in the kingdom, with heavy hearts."

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* Vedic Pronunciation.—T.

† Vedic orthography.—T.

Thus ends the twenty-third Section in the Arjunābhigamana of the Vana Parva.

SECTION XXIV.

(*Arjunābhigamana Parva continued.*)

Vaiçampāyana said,—"After they had departed, Yudhishthira the virtuous son of Kunti, unwavering in his promises, addressed all his brothers, saying, 'We shall have to dwell in the solitary forest for these twelve years. Search ye, therefore, in this mighty forest for some spot abounding in birds and deer and flowers and fruits, beautiful to behold, and auspicious, and inhabited by virtuous persons, and where we may dwell pleasantly for all these years!' Thus addressed by Yudhishthira, Dhananjaya replied unto the son of Dharma, after reverencing the illustrious king as if he were his spiritual preceptor. And Arjuna said,—'Thou hast respectfully waited upon all the great and old *Rishis*. There is nothing unknown to thee in the world of men. And, O bull of the Bharata race, thou hast always waited with reverence upon Brāhmanas including Dwaipāyana and others, and Nārada of great ascetic merit, who, with senses under control, ever goeth to the gates of all the worlds, from the world of the gods unto that of Brahmā, including that of the Gandharvas and Apsarās! And thou knowest, without doubt, the opinions of the Brāhmanas, and, O king, their prowess also! And, O monarch, thou knowest what is calculated to do us good! And, O great king, we will live wherever thou likest! Here is this lake, full of sacred water, called *Dwaitavana*,* abounding with flowers, and delightful to look at, and inhabited by many species of birds. If, O king, it pleaseth thee, here should we like to dwell these twelve years! Thinkest thou otherwise?' Yudhishthira replied, O Pārtha, what thou hast said recommendeth itself to me! Let us go to that sacred and celebrated and large lake called *Dwaitavana!*"

Vaiçampāyana continued,—"Then the virtuous sons of Pāndu, accompanied by numerous Brāhmanas, all went to the sacred lake called *Dwaitavana.* And Yudhishthira was surrounded by numerous Brāhmanas some of whom sacrificed with fire and some without it, and some of whom, devoted to the study of the Vedas, lived upon alms or were of the class called *Vānaprasthas.* And the kings was also surrounded by hundreds of *Mahātmas* crowned with ascetic success and of rigid vows. And those bulls of the Bharata race, the sons of Pāndu, setting out with those numerous Brāhmanas, entered the sacred and delightful woods of *Dwaita.* And the king saw that mighty forest covered on the close of summer with *Çālas,* and palms, and mangoes, and *Madhukas,* and *Nipas,* and *Kadamvas,* and *Sarjjas,* and *Arjunas,* and *Karnikāras,* many of them covered with flowers. And flocks of peacocks and *Dātyuhas* and *Chakoras* and *Varhins* and

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* The word *Dwaitavanam* in the text does not mean the forest called *Dwaita*, but a lake of that name, *vanam* being water. The forest was evidently named after the lake. *Punyajanochitam* is an incorrect reading for *Punyajalochitam.* We prefer to follow Nilakantha who expressly corrects the reading in his commentary.—T.

Kokilas, seated on the tops of the tallest trees of that forest, were pouring forth their mellifluous notes. And the king also saw in that forest mighty herds of gigantic elephants huge as the hills, with temporal juice trickling down in the season of rut, accompanied by herds of she-elephants. And approaching the beautiful Bhogavati Saraswati), the king saw many ascetics crowned with success in the habitations, in that forest, of virtuous men of sanctified souls clad in barks of trees and bearing matted locks on their heads. And descending from their cars, the king—that foremost of virtuous men—with his brothers and followers entered that forest like Indra of immeasurable energy entering heaven. And crowds of *Chāranas* and *Siddhas*, desirous of beholding the monarch devoted to truth, came towards him. And the dwellers of that forest stood surrounding that lion among king possessed of great intelligence. And saluting all the *Siddhas*, and saluted by them in return as a king or a god should be, that foremost of virtuous men entered the forest with joined hands, accompanied by all those foremost of regenerate ones. And the illustrious and virtuous king, saluted in return by those virtuous ascetics that had approached him, sat downed in their midst at the foot of a mighty tree decked with flowers, like his father (Pāndu) in days before. And those chiefs of the Bharata race, *viz.*, Bhima and Dhananjaya and the twins and Krishnā and their followers, all fatigued, leaving their vehicles, sat themselves down around that best of kings. And that mighty tree bent down with the weight of creepers, with those five illustrious bowmen who had come there for rest sitting under it, looked like a mountain with (five) huge elephants resting on its side."

Thus ends the twenty-fourth Section in the Arjunābhigamana of the Vana Parvu.

SECTION XXV.

(*Arjunābhigamana Parva continued.*)

Vaiçampāyana said,—"Having fallen into distress, those princes thus obtained at last a pleasant habitation in that forest. And there in those woods abounding with *Cāla* trees and washed by the Saraswati, they who were like so many Indras, began to sport themselves. And the illustrious king, that bull of the Kuru race, set himself to please all the *Yatis* and *Munis* and the principal Brāhmaṇas in that forest, by offerings of excellent fruits and roots. And their priest Dhaumya endued with great energy, like unto a father to those princes, began to perform the sacrificial rites of *Ishti* and *Paitreya* for the Pāndavas residing in that great forest. And there came, as a guest, unto the abode of the accomplished Pāndavas living in the woods after loss of their kingdom, the old Rishi Mārkandeya, possessed of intense and abundant energy. And that bull of the Kuru race, the high-souled Yudhishthira, possessed of unrivalled strength and prowess, paid his homage unto that great *Muni* reverenced by celestials and *Rishis* of men, and possessed of the splendour of blazing fire. And that illustrious and all-knowing *Muni*, of unrivalled energy, beholding Draupadi and Yudhishthira and Bhima and Arjuna, in the midst of the ascetics, smiled, recollecting Rāma in his mind. And Yudhishthira the just, apparently grived at this, asked him, saying,—'All these ascetics are sorry for seeing me here. Why is it that thou alone smilest, as if in glee, in the presence of these?' Mārkandeya replied,—'O child, I too am sorry and do not smile in glee! Nor doth pride born of joy fill my heart! Beholding to-day this thy calamity, I recollect Rāma, the son of Daçaratha, devoted to truth! Even that Rāma, accompanied by Lakshmana, dwelt on the woods at the command of his father. O son of Prithā, I beheld him in days of old ranging with his bow the top of the *Rishyamuka* hills! The illustrious Rāma was like unto Indra, the lord of Yama himself, and the slayer of Namuchi! Yet that sinless one had to dwell in the forest at the command of his father, accepting it as his duty. The illustrious Rāma was equal unto Cakra in prowess, and invincible in battle. And yet he had to range the forest renouncing all pleasures! Therefore, should no one act unrighteously, saying,—*I am mighty!* Kings Nābhāga and Bhagiratha and others, having subjugated by truth this world bounded by the seas, (finally) obtained, O child, all the regions hereafter. Therefore, should no one act unrighteously, saying, —*I am mighty!* And, O exalted of men, the virtuous and truthful king of Kāçi and Karusha was called a mad dog for having renounced his territories and riches! Therefore, should no one act unrighteously, saying,—*I am mighty!* O best of men, O son of Prithā, the seven righteous Rishis, for having observed the ordinance prescribed by the Creator himself in the Vedas, blaze in the firmament.* Therefore, should no one act unrighteously, saying, *I am mighty!* Behold, O king, the mighty elephants, huge as mountain cliffs and furnished with tusks, transgress not, O exalted of men, the laws of the Creator! Therefore, should none act unrighteously saying, *Might is mine!* And, O foremost of monarchs, behold all the creatures acting according to their species, as ordained by the Creator! Therefore, should none act unrighteously, saying, *Might is mine!* O son of Prithā, in truth, and virtue, and proper behaviour, and modesty, thou hast surpassed all creatures, and thy fame and energy are as bright as fire or the Sun! Firm in thy promises, O illustrious one, having passed in the woods thy painful exile, thou wilt again, O king, snatch from the Kauravas thy blazing prosperity with the help of thy own energy!' "

Vaiçampāyana continued,—"Having spoken these words unto Yudhishthira (seated) in the midst of the ascetics with friends, the great Rishi, having also saluted Dhaumya and all the Pāndavas, set out in a northerly direction!"

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* The constellation of seven stars blazing in the firmament is supposed to be the seven Rishis Atri, Angiras, Pulastya, Pulaha, &c. In fact, each planet or star is some great spirit so transformed for his merits. This is an idea often occurring in the sacred books of the Aryas.—T.

Thus ends the twenty-fifth Section in the Arjunābhigamana of the Vana Parva.

SECTION XXVI.

(*Arjunābhigamana Parva continued.*)

Vaiçampāyana said,—"While the illustrious sons of Pāndu continued to dwell in the *Dwaita* woods, that great forest became filled with Brāhmañas. And the lake within that forest, ever resounding with Vedic recitations, became sacred like a second region of Brahmā. And the sounds of the *Yajus*, the *Richs*, the *Sāmas*, and other words uttered by the Brāhmanas, were exceedingly delightful to hear. And the Vedic recitations of the Brāhmanas mingling with the twangs of bows of the sons of Prithā, produced a union of the Brāhmana and Kshatriya customs that was highly beautiful. And one evening the Rishi Vaka of the *Dālvya* family addressed Yudhishthira the son of Kunti seated in the midst of the Rishis, saying,—'Behold, O Chief of the Kurus, O son of Prithā, the *homa* time is come of these Brāhmanas devoted to ascetic austerities, the time when the (sacred) fires have all been lit up! These all, of rigid vows, protected by thee, are performing the rites of religion in this sacred region! The descendants of Bhrigu and Angiras, along with those of Vaçishta and Kaçyapa, the illustrious sons of Agastya, the offspring of Atri all of excellent vows, in fact, all the foremost Brāhmanas of the whole world, are now united with thee! Listen, O son of Prithā, O son of the Kuru race born of Kunti, thyself with thy brothers, to the words I speak to thee! As fire aided by the wind consumeth the forest, so *Brahma* energy mingling with *Kshatriya* energy, and *Kshatriya* might mingling with *Brahma* power, might, when they gathered force, consume all enemies! O child, he should never desire to be without Brāhmanas who wisheth to subdue this and the other world for length of days! Indeed, a king slayeth his enemies having obtained a Brāhmana conversant with religion and worldly affairs and freed from passion and folly. King Vali cherishing his subjects practised those duties that lead to salvation, and knew not of any other means in this world than Brāhmanas; It was for this that all the desires of Virochana's son, the *Asura* (Vali), were ever gratified, and his wealth was ever inexhaustible. Having obtained the whole earth through the aid of the Brāhmanas, he met with destruction when he began to practise wrongs on them! This earth with her wealth never adoreth long as her lord a Kshatriya living without a Brāhmana! The earth, however, girt by the sea, boweth unto him who is ruled by a Brāhmana and taught his duties by him! Like an elephant in battle without his driver, a Kshatriya destitute of Brāhmanas decreaseth in strength! The Brāhmana's sight is without compare, and the Kshatriya's might also is unparalleled. When these combine, the whole earth itself cheerfully yieldeth to such a combination. As fire becoming mightier with the wind consumeth straw and wood, so kings with Brāhmanas consume all foes! An intelligent Kshatriya, in order to gain what he hath not, and increase what he hath, should take counsel of Brāhmanas! Therefore, O son of Kunti, for obtaining what thou hast not and increasing what thou hast, and spending what thou hast on proper objects and persons, keep thou with thee a Brāhmana of reputation, of a knowledge of the Vedas, of wisdom and experience! O Yudhishthira, thou hast ever highly regarded the Brāhmanas. It is for this that thy fame is great and blazeth in the three worlds!'"

Vaiçampāyana continued,—"Then all those Brāhmanas who were with Yudhishthira worshipped Vaka of the Dālvya race, and having heard him praise Yudhishthira became highly pleased. And Dwaipāyana and Nārada and Jāmadagnya and Prithuçravas; and Indradyumna and Bhālaki and Kritachetas and Sahasrapāt; and Karnaçravas and Munja and Lavanāçwa and Kāçyapa; and Hārita and Sthulakarna and Agniveçya and Caunaka; and Kritavāk and Suvāk and Vrihadaçwa and Vibhāvasu; and Urdharetas and Vrishāmitra and Suhotra and Hotravāhana; these and many other Brāhmanas of rigid vows then adored Yudhishthira like Rishis adoring Purandara in heaven!"

Thus ends the twenty-sixth Section in the Arjunābhigamana of the Vana Parva.

SECTION XXVII.

(Arjunābhigamana Parva continued.)

Vaiçampāyana said,—"Exiled to the woods the sons of Prithā with Krishnā seated in the evening, conversed with one another afflicted with sorrow and grief. And the handsome and well-informed Krishnā, dear unto her lords and devoted to them, thus spake unto Yudhishthira:—'The sinful, cruel, and wicked-minded son of Dhritarāshtra certainly feeleth no sorrow for us, when, O king, that evil-hearted wretch having sent thee with myself into the woods dressed in deer-skins feeleth no regret! the heart of that wretch of evil deeds must surely be made of steel when he could at that time address thee, his virtuous eldest brother, in words so harsh! Having brought thee who deservest to enjoy every happiness and never such woe, into such distress, alas, that wicked-minded and sinful wretch joyeth with his friends! O Bhārata, when dressed in deer-skin thou hast set out for the woods, only four persons, O monarch, *viz.*, Duryadhana, Karna, the evil-minded Cakuni, and Dusçāsana that bad and fierce brother of Duryodhana, did not shed tears! With the exception of these, O thou best of the Kurus, all other Kurus, filled with sorrow, shed tears from their eyes! Beholding this thy bed and recollecting what thou hadst before, I grieve, O king, for thee who deservest not woe and hast been brought up in every luxury! Remembering that seat of ivory in thy court, decked with jewels, and beholding this seat of *kuça* grass, grief consumeth me, O king! I saw thee, O king, surrounded in thy court by kings! What peace can my heart know in not beholding thee such now? I beheld thy body, effulgent as the sun, decked with sandal paste! Alas, grief depriveth me of my senses in beholding thee now besmeared with mud and dirt! I saw thee before, O king, dressed in silken clothes of pure white! But I now behold thee dressed in rags? Formerly, O king, pure food of every kind was carried from thy house on plates of gold for Brāhmanas by thousands! And, O king, food also of the best kind was formerly given by thee unto ascetics both houseless and living in domesticity! Formerly, living in thy mansion thou hadst ever filled with food of every kind plates by thousands, and worshipped the Brāhmanas gratifying every wish of theirs! What peace, O king, can my heart know in not beholding all this now? And, O great king, these thy brothers, endued with youth and decked with ear-rings, were formerly fed by cooks with food of the sweetest flavor and dressed with skill! Alas, O king, I now behold them all, so undeserving of woe, living in the woods and upon what the woods may yield! My heart, O king, knoweth no peace! Thinking of this Bhimasena living in sorrow in the woods, doth not thy anger blaze up, even though it is time? Why doth not thy anger, O king, blaze up upon beholding the illustrious Bhimasena who ever performeth everything unaided, so fallen into distress, though deserving of every happiness? Why, O king, doth not thy anger blaze up on beholding that Bhima living in the woods who was formerly surrounded with numerous vehicles and dressed in costly apparel? This exalted personage is ready to slay all the Kurus in battle. He beareth, however, all this sorrow, only because he waiteth for the fulfilment of thy promise! This Arjuna, O king, though possessed of two hands, is equal, for the lightness of his hand in discharging shafts, to (Kārtavirya) Arjuna of a thousand arms! He is even (to foes), like unto Yama himself at the end of the *Yuga!* It was by the prowess of his weapons that all the kings of the earth were made to wait upon the Brāhmanas at thy sacrifice! Beholding that Arjuna—that tiger among men worshipped by both the celestials and the Dānavas—so anxious, why, O king, dost thou not feel indignant? I grieve, O Bhārata, that thy wrath doth not blaze up at sight of that son of Prithā in exile, that prince who deserveth not such distress and who hath been brought up in every luxury! Why doth not thy wrath blaze up at sight of that Arjuna in exile, who, on a single car, hath vanquished celestials and men and serpents? Why, O king, doth not thy wrath blaze up at sight of that Arjuna in exile who, honored with offerings of cars and vehicles of various forms and horses and elephants, forcibly took from the kings of the earth their treasures, who is the chastiser of all foes, and who at one impetus can throw full five hundred arrows? Why, O king, doth not thy wrath blaze up at sight of Nakula in exile, who, so fair and able-bodied and young, is the foremost of all swordsmen? Why, O king, dost thou pardon the foe, O Yudhishthira, at sight of Mādri's son, the handsome and brave Sahadeva in exile? Why doth not thy anger blaze up, O king, at sight of both Nakula and Sahadeva overwhelmed with grief, though so undeserving of distress? Why also, O king, dost thou pardon the foe at sight of myself in exile who, born in the race of Drupada and, therefore, the sister of Dhrishtadyumna, am the daughter-in-law of the illustrious Pāndu and the devoted wife of heroes? Truly, O thou best of the Bhāratas, thou hast no anger, else why is it that thy mind is not moved at sight of thy brothers and myself (in such distress)? It is said that there is no Kshatriya in the world who is bereft of anger. I now behold in thee, however, a refutation of the proverb! That Kshatriya, O son of Prithā, who discovereth not his energy when the opportunity cometh, is ever disregarded by all creatures! Therefore, O king, thou shouldst not extend thy forgiveness to the foe. Indeed, with thy energy, without doubt, thou mayst slay them all! So also, O king, that Kshatriya who is not appeased when the time for forgiveness cometh, becometh unpopular with every creature and meeteth with destruction both in this and the other world!' "

Thus ends the twenty-seventh Section in the Arjunābhigamana of the Vana Parva.

SECTION XXVIII.

(Arjunābhigamana Parva continued.)

"Draupadi continued,—'On this subject, the ancient story of the conversation between Prahlāda and Vali the son of Virochana, is quoted as an example. One day Vali asked his grand-father Prahlāda, the chief of the Asuras and the Dānavas, possessed of great wisdom and well-versed in the mysteries of the science of duty, saying,—O father, is forgiveness meritorious or might and energy such? I am puzzled as regards this: O father, enlighten me who ask thee this! O thou conversant with all duties, tell me truly which of these is meritorious! I will strictly obey whatever thy command may be!—Thus asked (by Vali), his wise gand-father, conversant with every conclusion, replied upon the whole subject unto his grand-son who had sought at his hands the resolution of his doubts. And Praḥlāda said,—Know, O child, these two truths with certainty, *viz*,, that might is not always meritorious and forgiveness also is not always meritorious! He that forgiveth always suffereth many evils. Servants and strangers and enemies always disregard him. No creature ever bendeth down unto him. Therefore it is, O child, that the learned applaud not a constant habit of forgiveness! The servants of an ever-forgiving person always disregard him, and contract numerous faults. These mean-minded men also seek to deprive him of his wealth. Vile-souled servants also themselves appropriate his vehicles and clothes and ornaments and apparel and beds and seats and food and drink and other articles of use. They do not also, at the command of their master, give unto others the things they are directed to give. Nor do they ever worship their master with that respect which is their master's due. Disregard in this world in worse than death. O child, sons and servants and attendants and even strangers speak harsh words unto the man who always forgiveth. Persons, disregarding the man of an ever-forgiving temper, even desire his wife, and his wife also, becometh ready to act as she willeth. And servants also that are ever fond of pleasure, if they do not receive even slight punishments from their master, contract all sorts of vices, and the wicked ever injure such a master. These and many other demerits attach to those that are ever-forgiving!

"'Listen now, O son of Virochana, to the demerits of those that are never-forgiving! The man of wrath who, surrounded by darkness, always inflicteth, by help of his own energy, various kinds of punishments on persons whether they deserve them or not, is necessarily separated from his friends in consequence of that energy of his. Such a man is hated by both relatives and strangers. Such a man, because he insulteth others, suffereth loss of wealth and reapeth disregard and sorrow and hatred and confusion and enemies. The man of wrath, in consequence of his ire, inflicteth punishments on men and obtaineth (in return) harsh words. He is divested of his prosperity soon and even of life, not to say, of friends and relatives. He that puteth forth his might both upon his benefactor and his foe, is an object of alarm to the world, like a snake that hath taken shelter in a house, to the inmates thereof. What prosperity can he have who is an object of alarm to the world? People always do him an injury when they find a hole. Therefore, should men never exhibit might in excess nor forgivness on all occasions. One should put forth his might and show his forgivness on proper occasions. He that becometh forgiving at the proper time and harsh and mighty also at the proper time, obtaineth happiness both in this world and the other.

"'I shall now indicate the occasions in detail of forgivness, as laid down by the learned, and which should ever be observed by all. Hearken unto me as I speak! He that hath done thee, a service, even if he is guilty of a grave wrong unto thee, recollecting his former service shouldst thau forgive that offender. Those also that have became offenders from ignorance and folly should be forgiven, for learning and wisdom are not always easily attainable by man. They that having offended thee knowingly, plead ignorance, should be punished, even if their offences be trivial. Such crooked men should never be pardoned. The first offence of every creature should be forgiven. The second offence, however, should be punished, even if it be trivial. If, however, a person commiteth an offence unwillingly, it hath been said that examining his plea well by a judicious enquiry, he should be pardoned. Humility may vanquish might, humility may vanquish weakness. There is nothing that humility may not accomplish. Therefore, humility is truly fiercer (than it seemeth)! One should act with reference to place and time taking note of his own might or weakness. Nothing can succeed that hath been undertaken without reference to place and time. Therefore, do thou ever wait for place and time! Sometimes offenders should be forgiven from fear of the people. These have been declared to be times of forgiveness. And it hath been said that on occasions besides these, might should be put forth against transgressors.—'

"Draupadi continued,—'I, therefore, regard, O king, that the time hath come for thee to put forth thy might! Unto those Kurus, the covetous sons of Dhritarāshtra who injure us always, the present is not the time for forgiveness! It behoveth thee to put forth thy might. The humble and forgiving person is disregarded; while those that are fierce persecute others. He, indeed, is a king who hath recourse to both, each according to its time!'"

Thus ends the twenty-eighth Section in the Arjunābhigamana of the Vana Parva.

SECTION XXIX.

(*Arjunābhigamana Parva continued.*)

"Yudhishthira said,—'Anger is the slayer of men and is again their prosperor. Know this, O thou possessed of great wisdom, that anger is the root of all prosperity and all adversity. O thou beautiful one, he that suppresseth his anger earneth prosperity. That man, again, who always giveth way to anger, reapeth adversity from his fierce anger. It is seen in this world that anger is the cause of destruction of every creature. How then can one like me indulge his anger which is so destructive of the world? The angry man commiteth sin; the angry man killeth even his preceptors. The angry man insulteth even his superiors in harsh words. The man that is angry faileth to distinguish between what should be said and what should not. There is no act that an angry man may not do, no word that an angry man may not utter. From anger a man may slay one that deserveth not to be slain, and may worship one that deserveth to be slain. The angry man may even send his own soul to the regions of Yama. Beholding all these faults, the wise control their anger, desirous of obtaining high prosperity both in this and the other world. It is for this that they of tranquil souls have banished wrath. How can one like us indulge in it then? O daughter of Drupada, reflecting upon all this, my anger is not excited! One that acteth not against a man whose wrath hath been up, rescueth himself as also others from great fear. In fact, he may be regarded to be the physician of the two (*viz.*, himself and the angry man),* If a weak man persecuted by others, foolishly becometh angry towards men that are mightier than he, he then becometh himself the cause of his own destruction. And in respect of one who thus deliberately throweth away his life, there are no regions hereafter to gain. Therefore, O daughter of Drupada, it hath been said that a weak man should always suppress his wrath. And the wise man also who though persecuted suffereth not his wrath to be roused, joyeth in the other world, having passed his persecutor over in indifference. It is for this reason hath it been said that a wise man, whether strong or weak, should ever forgive his persecutor even when the latter is in straits. It is for this, O Krishnā, that the virtuous applaud them that have conquered their wrath. Indeed, it is the opinion of the virtuous that the honest and forgiving man is ever victorious. Truth is more beneficial than untruth; and gentle than cruel behaviour. How can one like me, therefore, even for the purpose of slaying Duryodhana, exhibit anger which hath so many faults and which the virtuous banish from their souls? They that are regarded by the learned of foresight, as possessed of (true) force of character, are certainly those who are wrathful in outward show only. Men of learning and of true insight call him to be possessed of force of character who by his wisdom can suppress his risen wrath. O thou of fair hips, the angry man seeth not things in their true light. The man that is angry seeth not his way nor respecteth persons. The angry man killeth even those that deserve not to be killed. The man of wrath slayeth even his preceptors. Therefore, the man possessing force of character should ever banish wrath to a distance. The man that is overwhelmed with wrath acquireth not with ease generosity, dignity, courage, skill, and other attributes belonging to real force of character. A man by forsaking anger can exhibit proper energy, whereas, O wise one, it is highly difficult for the angry man to exhibit his energy at the proper time! The ignorant[*] always regard anger as equivalent to energy. Wrath, however, hath been given to man for the destruction of the world. The man, therefore, who wisheth to behave properly, must ever forsake anger. Even one who hath abandoned the excellent virtues of his own order, it is certain, never indulgeth in wrath (if he behaveth properly).[†] If fools, of minds without light, transgress in every respect, how, O faultless one, can one like me transgress (like them)?[‡] If amongst men there were not persons equal unto the Earth in forgiveness, there would be no peace among men but continued strife caused by wrath. If the injured return their injuries, if one chastised by his superiors were to chastise his superior in return, the consequence would be the destruction of every creature, and sin also would prevail in the world. If the man who hath ill speeches from another returneth those speeches afterwards; if the injured man returneth his injuries; if the chastised person chastiseth in return; if fathers slay sons, and sons, fathers; and if husbands slay wives, and wives, husbands; then, O Krishnā, how can birth take place in a world where anger prevaileth so! For, O thou of handsome face, know that the birth of creatures is due to peace! If the kings also, O Draupadi, giveth way to wrath, his subjects soon meet with destruction. Wrath, therefore, hath for its consequence the destruction and the distress of the people. And because it is seen that there are in the world men who are forgiving like the Earth, it is therefore that creatures derive their life and enjoy prosperity. O beautiful one, one should forgive, under every injury. It hath been said that the continuation of species is due to man being forgiving. He, indeed, is a wise and excellent person who hath conquered his wrath and who showeth forgiveness even when insulted, oppressed, and angered by a strong person. The man of power who controleth his wrath, hath (for his enjoyment) numerous everlasting regions; while he that is angry, is called foolish, and meeteth with destruction both in this and the other world. O Krishnā, the illustrious and forgiving *Kāçyapa* hath, in this respect, sung the following verses in honor of men that are ever forgiving:—Forgiveness is virtue; forgiveness is sacrifice; forgiveness is the Vedas; forgiveness is the *Cruti.*[*] He that knoweth this is capable of forgiving everything. Forgiveness is *Brahma*;[†] forgiveness is Truth;[‡] forgiveness is stored ascetic merit; forgiveness protecteth the ascetic merit of the furture; forgiveness is asceticism; forgiveness is holiness; and by forgiveness is it that the universe is held together. Persons that are forgiving attain to the regions obtainable by those that have performed meritorious sacrifices, or those that are well-conversant with the *Vedas*, or those that have high ascetic merit. Those that perform Vedic sacrifices[§] as also those that perform the meritorious rites of religion obtain other regions. Men of forgiveness, however, obtain those much-adored regions that are in the world of Brahmā. Forgivness is the might of the mighty; forgiveness is sacrifice; forgiveness is quiet of mind. How, O Krishnā, can one like us abandon forgiveness, which is such, and in which are established *Brahma*, and Truth, and Wisdom, and the worlds? The man of wisdom should ever forgive, for when he is capable of forgiving everything, he attaineth to *Brahma.*[*] This world belongeth to those that are forgiving; the other world is also theirs. The forgiving acquire honors here, and a state of blessedness hereafter. Those men that ever conquer their wrath by forgiveness, obtain the higher regions. Therefore hath it been said that forgiveness is the highest virtue.—These are the verses sung by Kāçyapa in respect of those that are ever-forgiving. Having listened, O Draupadi, to these verses in respect of forgiveness, content thyself! Give not way to thy wrath! Our grand-sire the son of Sāntanu will worship peace; Krishna the son of Devaki will worship peace; the preceptor (Drona) and Vidura called *Kshatri* will both speak of peace; Kripa and Sanjaya also will preach peace. And Somadatta and Yuyutshu and Drona's son and our grandsire Vyāsa, every one of them speaketh always of peace. Ever urged by these towards peace, the king (Dhritarāshtra) will, I think, return us our kingdom. If, however, he yieldeth to temptation, he will meet with destruction. O lady, a crisis hath come in the history of the Bhāratas for plunging them into calamity! This hath been my certain conclusion from sometime before! Suyodhana deserveth not the kingdom. Therefore hath he been unable to acquire forgiveness. I, however, deserve the sovereignty, and therefore is it that forgiveness hath taken possession of me. Forgiveness and gentleness are the qualities of the self-possessed. They represent eternal virtue. I shall, therefore, truly adopt those qualities!' "

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* Nilkantha would explain this as meaning "Himself and others."

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[*] The Bengal editions read *apanditai.* Nilakantha, however, adhering to *Pandita* would explain it as used ironically. This is certainly ingenious. We prefer the Bengal reading.—T.

[†] The sense of the second line of this *Sloka* is very obscure. We have followed Nilakantha.—T.

[‡] We do not follow Nilakantha in taking the *Anindite* of the text as a locative singular connected with *atikrama.* We prefer to take it as a vocative singular addressed to Draupadi.—T.

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[*] *Cruti* here expresses the same sense as the *Vedas*. Literally, it is *audition* as opposed to *Smriti* which is *tradition*.—T.

[†] Used in the sense of 'the collective body of Brāhmanas.'—T.

[‡] The highest virtue, equivalent to Godhead.—T.

[§] Sacrifices are specially ordained in the *Yajus*.—T.

Thus ends the twenty-ninth Section in the Arjunābhigamana of the Vana Parva.

SECTION XXX.

(Arjunābhigamana Parva continued.)

"Draupadi said,—'I bow down unto *Dhātri* and *Vidhātri*[†] who have thus clouded thy sense! Regarding the burden

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[*] The highest state of Godhead.—T.

[†] *Dhàtri* is God; *Vidhátri,* the embodiment of acts, which are supposed to determine the course of one's life. Or, simply, the Creator and the Ordainer of everything in the universe.—T.

(thou art to bear) thou thinkest differently from the ways of thy fathers and grand-fathers! Influenced by acts men are placed in different situations of life. Acts, therefore, produce consequences that are inevitable: emancipation is desired from mere folly. It seemeth that man can never attain prosperity in this world by virtue, gentleness, forgiveness, straight-forwardness and fear of censure! If this were not so, O Bhārata, this insufferable calamity would never have overtaken thee who art so undeserving of it, and these thy brothers of great energy! Neither in those days of prosperity nor in these days of thy adversity, thou, O Bhārata, hath ever known anything so dear to thee as virtue, which thou hast even regarded as dearer to thee than life! That thy kingdom is for virtue alone, that thy life also is for virtue alone, is known to Brāhmanas and thy superiors and even the celestials! I think thou canst abandon Bhimasena and Arjuna and these twin son of Mādri along with myself, but thou canst not abandon virtue! I have heard that the king protecteth virtue; and virtue, protected by him, protecteth him (in return)! I see, however, that virtue protecteth thee not! Like the shadow pursuing a man, thy heart, O tiger among men, with singleness of purpose, ever seeketh virtue. Thou hast never disregarded thy equals, and inferiors and superiors! Obtaining even the entire world, thy pride never increased! O son of Pritha, thou ever worshippest Bhāhmanas, and gods, and the *Pritris*, with *Swāhas* and *Swādhās*,* and other forms of worship! O son of Prithā, thou hast ever gratified the Brāhmanas by fulfilling every wish of theirs! *Yatis* and *Sannyāsins*† and mendicants of domestic lives have always been fed in thy house from off plates of gold where I have distributed (food) amongst them. Unto the *Vānaprasthas* ‡ thou always givest gold and food. There is nothing in thy house thou mayst not give unto the Brāhmanas! In the *Viçwadeva* sacrifice that is, for thy peace, performed in thy house, the things consecrated are first offered unto guests and all creatures, while thou livest thyself with what remaineth (after distribution)! *Ishtis*, *Paçubandhas*, sacrifices for obtaining fruition of desires, the religious rites of (ordinary) domesticity, *Pāka* sacrifices, and sacrifices of other kinds, are ever performed in thy house. Even in this great forest, so solitary and haunted by robbers, living in exile, divested of thy kingdom, thy virtue hath sustained no diminution! The *Açwamedha*,* the *Rājasuya*, the *Pundarika*,† the *Gosava*,‡ these grand sacrifices requiring large gifts have all been performed by thee! O monarch, impelled by a perverse sense during that dire hour of a losing match at dice, thou didst yet stake and lose thy kingdom, thy wealth, thy weapons, thy brothers, and myself! Simple, gentle, liberal, modest, truthful, how, O king, could thy mind be attracted to the vice of gambling? I am almost deprived of my sense, O king, and my heart is overwhelmed with grief, beholding this thy distress, and this thy calamity! An old history is cited as an illustration for the truth that men are subject to the will of God and never to their own wishes! The Supreme Lord and Ordainer of all ordaineth everything in respect of the weal and woe, the happiness and misery, of all creatures, even prior to their births, guided by the acts of each, which are even like a seed (destined to sprout forth into the tree of life). O hero amongst men, as a wooden doll is made to move its limbs by the wire-puller, so are creatures made to work by the Lord of all. O Bhārata, like space that covereth every object, God, pervading every creature, ordaineth its weal or woe. Like a bird tied with a string, every creature is dependant on God. Every one is subject to God and none else. No one can be his own ordainer. Like a pearl on its string, or a bull held fast by the cord passing through its nose, or a tree fallen from the bank into the middle of the stream, every creature followeth the command of the Creator, because imbued with His Spirit and because established in Him. And man himself, dependent on the Universal Soul, cannot pass a moment independently. Enveloped in darkness, creatures are not masters of their own weal or woe. They go to heaven or hell urged by God Himself. Like light straws dependent on strong winds, all creatures, O Bhārata, are dependent on God! And God himself, pervading all creatures and engaged in acts right and wrong, moveth in the universe, though none can say—*This is God!* This body with its physical attributes* is only the means by which God—the Supreme Lord of all-maketh (every creature) to reap fruits that are good or bad. Behold the power of illusion that hath been spread by God, who confounding with his illusion, maketh creatures slay their fellows! Truth-knowing Munis behold these differently. They appear to them in a different light, even like the rays of the Sun (which to ordinary eyes are only a pencil of light, while to eyes more penetrating seem fraught with the germs of food and drink).† Ordinary men behold the things of the earth otherwise. It is God who maketh them all, adopting different processes in their creation and destruction. And, O Yudhishthira, the Selfcreate Grandsire, Almighty God, spreading illusion, slayeth his creatures by the instrumentality of his creatures, as one may break a piece of inert and senseless wood with wood, or stone with stone, or iron with iron! And the Supreme Lord, according to his pleasure, sporteth with his creatures, creating and destroying them, like a child with his toy (of soft earth). O king, it doth seem to me that God behaveth towards his creatures like a father or mother unto them. Like a vicious person, He seemeth to bear himself towards them in anger! Beholding superior and well-behaved and modest persons persecuted, while the sinful are happy, I am sorely troubled! Beholding this thy distress and the prosperity of Suyodhana, I do not speak highly the Great Ordainer who suffereth such inequality! O sir, what fruits doth the Great Ordainer reap by granting prosperity to Dhritarāshtra's son who transgresseth the ordinances, who is crooked and covetous, and who injureth virtue and religion! If the act done pursueth the doer and none else, then certainly it is God himself who is stained with the sin of every act. If, however, the sin of an act done doth not attach to the doer, then (individual) might (and not God) is the true cause of acts, and I grieve for those that have no might!'"

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* Both are particular *Mantras* of Vedas.—T.

† Orders of ascetics.—T.

‡ Order of ascetics not living in domesticity.—T.

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* The Horse-sacrifice.

† The Elephant-sacrifice.

‡ The Cow-sacrifice.

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* *Kshetrasangitam* means literally "called *Kshetra.*" *Kshetra* however, is a collection of attributes. most of which are physical.

† So Nilakantha. *Vide* Yudhishthira's hymn to the Sun on page,

Thus ends the thirtieth Section in the Arjunābhigamana of the Vana Parva.

SECTION XXXI.

(*Arjunābhigamana Parva continued.*)

"Yudhishthira said,—'Thy speech, O Yājnaseni, is delightful, smooth and full of excellent phrases. We have listened to it (carefully). Thou speakest, however, the language of atheism! O princess, I never act, solicitous of the fruits of my actions! I give away, because it is my duty to give; I sacrifice, because it is my duty to sacrifice! O Krishnā, I accomplish to the best of my power whatever a person living in domesticity should do, regardless of the fact whether those acts have fruits or not. O thou of fair hips, I act virtuously, not from the desire of reaping the fruits of virtue, but of not transgressing the ordinances of the Veda, and beholding also the conduct of the good and wise! My heart, O Krishnā, is naturally attracted towards virtue. The man who wisheth to reap the fruits of virtue is a trader in virtue. His nature is mean and he should never be counted amongst the virtuous, Nor doth he ever obtain the fruits of his virtues! Nor doth he of sinful heart, who having accomplished a virtuous act doubteth in his mind, obtain the fruits of his act, in consequence of that scepticism of his! I speak unto thee, under the authority of the Vedas,* which constitute the highest proof in such matters, that never shouldst thou doubt virtue! The man that doubteth virtue is destined to take his birth in the brute species. The man of weak understanding who doubteth religion, virtue or the words of the Rishis, is precluded from regions of immortality and bliss, like Cudras from the Vedas! O intelligent one, if a child born of a good race studieth the Vedas and beareth himself virtuously, royal sages of virtuous behaviour regard him as an aged sage (notwithstanding his years)! The sinful wretch, however, who doubteth religion and transgresseth the scriptures, is regarded as lower even than Cudras and robbers! Thou hast seen with thy own eyes the great ascetic Mārkandeya of immeasurable soul come to us! It is by virtue alone that he hath acquired immortality in the flesh. Vyāsa, and Vaçistha, and Maitreya, and Nārada, and Lomaça, and Cuka, and other Rishis have all, by virtue alone, become of pure souls! Thou beholdest them with thy own eyes as furnished with prowess of celestial asciticism, competent to curse or bless (with effect), and superior to the very gods! O sinless one, these all, equal to the celestials themselves, behold with their eyes what is writ in the Vedas, and describe virtue as the foremost duty! It behoveth thee not, therefore, O amiable Queen, to either doubt or censure God or act, with a foolish heart! The fool that doubteth religion and disregardeth virtue, proud of the proof derived from his own reasoning, regardeth not other proofs and holdeth the Rrishis who are capable of knowing the future as present as mad men. The fool regardeth only the external world capable of gratifying his senses, and is blind to everything else. He that doubteth religion hath no expiation for his offence. That miserable wretch is full of anxiety and acquireth not regions of bliss hereafter. A rejecter of proofs, a slanderer of the interpretation of the Vedic scriptures, a transgressor urged by lust and covetousness, that fool goeth to hall. O amiable one, he on the other hand, who ever cherisheth religion with faith, obtaineth eternal bliss in the other world. The fool who cherisheth not religion, transgressing the proofs offered by the Rishis, never obtaineth prosperity in any life, for such transgression of the scriptures. It is certain, O handsome one, that with respect to him who regardeth not the words of the Rishis or the conduct of the virtuous as proof, neither this nor the other world existeth. Doubt not, O Krishnā, the ancient religion that is practised by the good and framed by Rishis of universal knowledge and capable of seeing all things! O daughter of Drupada, religion is the only raft for those desirous of going to heaven, like a ship to merchants desirous of crossing the ocean. O thou faultless one, if the virtues that are practised by the virtuous had no fruits, this universe then would be enveloped in infamous darkness. No one then would pursue salvation, no one would seek to acquire knowledge, not even wealth, but men would live like beasts. If asceticism, the austerities of celebate life, Sacrefices, study of the Vedas, charity, honesty,—these all were fruitless, men would not have practised virtues, generation after generation. If acts were all fruitless, a dire confusion would ensure. For what then do Rishis and gods and Gandharvas and Rākshasas, who are all independent of human conditions, cherish virtue with such affection? Knowing it for certain that God is the giver of fruits in respect of virtue, they practise virtue in this world. This, O Krishnā, is the eternal (source of) prosperity! When the fruits of both knowledge and asceticism are seen, virtue and vice cannot be fruitless. Call to thy mind, O Krishnā, the circumstances of thy own birth as thou hast heard of them, and recall also the manner in which Dhrishtadyumna of great prowess was born! These, O thou of sweet smiles, are the best proofs (of the fruits of virtue)! They that have their minds under control, reap the fruits of their acts and are content with little. Ignorant fools are not content with even the much they get (here), because they have no happiness born of virtue to acquire in the world hereafter. The fruitless of virtuous acts ordained in the Vedas, as also of all transgressions, the origin and destructions of acts, are, O beautiful one, mysteries to even the god! These are not known to anybody and everybody. Ordinary men are ignorant in respect of these.* The gods keep up the mystery, for the illusion covering the conduct of the gods is unintelligible. Those regenerate ones that have destroyed all aspirations, that have built all their hopes on vows and ascetiscism, that have burnt all their sins and have acquired minds where quiet and peace and holiness dwell, understand all these. Therefore, though you mayst not see the fruits of virtue, thou shouldst not yet doubt religion or the gods. Thou must perform sacrifices with a will, and practise charity without insolence. Acts in this world have their fruits, and virtue also is eternal. Brahmā himself told this unto his (spiritual) sons, as testified to by Kaçyapa. Let thy doubt, therefore, O Krishnā, be dispelled like mist. Reflecting upon all this, let thy scepticism give way to faith. Slander not God, who is the lord of all creatures. Learn how to know Him. Bow down unto Him. Let not thy mind be such. And, O Krishnā, never disregard that Supreme Being through whose grace, mortal man by piety, acquireth immortality!' "

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* *Ativàdat* (ablative) equivalent to *Vedaikapramānyāt*. So Nilakantha.

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* We adopt the reading *Naitani veda &c.* and not the reading without the negative particle. The following verse also begining with *Api kalpa &c.* is, we regard, an interpolation. Nilakantha spends much ingenuity in explaining the sense, adopting the second line as genuine, but we think he is in error.—T.

Thus ends the thirty-first Section in the Arjunābhigamana of the Vana Parva.

SECTION XXXII.

(Arjunābhigamana Parva continued.)

"Draupadi said,—'I do not ever disregard or slander religion, O son of Prithā! Why should I disregard God the lord of all creatures? Afflicted with woe, know me, O Bhārata, to be only raving! I will once more indulge in lamentations: listen to me with attention! O persecuter of all enemies, every conscious[*] creature should certainly act in this world. It is only the immobile, and not other creatures, that may live without acting. The calf, immediately after its birth, sucketh the mother's teat. Persons feel pain in consequence of incantations performed with their statues.[†] It seemeth, therefore,

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[*] *Jānatā.* We do not prefer the reading *Jātena*, by a creature that *is born.*—T

[†] *Chhāyopasevanāt* a technical term so explained by Nilakantha. The argument is not very clear.

O Yudhishthira, that creatures derive the character of their lives from their acts of former lives, Amongst mobile creatures man differeth in this respect that he aspireth, O bull of the Bharata race, to affect his course of life in this and the other world by means of his acts. Impelled by the inspiration of a former life, all creatures visibly (reap) in this world the fruits of their acts. Indeed, all creatures live according to the inspiration of a former life, even the Creator and the Ordainer of the universe, like a crane that liveth on the water (untaught by any one). If a creature acteth not, its course of life is impossible. In the case of a creature, therefore, there must be action and not inaction. Thou also shouldst act, and not incur censure by abandoning action. Cover thyself up, as with an armour, with action. There may or may not be even one in a thousand who truly knoweth the utility of acts or work. One must act for protecting as also increasing his wealth; for if without seeking to earn, one continueth to only spend, his wealth, even if it were a hoard huge as the Himavat, would soon be exhausted. All the creatures in the world would have been exterminated, if there were no action. If also acts bore no fruits, creatures would never have multiplied. It is even seen that creatures sometimes perform acts that have no fruits, for without acts the course of life itself would be impossible. Those persons in the world who believe in Destiny, and those again who believe in Chance, are both the worst among men. Those only that believe in the efficacy of acts are laudable. He that lieth at ease, without activity, believing in Destiny alone, is soon destroyed like an unburnt earthen pot in water. So also he that believeth in Chance, *i. e*, sitteth inactive though capable of activity, liveth not long, for his life is one of weakness and helplessness. If any person accidentally acquireth any wealth, it is said he deriveth it from Chance, for no one's effort hath brought about the result, And, O son of Prithā, whatever of good fortune a person obtaineth in consequence of religious rites, that is called Providential. The fruit, however, that person obtaineth by acting himself, and which is the direct result of those acts of his, is regarded as proof of Personal ability. And, O best of men, know that the wealth one obtaineth spontaneously and without cause is said to be a spontaneous acquisition.* Whatever is thus obtained by Chance, by Providential dispensation, spontaneously, or as the result of one's acts, is, however, the consequence of the acts of a former life. And God, the Ordainer of the universe, judging according to the acts of former lives, distributeth among men their portions in this world. Whatever acts, good or bad, a person performeth, know, that they are the result of God's arrangements agreeably to the acts of a former life. This body is only the instrument in the hands of God, for doing the acts that are done. Itself inert, it doth as God urgeth it to do. O son of Kunti, it is the Supreme Lord of all who maketh all creatures do what they do. The creatures themselves are inert. O hero, man, having first settled some purpose in his mind, accomplisheth it, himself working with the aid of his intelligence. We, therefore, say that man is himself the cause (of what he doeth). O bull among men, it is impossible to number the acts of men, for mansions and towns are the result of man's acts. Intelligent men know, by help of their intellect, that oil may be had from sesame, curds from milk, and that food may be cooked by means of igniting fuel. They know also the means for accomplishing all these. And knowing them, they afterwards set themselves, with proper appliances, to accomplish them. And creatures support their lives by the results achieved in these directions by their own acts. If a work is executed by a skilled workman it is executed well. From differences (in characteristics) another work may be said to be that of an unskillful hand. If a person were not, in the matter of his acts, himself the cause thereof, then sacrifices would not bear any fruits in his case, nor would any body be a disciple or a master. It is because a person is himself the cause of his work that he is applauded when he achieveth success. So the doer is censured if he faileth. If man were not himself the cause of his acts, how would all this be justified? Some say that everything is the result of Chance, others, that everything is the result of Providential dispensation; others again, that this is not so, but that everything which is supposed to be the result of destiny or Chance is the result of the good or the bad acts of former lives.* It is seen that possessions are obtained from Chance as also from destiny. Something being from Destiny and something from Chance, something is obtained by Exertion. In the acquisition of his objects, there is no fourth cause in the case of man. Thus say those that are acquainted with truth and skilled in knowledge.† If, however, God himself were not the giver of good and bad fruits, then amongst creatures there would not be any that was miserable. If the effect of former acts be a myth, then all purposes for which man would work should be successful. They, therefore, that regard the three alone (mentioned above) as the doors of all success and failure in the world, (without regarding the acts of former life), are dull and inert like the body itself.‡ For all this, however, a person should act. This is the conclusion of Manu himself. The person that doth not act, certainly succumbeth, O Yudhishthira, the man of action in this world generally meeteth with success. The idle, however, never achieve success. If success becometh impossible, then should one seek to remove the difficulties that bar his way to success. And, O king, if a person worketh (hard), his debt (to the gods) is cancelled (whether he achieveth success or not). The person that is idle and lieth at his length, is overcome by adversity; while he that is active and skilful is sure to reap success and enjoy prosperity. Intelligent persons engaged in acts with confidence in themselves regard all who are diffident as doubting and unsuccessful. The confident and faithful, however, are regarded by them as successful. And this moment misery hath overtaken us. If, however, thou betakest to action, that misery will certainly be removed. If thou meetest failure, then that will furnish a proof unto thee and Vrikodara and Vivatshu and the twins (that ye are unable to snatch the kingdom from the foe). The acts of others, it is seen, are crowned with success. It is probable that ours also will be successful. How can one know beforehand what the consequence will be? Having exerted thyself, thou wilt know what the fruit of thy exertions will be. The tiller tilleth with the plough the soil and soweth the seeds thereon. He then siteth silent, for the clouds (after that) are the cause that would help the seeds to grow into plants. If, however, the clouds favor him not, the tiller is absolved from all blame. He sayeth unto himself,—What others do I have done. If, notwithstanding this, I meet With failure, no blame can attach to me.—Thinking so, he containeth himself and never indulgeth in self-reproach. O Bhārata, no one should despair, saying,—Oh, I am acting, yet success is not mine!—For there are two other causes, besides exertion, towards success. Whether there be success or failure, there should be no despair, for success in acts dependeth upon the union of many circumstances. If one important element is wanting, success doth not become commensurate, or doth not come at all. If, however, no exertion is made, there can be no success. Nor is there anything to applaud in the absence of all exertion. The intelligent, aided by their intelligence, and according to their full might, bring place, time, means, auspicious rites, for the acquisition of prosperity. With carefullness and vigilence should one set himself to work, his chief guide being his prowess. In the union of qualities necessary for success in work, prowess seemeth to be the chief. When the man of intelligence seeth his enemy superior to him in many qualities, he should seek the accomplishment of his purposes by means of the arts of conciliation and proper appliances. He should also wish evil unto his foe and his banishment. Without speaking of mortal man, if his foe were even the ocean or the hills, he should be guided by such motives. A person by his activity in searching for the holes of his enemies, dischargeth his debt to himself as also to his friends. No man should ever disparage himself, for the man that disparageth himself never earneth high prosperity. O Bhārata, success in this world is attainable on such conditions! In fact, success in the world is said to depend on acting according to time and circumstances. My father formerly kept a learned Brāhmana with him. O bull of the Bharata race, he said all this unto my father. Indeed, these instructions as to duty, uttered by Vrihaspati himself, were first tought to my brothers? It was from them that I heard these afterwards while in my father's house. And, O Yudhishthira, while at intervals of business, I went out (of the inner apartments) and sat on the lap of my father, that learned Brāhmana used to recite unto me these truths, sweetly consoling me therewith!' "

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* Such as obtaining a jewel while in search of a lost coin of the lowest value. This is Nilakantha's happy illustration.—T

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* *Adriçyam*, as explained by Nilakantha, is the good or the bad acts of a former life.

† Banter.

‡ The word in the text is *Atmā*. It means here body. So Nilakantha. Otherwise it would have no sense.

Thus ends the thirty-second Section in the Arjunābhigamana of the Vana Parva.

SECTION XXXIII.

(*Arjunābhigamana Parva continued.*)

Vaiçampāyana said.—"Hearing these words of Yājnaseni, Bhimasena, sighing in wrath, approached the king and addressed him, saying,—'Walk, O monarch, in the customary path trod by good men, (before thee) in respect of kingdoms! What do we gain by living in the asylum of ascetics, thus deprived of virtue, pleasure, and profit? It is not by virtue, nor by honesty, nor by might, but by unfair dice, that our kingdom hath been snatched by Duryodhana. Like a weak offal-eating jackal snatching the prey from mighty lions, he hath snatched away our kingdom! Why, O monarch, in obedience to the trite merit of sticking to a promise, dost thou suffer such distress, abandoning that wealth which is the source of both virtue and enjoyments? It was for thy carelessness, O king, that our kingdom protected by the wielder of the *Gāndiva* and therefore, incapable of being wrested by Indra himself was snatched from us in our very sight! It was for thee, O monarch, that, ourselves living, our prosperity was snatched away from us like a fruit from one unable to use his arms, or like kine from one incapable of using his legs! Thou art faithful in the acquisition of virtue. It was to please thee, O Bhārata, that we have suffered ourselves to be overwhelmed with such dire calamity,! O bull of the Bharata race, it was because we were subject to thy control that we are thus tearing the hearts of our friends and gratifying our foes! That we did not, in obedience to thee, even then slay the sons of Dhritarāshtra, is an act of folly on our part that grieveth me sorely! This thy abode, O king, in the woods, like that of any wild animal, is what a man of weakness alone would submit to. Surely, no man of might would ever lead such a life! This thy course of life is approved neither by Krishna, nor Vibhatsu, nor by Abhimanyu, nor the Srinjayas, nor myself, nor by the sons of Mādri! Afflicted with thy vows, thy cry is *Religion*! *Religion*! Hast thou from despair been deprived of thy manliness? Cowards alone, unable to win back their prosperity, cherish despair, which is fruitless and destructive of one's purposes. Thou hast ability and eyes. Thou seest that manliness dwelleth in us. It is because thou hast adopted a life of peace that thou feelest not this distress! These Dhārtarāshtras regard us who are forgiving, as really imcompetent. This, O king, grieveth me more than death in battle. If we all die in fair fight without turning our backs on the foe, even that would be better than this exile, for then we should obtain regions of bliss in the other world! Or, if, O bull of the Bharata race, having slain them, all we acquire the entire earth, that would be prosperity worth the trial! We who ever adhere to the customs of our order, who ever desire grand achievements, who wish to avenge our wrongs, have this for our bounden duty. Our kingdom wrested from us, if we engage in battle, our deeds when known to the world will procure for us fame and not slander! And that virtue, O king, which|tortureth one's own self and friends, is really no virtue. It is rather of vice producing calamities. Virtue is sometimes also the weakness of men. And though such a man might ever be engaged in the practice of virtue, yet both virtue and profit forsake him, like pleasure and pain forsaking a person that is dead. He that practiseth virtue for virtue's sake always suffereth. He can scarcely be called a wise man, for he knoweth not the purposes of virtue, like a blind man incapable of perceiving the solar light. He that regardeth his wealth to exist for himself alone, scarcely understandeth the purposes of wealth. He is really like a servant that tendeth kine in a forest. He again that pursueth wealth too much without pursuing virtue and enjoyments, deserveth to be censured and slain by all men. He also that ever pursueth enjoyments without pursuing virtue and wealth, loseth his friends and virtue and wealth also. Destitute of virtue and wealth, such a man, indulging in pleasure at will, at the expiration of his period of indulgence, meeteth with certain death, like a fish when the water in which it liveth hath been dried up. It is for these reasons that they that are wise are ever careful of both virtue and wealth, for a union of virtue and wealth is the essential requisite of pleasure, as fuel is the essential requisite* of fire. Pleasure hath always virtue for its root, and virtue also is united with pleasure. Know, O monarch, that both are dependent on each other, like the ocean and the clouds, the ocean causing the clouds and the clouds filling the ocean. The joy that one feeleth in consequence of contact with objects of touch or of possession of wealth, is what is called pleasure. It existeth in the mind, having no corporeal existence that one can see. He that wisheth (to obtain) wealth, seeketh for a large share of virtue to crown his wish with success. He that wisheth for pleasure, seeketh wealth, (so that his wish may be realised). Pleasure, however, yieldeth nothing in its turn. One pleasure cannot lead to another, being its own fruit; as ashes may be had from wood, but nothing from those ashes in their turn. And, O king, as a fowler killeth the birds we see, so doth sin slay the creatures of the world. He, therefore, who misled by pleasure or covetousness, beholdeth not the nature of virtue, deserveth to be slain by all, and becometh wretched both here and hereafter. It is evident, O king, that thou knowest that pleasure may be derived from the possession of various objects of enjoyment. Thou also well knowest their ordinary states, as well as the great changes they undergo. At their loss or disappearance occasioned by decrepitude or death, ariseth what is called distress. That distress, O king, hath now overtaken us. The joy that ariseth from the five senses the intellect and the heart being directed to the objects proper to each, is called pleasure. That pleasure, O king, is, as I think, one of the best fruits of our actions.

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* The word in the text is *Prakriti*, literally, that which aids the manifestation of anything and without which that object's manifestation would be impossible.

"Thus, O monarch, one should regard virtue, wealth and pleasure one after another. One should not devote himself to virtue alone, nor regard wealth as the highest object of his wishes, nor pleasure, but should ever pursue all three. The scriptures ordain that one should seek virtue in the morning, wealth at noon, and pleasure in the evening. The scriptures also ordain that one should seek pleasure in the first portion of life, wealth in the second, and virtue in the last.* And, O thou foremost of speakers, they that are wise and fully conversant with proper division of time, pursue all three,—virtue, wealth, and pleasure,—dividing their time duly! O son of the Kuru race, whether independence of these (three), or their possession is the better for those that desire happiness, should be settled by thee after careful thought. And thou shouldst then, O king, unhesitatingly act either for acquiring them, or abandoning them all. For he who liveth wavering between the two doubtingly, leadeth a wretched life. It is well known that thy behaviour is ever regulated by virtue. Knowing this, thy friends counsel thee to act. Gift, sacrifice, respect for the wise, study of the Vedas, and honesty,—these, O king, constitute the highest virtue, and are efficacious both here and hereafter. These virtues, however, cannot be attained by one that hath no wealth, even if, O tiger among men, he may have infinite other accomplishments. The whole universe, O king, dependeth upon virtue. There is nothing higher than virtue. And virtue, O king, is attainable by one that hath plenty of wealth. Wealth cannot be earned by leading a mendicant life, nor by a life of feebleness. Wealth, however, can be earned by intelligence directed by virtue. In thy case,

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* This *sloka* does not occur in every text.

O king, begging, which is successful with Brāhmaṇas, hath been forbidden. Therefore, O bull amongst men, strive for the acquisition of wealth by exerting thy might and energy. Neither mendicancy, nor the life of a Cudra is what is proper for thee. Might and energy constitute the virtue of the Kshatriya in especial. Adopt thou, therefore, the virtue of thy order and slay thy enemies. Destroy the might of Dhritarāshtra's sons, O son of Prithā, with my and Arjuna's aid! They that are learned and wise say that sovereignty is virtue. Acquire sovereignty, therefore, for it behoveth thee not to live in a state of inferiority! Awake, O king, and understand the eternal virtues (of thy order)! By birth thou belongest to an order whose deeds are cruel and are source of pain to man. Cherish thy subjects and reap the fruit thereof. That can never be a reproach. Even this, O king, is the virtue* ordained by God himself for the order to which thou belongest! If thou fallest away therefrom, thou wilt make thyself ridiculous. Deviation from the virtues af one's own order is never applauded. Therefore, O thou of the Kuru race, making thy heart what it ought to be, agreeably to the order to which thou belongest, and casting away this course of feebleness, summon thy energy and bear thy weight like one that beareth it manfully. No king, O monarch, could ever acquire the sovereignty of the earth or prosperity or affluence by means of virtue alone. Like a fowler earning his food in the shape of swarms of little easily-tempted game, by offering them some attractive food, doth one that is intelligent acquire a kingdom, by offering bribes unto low and covetous enemies.† Behold, O bull among kings, the Asuras, though elder brothers in possession of power and affluence, were all vanquished by the gods through strategem. Thus, O king, everything belongeth to those that are mighty. And, O mighty-armed one, slay thy foes, having recourse to strategem. There is none equal unto Arjuna in wielding the bow in battle. Nor is there anybody that may be equal unto me in wielding the mace. Strong men, O monarch, engage in battle depending on their might, and not on the force of numbers nor on information of the enemy's plans procured through spies. Therefore, O son of Pāndu, exert thy might! Might is the root of wealth. Whatever else is said to be its root is really not such. As the shade of the tree in winter goeth for nothing, so without might everything else becometh fruitless. Wealth should be spent by one who wisheth to increase his wealth, after the manner, O son of Kunti, of scattering seeds on the ground. Let there be no doubt then in thy mind! Where, however, wealth that is more or even equal is not to be gained, there should be no expenditure of wealth. For investments of wealth are like the ass' scratching, pleasurable at first but painful afterwards. Thus, O king of men, the person who throweth away like seeds a little of his virtue in order to gain a larger measure of virtue, is regarded as wise. Beyond doubt, it is as I say. They that are wise alienate the friends of the foe that owneth such, and having weakened him by causing those friends to abandon him thus, they then reduce him to subjection. Even they that are strong engage in battle depending on their courage. One cannot by even continued efforts (uninspired by courage) or by the arts of conciliation, always conquer a kingdom.* Sometimes, O king, men that are weak, uniting in large numbers slay even a powerful foe, like bees killing the despoiler of the honey by force of numbers alone. (As regards thyself), O king, like the sun that sustaineth as well as slayeth creatures by his rays, adopt thou the ways of the sun. To protect one's kingdom and cherish the people duly, as done by our ancestors, O king, is, it hath been heard by us, a kind of asceticism mentioned even in the Vedas.† By asceticism, O king, a Kshatriya cannot acquire such regions of blessedness as he can by fair fight whether ending in victory or defeat! Beholding, O king, this thy distress, the world hath come to the conclusion that light may forsake the Sun and grace the the Moon! And, O king, good men, separately as well as assembling together, converse with one another, applauding thee and blaming the other.* There is this moreover, O monarch, *viz.*, that both the Kurus and the Brāhmanas, assembling together, gladly speak of thy firm adherence to truth, in that thou hast never, from ignorance, from meanness, from covetousness, or from fear, uttered an untruth. Whatever sin, O monarch, a king committeth in acquiring dominion, he consumeth it all afterwards by means of sacrifices distinguished by large gifts. Like the Moon emerging from the clouds, the king is purified from all sins by bestowing villages on Brāhmanas and kine by thousands! Almost all the citizens as well as the inhabitants of the country, young or old, O son ef the Kuru race, praise thee, O Yudhishthira! This also, O Bhārata, the people are saying amongst each other, *viz.*, that as milk in a bag of dog's hide, as the Vedas in a Cudra, as truth in a robber, as strength in a woman, so is sovereignty in Duryodhana. Even women and children are repeating this, as if it were a lesson they seek to commit to memory. O repressor of foes, thou hast fallen into this state along with ourselves! Alas, we also are lost with thee for this calamity of thine! Therefore, ascending in thy car furnished with every implement, and making the superior Brāhmanas uttered benedictions on thee, march thou with speed, even this very day, upon Hastināpura, in order that thou mayst be able to give unto Brāhmanas the spoils of victory. Surrounded by thy brothers, who are firm wielders of the bow, and by heroes skilled in weapons and like unto snakes of virulent poison, set thou out even like the slayer of Vritra surrounded by the Marutas! And, O son of Kunti, as thou art powerful, grind thou with thy might thy weak enemies, like Indra grinding the Asuras; and snatch thou from Dhritarāshtra's son the prosperity he enjoyeth! There is no mortal that can bear the touch of the shafts furnished with the feathers of the vulture and resembling snakes of virulent poison, that would be shot from the *Gāndiva*! And, O Bhārata, there is not a warrior, nor an elephant, nor a horse, that is able to bear the impetus of my mace when I am angry in battle! Why, O son of Kunti, should we not wrest our kingdom from the foe, fighting with the aid of the Srinjayas and Kaikeyas, and the bull of the Vrishni race? Why, O king, should we not succeed in wresting the (sovereignty of the) earth that is now in the hands of the foe, if, aided by a large force, we do but strive?' "

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* It is difficult to correctly render the word *Dharma* into English. The words has many meanings. In the whole passage it is sometimes used in the sense of *Virtue*, and sometimes in that of *Duty*. With this key in his possession, the reader will not, we are sure, be confounded in correctly understanding the whole of this passage.

† The words of the text here are employed in a double sense. The original, therefore, is terser than the translation.

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* Literally, "Win over a people."

† *Purānam* is very often used in this sense,

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* Duryodhana.—T.

Thus ends the thirty-third Section in the Arjunābhigamana of the Vana Parva.

SECTION XXXIV.

(*Arjunābhigamana Parva continued.*)

Vaiçampāyana said,—"Thus addressed by Bhimasena, the high-souled king Ajātaçatru[*] firmly devoted to truth, mustering his patience, after a few moments said these words;—'No doubt, O Bhārata, all this is true! I cannot reproach thee for thy torturing me thus by piercing me with thy arrowy words! From my folly alone hath this calamity come against you! I sought to cast the dice desiring to snatch from Dhritarāshtra's son his kingdom with the sovereignty. It was therefore that that cunning gambler—Suvala's son—played against me on behalf of Suyodhana.[†] Cakuni, a native of the hilly country, is exceedingly artful. Casting the dice in the presence of the assembly, unacquainted as I am with artifices of any kind, he vanquished me artfully. It is therefore, O Bhimasena, that we have been overwhelmed with this calamity. Beholding the dice favorable to the wishes of

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[*] Literally, one having no enemy. Yudhishthira is often called by this name, from his exceptional good nature and disinclination to give offence to anybody.—T.

[†] Duryodhana. Yudhishthira from his repugnance to use the word *dur* implying *evil* or bad, used to call his cousin Suyodhana, *i. e.*, a combatant fighting fairly.—T.

Cakuni in odds and evens,* I could have controlled my mind. Anger, however, driveth off a person's patience. O child, the mind cannot be kept under control when it is influenced by hauteur, vanity, or pride. I do not reproach thee, O Bhīmasena, for the words thou usest. I only regard that what hath befallen us was pre-ordained. When king Duryodhana the son of Dhritarāshtra, coveting our kingdom, plunged us into misery and even slavery, then, O Bhima, it was Draupadī that rescued us! When summoned again to the assembly for playing once more, thou knowest as well as Arjuna what Dhritarāshtra's son told me, in the presence of all the Bhāratas, regarding the stake for which we were to play, His words were, *O prince Ajātçatru, (if vanquished), thou shalt have, with all thy brothers, to dwell, to the knowledge of all men, for twelve years in the forest of thy choice, passing the thirteenth year in secrecy! If during the latter period, the spies of the Bhāratas, hearing of thee, succeed in discovering thee, thou shalt have again to live in the forest for the same period, passing once more the last year in secrecy! Reflecting upon this, pledge thyself to it. As regards myself, I promise truly in this assembly of the Kurus, that if thou canst pass this time confounding my spies and undiscovered by them, then, O Bhārata, this kingdom of the five rivers is once more thine! We also, O Bhārata, if vanquished by thee, shall, all of us, abandoning all our wealth, pass the same period, according to the same rules.*—Thus addressed by the prince, I replied unto him in the midst of all the Kurus,—*So be it!* The wretched play then commenced. We were vanquished and have been exiled. It is for this that we are wandering miserably over different woody regions abounding with discomforts. Suyodhana, however, still dissatisfied, gave himself up to anger, and urged* the Kurus as also all those under his sway to express their joy at our calamity. Having entered into such an agreement in the presence of all good men, who dareth break it for the sake of a kingdom on earth? For a respectable person, I think, even death itself is lighter than the acquisition of soverignty by an act of transgression. At the time of the play, thou hadst desired to burn my hands. Thou wert prevented by Arjuna, and accordingly didst only squeeze thy own hands.† If thou couldst do what thou hadst desired, could this calamity befall us? Conscious of thy prowess, why didst thou not, O Bhima, say so before we entered into such an agreement? Overwhelmed with the consequence of our pledge, and the time itself having passed, what is the use of thy addressing me these harsh words? O Bhima, this is my great grief that we could not do anything even beholding Draupadi persecuted in that way. My heart burneth as if I have drunk some poisonous liquid. Having, however, given that pledge in the midst of the Kuru heroes, I am unable to violate it now. Wait, O Bhima, for the return of our better days, like the scatterer of seeds waiting for the harvest! When one that hath been first injured, succeedeth in revenging himself upon his foe at a time when the latter's enmity hath borne fruits and flowers, he is regarded to have accomplished a great thing by his prowess. Such a brave person earneth undying fame. Such a man obtaineth great prosperity. His enemies bow down unto him, and his friends gather round him, like the celestials clustering round Indra for protection. But know, O Bhima, my promise can never be untrue! I regard virtue as superior to life itself and a blessed state of celestial existence.‡ Kingdom, sons, fame, wealth,—all these do not come up to even a sixteenth part of truth'"

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* *Ayuja* and *yuja*. It is difficult to exactly ascertain the kind of play that was in vogue then. One throw, however, was sufficient to determine the winning or the losing of the stake.

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* The word in the text is *Udyojayāmāsa*, literally, *urged*. But for what? Nilakantha explains it as meaning "appointed" in different offices of trust in those occupied by Yudhishthira's men. Rather far-fetched.

† The word *Parigha* in the text implies, as Nilakantha explains, arms like unto the weapon so called.—

‡ *Amritāt* (ablative) not immortality.

Thus ends the thirty-forth Section in the Arjunābhigamana of the Vana Parva.

SECTION XXXV.

(*Arjunābhigamana Parva continued.*)

"Bhima said,—O king, unsubstantial as thou art like froth, unstable like a fruit (falling when ripe), dependent on time, and mortal having entered into an agreement in respect of Time, which is infinite and immeasurable, passing quickly like a shaft or a stream, and carrying everything before it, like Death itself, how canst thou regard it as available by thee? How can he, O son of Kunti, wait whose life is shortened every moment, even like a quantity of collyrium that is lessened each time a grain is taken up by the needle? He only whose life is unlimited or who knoweth with certitude what the period of his life is, and who knoweth the future as if it were before his eyes, can, indeed, wait for the arrival of (an expected) time. If we wait, O king, for thirteen years, that period, shortening our lives, will bring us nearer to death. Death is sure to overtake every creature having a corporeal existence. Therefore, we should strive for the possession of our kingdom before we die. He that faileth to achieve fame, by failing to chastise his foes, is like an unclean thing. He uselessly weighteth the earth like a brute, and perisheth ingloriously.* The man who, destitute of strength and courage, chastiseth not his foes, liveth in vain. I regard such a one as low-born. Thy hand can rain gold: thy fame spreadeth over the whole earth; slaying thy foes, therefore, in battle, enjoy thou the wealth acquired by the might of thy arms! O repressor of all foes, O king, if a man slaying his injurer, goeth the very day into hell, that hell becometh heaven to him. O king, the pain one feeleth in having to suppress his wrath is more burning than fire itself. Even now I burn with it and cannot sleep in the day or the night. This son of Prithā, called Vivatsu, is foremost in drawing the bow-string. He certainly burneth with grief, though he liveth here like a lion on his den. This one that desireth to slay[*] without aid all wielders of the bow on earth, represseth the wrath that riseth in his breast, like a mighty elephant. Nakula, Sahadeva, and old Kunti—that mother of heroes, are all dumb, desiring to please thee! And all our friends along with the Srinjayas equally desire to please thee. I alone, and Prativindhya's mother[†] speak unto thee, burning with grief! Whatever I speak unto thee is agreeable to all of them, for all of them, plunged in distress, eagerly wish for battle. Then O monarch, what more wretched calamity can overtake us than that our kingdom should be wrested from us by weak and contemtible foes and enjoyed by them? O king, from the weakness of thy disposition thou feelest shame in violating thy pledge. But, O slayer of foes, no one applaudeth thee for thus suffering such pain in consequence of the kindliness of thy disposition! Thy intellect, O king, seeth not the truth, like that of a foolish and ignorant person of high birth who hath committed the words of the Vedas to memory without understanding their sense.[‡] Thou art kind like a Brāhmana! How hast thou been born in the Kshatriya order? They that are born in the Kshatriya order are generally of crooked hearts. Thou hast heard (recited) the duties of kings, as promulgated by Manu, fraught with crookedness and unfairness and precepts opposed to tranquility and virtue. Why dost thou then, O king, forgive the wicked sons of Dhritarāshtra? Thou hast intelligence, prowess, learning, and high birth. Why dost thou then, O tiger among men, act, in respect of thy duties, like a huge snake that is destitute of motion?[§] O son of Kunti, he that desireth to conceal us, only wisheth to conceal the mountains of Himavat by means of a handful of grass. O son of Prithā, known as thou art over the whole earth, thou wilt not be able to live unknown, like the son that can never course through the sky unknown to men! Like a large tree, in a well-watered region with spreading branches and flowers and leaves, or like Indra's elephant, how will Jishnu live unknown? How also will these children,-the brothers Nakula and Sahadeva, equal unto a couple of young lions, both live in secret? How, O son of Prithā, will Krishnā—the daughter of Drupada—a princess and mother of heroes, of virtuous deeds and known over all the world, live unknown? Me also, O king, everybody knoweth from my boyhood. I do not see how I can live unknown. As well might the mountains of Meru be sought to be concealed. Then, again, many kings had been expelled by us from their kingdoms. These kings and princes will all follow the bad son of Dhritarāshtra, for robbed and exiled by us, they have not still become friendly to us. Desiring to do good unto Dhritarāshtra, they will certainly seek to injure us. They will certainly set against us numerous spies in disguise. If these discover us and report their discovery, a great danger will overcome us. We have already lived in the woods full thirteen months. Regard them, O king, for their length as thirteen years. The wise have said that a month is a substitute for a year, like the potherb* that is regarded as a substitute for the *Soma*. Or, (if thou breakest thy pledge) O king, thou mayst free thyself from this sin by offering good savoury food to a quiet bull carrying sacred burdens. Therefore, O king, resolve thou to slay thy enemies. There is no virtue higher than battle for every Kshatriya!'"

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* *Bhumi-vardhana* is explained by Nilakantha as one uselessly burthening the earth.

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[*] *Abhimanute*, slay. Nilakantha rightly explains the sense by a quotation from the *Vrihadàranyaka*.

[†] Draupadi, Prativindhya being Yudhishthira's son by her.

[‡] *Anuvākahatā* is explained by Nilakantha as without knowledge of meaning.

[§] *Pitha sarpavat*. So Nilakantha. It may also mean a cripple moved on a wheeled vehicle. *Pitha* is a stool or seat, and *Surpa* from *Srip*, to move.

Thus ends the thirty-fifth Section in the Arjunābhigamana of the Vana Parva.

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* *Putikā*, a kind of vegetable much eaten by the lower classes. The native physicians regard it as invested with many invigorating virtues.

SECTION XXXVI.

(Arjunābhigamana Parva continued.)

Vaiçampāyana said,—"Hearing those words of Bhima, Yudhishthira the son of Kunti—that tiger among men and slayer of all foes—began to sigh heavily, and reflect in silence. And he thought within himself, 'I have heard recited the duties of kings, also all truths about the duties of the different orders. He is said to observe those duties truly who keepeth them before his eyes, so as to regulate his conduct both in the present and the future. Knowing as I do the true course of virtue, which, however, is so very difficult of being known, how can I forcibly grind virtue down like grinding the mountains of Meru?' Having reflected so far a moment, and settled what he should do, he replied unto Bhima as follows without allowing him another word:—

'O thou of mighty arms, it is even so as thou hast said! But, O thou foremost of speakers, listen now to another word I say! Whatever sinful deeds, O Bhima, one seeketh to achieve, depending on his courage alone, become always a source of pain! But, O thou of mighty arms, whatever is begun with deliberation, with well-directed prowess, with all appliances, and much previous thought, is seen to succeed! The gods themselves favor such designs! Hear me about what proud of thy might, O Bhima, and led away by thy restlessness, thou thinkest should be immediately begun! Bhuriçravas, Sala, the mighty Jalasandha, Bhishma, Drona, Karna, the mighty son of Drona, Dhritarāshtra's sons—Duryodhana and others—so difficult of being vanquished, are all accomplished in arms and ever ready for battle with us. Those kings and chiefs of the earth also who have been injured by us, have all adopted the side of the Kauravas, and bound by ties of affection to them. O Bhārata, they are engaged in seeking the good of Duryodhana and not of us! With full treasures and aided by lorge forces, they will certainly strive their best in battle. All the officers also of the Kuru army together with their sons and relatives, have been honored by Duryodhana with wealth* and luxuries. Those heroes are also much regarded by Duryodhana. This is my certain conclusion that they will sacrifice their lives for Duryodhana in battle. Although the behaviour of Bhishma, Drona, and the illustrious Kripa, is the same towards us as towards them, yet, O thou of mighty arms, this is my certain conclusion that inorder to pay off the royal favors they enjoy, they will throw away their very lives, than which there is nothing dearer, in battle. All of them are masters of celestial weapons, and devoted to the practice of virtue. I think they are incapable of being vanquished even by gods led by Vāsava himself. There is again amongst them that mighty warrior—Karna—impetuous, and ever wrathful, master of all weapons, and invincible, and encased in impenetrable mail. Without first vanquishing in battle all those foremost of men, unaided as thou art, how canst thou slay Duryodhana? O Vrikodara, I cannot sleep, thinking of the lightness of hand of that *Suta's* son, who, I regard, is the foremost of all wielders of the bow!'"

Vaiçampāyana continued,—"Hearing these words of Yudhishthira, the impetuous Bhima became alarmed, and forebore from speaking anything. And while the sons of Pāndu were thus conversing with each other, there came to that spot the great ascetic Vyāsa the son of Satyavati. And as he came, the sons of Pāndu worshipped him duly. Then that foremost of all speakers, addressing Yudhishthira, said, 'O Yudhishthira, O thou of mighty arms, knowing by spiritual insight what is passing in thy heart, I have come to thee, O thou bull among men! The fear that is in thy heart, arising from Bhishma, and Drona, and Kripa, and Karna, and Drona's son, and prince Duryodhana, and Dusçāsana, I will dispell, O slayer of all foes, by means of an act enjoined by the ordinance! Hearing it from me, accomplish it thou with patience, and having accomplished it, O king, quell this fever of thine soon.'

"That foremost of speakers then, the son of Parāçara, taking Yudhishthira into a corner, began to address him in words of deep import, saying, 'O thou best of the Bhāratas, the time is come for thy prosperity, when, indeed, Dhananjaya—that son of Prithā—will slay all thy foes in battle. Uttered by me and like unto Success personified, accept from me this knowledge called *Pratismriti* that I impart to thee, knowing thou art capable of receiving it. Receiving it (from thee) Arjuna will be able to accomplish his desire. And let Arjuna, O son of Pāndu, go unto Mahendra and Rudra, and Varuna, and Kuvera, and Yama, for receiving weapons form them! He is competent to behold the gods for his asceticism and prowess. He is even a Rishi of great energy, the friend of Nārāyana; ancient, eternal, a god himself, invincible, ever successful, and knowing no deterioration. Of mighty arms, he will achieve mighty deeds, having obtained weapons from Indra, and Rudra, and the Lokapālas! And, O son of Kunti, think also of going from this to some other forest that may, O king, be fit for thy abode! To reside in one place for any length of time is scarcely pleasant. In thy case, it might also be productive of anxiety to the ascetics. And as thou maintainest numerous Brāhmanas versed in the Vedas and the several branches thereof, continued residence here might exhaust the deer of this forest, and be destructive of the creepers and plants.' "

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* *Matrā*, wealth. (*Vide* Wilson's *Dict*). It may also mean 'every requisite.'

Vaiçampāyana continued,—"Having addressed him thus, that illustrious and exalted ascetic—Vyāsa of great wisdom—acquainted with the mysteries of the world, then imparted unto the willing Yudhishthira the just, who had meanwhile purified himself, that foremost of sciences. And biding farewell unto the son of Kunti, Vyāsa disappeared then and there, The virtuous and intelligent Yudhishthira, however, having obtained that knowledge, carefully retained it in his mind and always recited it on proper occasions. Glad of the advice given him by Vyāsa, the son of Kunti then, leaving the woods *Dwaitavana*,* went to the forest of *Kāmyaka* on the banks of the Saraswati. And, O king, numerous Brāhmanas of ascetic merit and versed in the science of orthoepy and orthography, followed him like the Rishis following the chief of the celestials. Arrived at *Kāmyaka*, those illustrious bulls amongst the Bhārata took up their residence there along with their friends and attendants. And possessed of energy, those heroes, O king, lived there for some time, devoted to the exercise of the bow and hearing all the while the chanting of the Vedas. And they went about those wood every day in search of deer, armed with pure* arrows. And they duly performed all the rites in honor of the *Pitris*, the celestials and the Brāhmanas."

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* The word *Vana* in this compound means lake, not forest or woods.

Thus ends the thirty-sixth Section in the Arjunābbigamana of the Vana Parva.

SECTION XXXVII.

(*Arjunābhigamana Parva continued.*)

Vaiçampāyana said,—"After sometime, Yudhishtbira the just, remembering the command of the *Muni* (Vyāsa), and calling unto himself that bull among men—Arjuna—possessed of great wisdom, addressed him in private. Taking hold of Arjuna's hands, with a smiling face and in gentle accents, that chastiser of foes—the virtuous Yudhishthira—apparently after reflecting for a moment, spake these words in private unto Dhananjaya :—'O Bhārata, the whole† science of arms dwelleth in Bhishma, and Drona, and Kripa, and Karna, and Drona's son. They fully know all sorts of *Brahmā*, and celestial, and human, and *Vāyavya*‡ weapons, together with the modes of using and warding them off. All of them are conciliated and honored and gratified by Dhritarāshtra's son who behaveth unto them as one should behave unto his preceptor. Towards all his warriors Dhritarāshtra's son behaveth with great affection; and all the chiefs honored and gratified by him, seek his good in return. Thus honored by him, they will not fail to put forth their might. The whole earth, besides, is now under Duryodhana's sway, with all the villages and towns, O son of Prithā, and all the seas and woods and mines! Thou alone art our sole refuge! On thee resteth a great burden! I shall, therefore, O chastiser of all foes, tell thee what thou art to do now! I have obtained a science from Krishna-Dwaipāyana. Used by thee, that science will expose the whole universe to thee! O child, attentively received thou that science* from me, and in due time (by its aid) attain thou the grace of the celestials! And, O bull of the Bharata race, devote thyself to fierce asceticism! Armed with the bow and sword, and cased in mail, betake thyself to ascetic austerities and good vows, and go thou northwards, O child, without giving way to anybody. O Dhananjaya, all celestial weapons are with Indra. The celestials, from fear of Vritra, imparted at the time all their might to Çakra. Gathered together in one place, thou wilt obtain all those weapons! Go thou unto Çakra, he will give thee all his weapons. Taking the vow set thou out this very day in order to behold Purandara!' "

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* The word is *Suddhai* (instrumental). Lit. Pure, *i. e.* unsteeped in poison.

† *Chatushpāda*. Lit. Four divisions, *ic*, whole or entire.

‡ There is a different reading here. Some editions read *Sayatnam*, which appears to be the true reading. Nilakantha explains *Yatna* to mean the methods of taking up and holding as well as using.

Vaiçampāyana continued,—"Having said this, the exalted Yudhishthira the just, imparted that science unto Arjuna. And the elder brother having communicated with due rites the knowledge unto his heroic brother with speech, and body and mind under perfect control, commanded him to depart. And at command of Yudhishthira, the strong-armed Arjuna, taking up the *Gāndiva* as also his inexhaustible quivers, and accoutred in mail and gauntlets and finger-protectors made of the skin of the guana, and having poured oblations into the fire and made the Brāhmanas to utter benedictions after gifts, set out (from *Kāmyaka*) with the object of beholding Indra. And armed with the bow, the hero, at the time of setting out heaved a sigh and cast a look upwards for achieving the death of Dhritarāshtra's sons. And beholding Kunti's son thus armed and about to set out, the Brāhmanas and *Siddhas* and invisible spirits addressed him, saying, 'O son of Kunti, obtain thou soon what thou wishest!' And the Brāhmanas also, uttering benedictions, said,—'Achieve thou the object thou hast in view! Let victory be truly thine!' And beholding the heroic Arjuna, of thighs stout as the trunks of the *Çāla*, about to set out taking away with him the hearts of all, Krishnā addressed him saying, 'O thou strong-armed one, let all that Kunti had desired at thy birth, and let all that thou desirest, be accomplished, O Dhananjaya! Let no one amongst us be ever again born in the order of Kshatriyas! I always bow down unto the Brāhmanas whose mode of living is mendicancy! This is my great grief that the wretch Duryodhana beholding me in the assembly of princess mockingly called me a *cow!*[*] Besides this he told me in the midst of that assembly many other hard things! But the grief I experience at parting with thee is far greater that any I felt at those insults! Certainly, in thy absence, thy brothers will while away their waking hours in repeatedly talking of thy heroic deeds! If, however, O son of Prithā, thou stayest away for any length of time, we shall derive no pleasure from our enjoyments or from wealth! Nay, life itself will be distasteful to us! O son of Prithā, our weal and woe, life and death, our kingdom and prosperity, are all dependent on thee! O Bhārata, I bless thee, let success be thine! O sinless one, this thy (present) task thou wilt be able to achieve even against powerful enemies! O thou of great strength, go thou to win success with speed! Let dangers be not thine! I bow to *Dhātri* and *Vidhātri!* I bless thee! Let prosperity be thine! And, O Dhananjaya, let *Hri, Çree, Kirti, Dhriti, Pushti, Umā, Lakshmi, Saraswati,*[†] all protect thee on thy way, for thou ever worshippest thy elder brother and ever obeyest his commands! And,

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* *Brāhmana* (instrumental). Lit. *mantra*; here, science.

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[*] *i. e.*, enjoyable by many.

[†] These are all female deities. They belong to the class called *Mātrikās*.

O bull of the Bharáta race, I bow to the Vasus, the Rudras, the Adityas, the Marutas, the Viçwadevas, and the Sādhyas, for procuring thy welfare! And, O Bhārata, be thou safe from all spirits of mischief belonging to the sky, the earth, and the heaven, and from such other spirits generally!' "

Vaiçampāyana continued.—"Krishnā the daughter of Yajnasena, having uttered these benedictions, ceased. The strong-armed son of Pāndu then, having walked round his brothers and round Dhaumya also, and taking up his handsome bow, set out. And all creatures began to leave the way that Arjuna of great energy and prowess, urged by the desire of beholding Indra, took. And that slayer of foes passed over many mountains inhabited by ascetics, and then reached the sacred Himavat the resort of the celestials. And the high-souled one reached that sacred mountain in one day, for like the winds, he was gifted with the speed of the mind, in consequence of his ascetic austerities. And having crossed the Himavat, as also the Gandhamādana, he passed over many uneven and dangerous spots, walking night and day without fatigue. And having reached *Indrakila*, Dhananjaya stopped for a moment. And then he heard a voice in skies, saying, 'Stop!' And hearing that voice, the son of Pāndu cast his glances all around. And Arjuna, capable of using his left with skill equal to that of his right hand, then beheld before him an ascetic under the shade of a tree, blazing with *Brāhma* brilliancy, of a tawny color, with mattled locks, and thin. And the mighty ascetic, beholding Arjuna stop at that place, addressed him, saying,—'Who art thou, O child, arrived hither with bow and arrows, and cased in mail, and accoutred in scabbard and gauntlet, and (evidently) wedded to the customs of the Kshatriya? There is no need of weapons here. This is the abode of peaceful Brāhmanas devoted to ascetic austerities without anger or joy. There is no use for the bow here, for there is no dispute in this place of any kind. Therefore, throw away, O child, this bow of thine. Thou hast obtained a pure state of life by coming here! O hero, there is no man who is like thee in energy and prowess!' That Brāhmana thus addressed Arjuna, with a smiling face, repeatedly. But he succeeded not in moving Arjuna firmly devoted to his purpose. The regenerate one, glad at heart, smilingly addressed Arjuna once more, saying,—'O slayer of foes, blest be thou! I am Cakra: ask thou the boon thou desirest!' Thus addressed, that perpetuator of the Kuru race, the heroic Dhananjaya bending his head and joining his hands, replied unto him of a thousand eyes, saying,—'Even this is the object of my wishes: grand me this boon: O illustrious one. I desire to learn from thee all the weapons!' The chief of the celestials then, smiling, replied unto him cheerfully, saying,—'O Dhananjaya, when thou hast reached this region, what need is there of weapons? Thou hast already obtained a pure state of life! Ask thou for the regions of bliss that thou desirest!' Thus addressed, Dhananjaya replied unto him of a thousand eyes, saying, 'I desire not regions of bliss, nor objects of enjoyment, nor the state of a celestial; what talkest thou of happiness? O chief of the celestials, I do not desire the prosperity of all the gods. Having left my brothers behind me in the forest, and without avenging myself on the foe, shall I incur the opprobrium for all ages, of all the world?' Thus addressed, the slayer of Vritra, worshipped of the worlds, consoling him with gentle words, spake unto the son of Pāndu, saying, 'When thou art able to behold the three-eyed, trident-bearing Civa, the lord of all creatures, it is then, O child, that I will give thee all the celestial weapons! Therefore, strive thou to obtain the sight of the highest of the gods; for it is only after thou hast seen him, O son of Kunti, that thou wilt obtain all thy wishes!' Having spoken thus unto Fālguna, Cakra disappeared then and there, and Arjuna, devoting himself to asceticism, remained at that spot."

Thus ends the thirty-seventh Section in the Arjunābhigamana of the Vana Parva.

SECTION XXXVIII.

(*Kairāta Parva.*)

Janamejaya said,—"O illustrious one, I desire to hear in detail the history of the acquisition of weapons by Arjuna of spotless deeds! O tell me how that tiger among men—Dhananjaya of mighty arms and possessed of great energy—entered that solitary forest without fear. And, O thou foremost of those acquainted with the Veda, what also did Arjuna do while dwelling there? How also were the illustrious Sthānu* and the chief of the celestials gratified by him? O thou best of regenerate ones, I desire to hear all this under thy favor. Tnou art omniscient; thou knowest all about the gods and all about men! O Brāhmana, the battle that took place of old between Arjuna—that foremost of smiters never defeated in battle—and Bhava was highly extraordinary and without a parallel. It maketh one's hair stand on end to hear of it. Even the hearts of those lions among men—the brave sons of Prithā—trembled, in consequence of wonder and joy and a sense of their own inferiority. O tell me in full what else Arjuna did! I do not see even the most trivial thing in Jishnu that is censurable. Therefore, recite to me in full the history of that hero!"

Vaiçampāyana said,—"O tiger among Kurus, I shall recite to thee that narration, excellent and extensive and unrivalled, in connection with the illustrious hero. O sinless one, hear in detail the particulars about Arjuna's meeting with the three-eyed god of gods, and his contact with the illustrious god's person!

"At Yudhishthira's command, Dhananjaya of immeasurable prowess set out (from Kāmyaka) to obtain a sight, of Çakra the chief of the celestial and of Çankara the god of gods. And the strong-armed Arjuna of great might set out armed with his celestial bow and a sword with golden hilt, for the success of the object he had in view, northwards, towards the summit of the Himavat. And, O king, that first of all warriors in the three worlds, the son of Indra, with a calm mind, and firmly adhering to his purpose, then devoted himself, without the loss of any time, to ascetic austerities. And he entered, all alone, that terrible forest abounding with thorny plants and trees and flowers and fruits of various kinds, and inhabited by winged creatures of various species, and swarming with animals of diverse kinds, and resorted to by *Siddhas* and *Chāranas.* And when the son of Kunti entered that forest destitute of human beings, sounds of conchs and drums began to be heard in the heavens. And a thick shower of flowers fell upon the earth, and the clouds spreading over the firmament caused a thick shade. Passing over those difficult and woody regions at the foot of the great mountains, Arjuna soon reached the breast of the Himavat; and staying there for sometime began to shine in his brilliancy. And he beheld there numerous trees with expanding verdure, resounding with the melodious notes of winged warblers. And he saw there rivers with currents of the hue of the *lapis lazuli*, broken by fierce eddies here and there, and echoing with the notes of swans and ducks and cranes. And the banks of those rivers resounded with the mellifluous strains of the male *kokila* and the notes of peacocks and cranes. And the mighty warrior, beholding those rivers of sacred and pure and delicious water and their charming banks, became highly delighted. And the delighted Arjuna of fierce energy and high soul then devoted himself to rigid austerities in that delightful and woody region. Clad in rags made of grass and furnished with a black deer-skin and a stick, he commenced to eat withered leaves fallen upon the ground. And he passed the first month, by eating fruits at the interval of three nights; and the second by eating at the interval of six nights; and the third by eating at the interval of a fortnight. When the fourth month came that best of the Bhāratas—the strong-armed son of Pāndu—began to subsist on air alone. With arms upraised and leaning upon nothing and standing on the tips of his toes, he continued his austerities. And the illustrious heroe's locks, in consequence of frequent bathing, took the hue of lightning or the lotus. Then all the great Rishis went together unto the god of the *Pinākа*,* for representing unto him about the fierce asceticism of Prithā's son. And bowing unto that god of gods, they informed him Arjuna's austerities, saying,—'This son of Prithā possessed of great energy is engaged in the most difficult of ascetic austerities on the breast of the Himavat. Heated with his asceticism, the earth is smoking all round. O god of gods, we do not know what his object is for which he is engaged in these austerities. He, however, is causing us pain. It behoveth thee to prevent him!' Hearing these words of those *Munis* with souls under perfect control, the lord of all creatures—the husband of Umā—said, 'It behoveth you not to indulge in any grief on account of Fālguna! Return ye all cheerfully and with alacrity to the places whence ye have come! I know the desire that is in Arjuna's heart. His wish is not for heaven, nor for prosperity, nor for long life! And I will accomplish, even this day, all that is desired by him!'"

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* Mahādeva.

Vaiçampāyana continued,—"The truth-speaking Rishis, having heard these words of Mahādeva, became delighted, and returned to their respective abodes."

Thus ends the thirty-eighth Section in the Kairāta of the Vana Parva.

SECTION XXXIX.

(*Kairāta Parva continued.*)

Vaiçampāyana said,—"After all those illustrious ascetics had gone away, that wielder of the *Pināka* and cleanser of all sins—the illustrious Hara—assuming the form of a *Kirāta*,† resplendant as a golden tree, and with a huge and stalwart form like a second *Meru*, and taking up a handsome bow and a number of arrows resembling snakes of virulent poison, and looking like an embodiment of fire, came quickly down on the breast of Himavat. And the handsome god of gods was accompanied by Umā in the guise of a Kirāta woman, and also by a swarm of merry spirits of various forms and attire, and by thousands of women in the form and attire of Kirātas. And, O king, that region suddenly blazed up in beauty, in consequence of the arrival of the god of gods in such company. And soon enough a solemn stillness pervaded the place. The sounds of springs, and water-courses, and of birds suddenly ceased. And as the god of gods approached Prithā's son of blameless deeds, he beheld a wonderful sight, even that of a Dānava named Muka seeking in the form of a boar to slay Arjuna. Fālguna, at sight of the enemy seeking to slay him, took up the *Gāndiva* and a number of arrows resembling snakes of virulent poison. And stringing his bow and filling the air with its twang, he addressed the boar and said,—'I have come here but done thee no injury! As thou seekest to slay me, I shall certainly send thee to the abode of Yama!' And beholding that firm wielder of the bow—Fālguna—about to slay the boar, Cankara in the guise of a *Kirāta* suddenly bade him 'stop' saying, 'This boar like the mountain of *Indrakila* in hue hath been aimed at by me first!' Fālguna, however, disregarding these words, struck the boar. The *Kirāta* also of blazing splendour, let fly an arrow like flaming fire and resembling the thunderbolt at the same object. And the arrows thus shot by both fell at the same instant of time upon the wide body of Muka hard as adamant. And the two shafts fell upon the boar with a loud sound, even like that of Indra's thunderbolt and the thunder of the clouds falling together upon the breast of a mountain. And Muka, thus struck by two shafts which produced numerous arrows resembling snakes of blazing mouths, yielded up his life, assuming once more his terrible Rākshasa from. Jishnu—that slayer of foes—then beheld before him that person, of form blazing as gold, and attired in the dress of a Kirāta and accompanied by many women. And beholding him, the son of Kunti with a joyous heart addressed him smilingly and said,—'Who art thou that thus wanderest in these solitary woods, surrounded by women? O thou of the splendour of gold, art thou not afeared of this terrible forest? Why, again, didst thou shoot the boar that was first aimed at by me? This *Rākshasa* that came hither, listlessly or with the object of slaying me, had been first aimed at by me! Thou shalt not, therefore, escape from me with life! Thy behavior towards me is not consistent with the customs of the chase. Therefore, O mountaineer, I will take thy life!' Thus addressed by the son of Pāndu, the *Kirāt*, smiling, replied unto him capable of wielding the bow with his left hand, in soft words, saying, 'O hero, thou needst not be anxious on my account! This forest land is proper abode for us who always dwell in the woods! Respecting thyself, however, I may inquire, why thou hast selected thy abode here amid such difficulties! We, O ascetic, have our habitation in these woods abounding in animals of all kinds. Why dost thou, so delicate and brought up in luxury and possessed of the splendour of fire, dwell alone in such a solitary region?' Arjuna said, 'Depending on the *Gāndiva* and arrows blazing like fire, I live in this great forest, like a second *Pāvaki*.* Thou hast seen how this monster—this terrible Rākshasa—that came hither in the form of an animal, hath been slain by me!' The Kirāta replied, 'This Rākshasa, first struck with the shafts shot from my bow, was killed and sent to the regions of Yama by *me*. He was first aimed at by me. And it is with my shot that he was been deprived of life. Proud of thy strength, it behoveth thee not to impute thy own fault to others. Thou are thyself in fault, wretch, and, therefore, shalt not escape from me with life! Stay thou: I will shoot at thee shafts like thunderbolts! Strive thou also and shoot, to the best of thy power, thy arrows at me!' Hearing these words of the *Kirāt*, Arjuna became angry, and attacked him with arrows. the Kirāta, however, with a glad heart received all those shafts upon himself, repeatedly saying, 'Wretch, wretch, shoot thou thy best arrows capable of piercing into the very vitals!' Thus addressed, Arjuna began to shower his arrows on him.

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* The name of Mahādeva's bow.

† A hunter ranging in woods. These *Kirātas* formed a separate class by themselves. They were low-castes almost beyond the pale of Hindu society.

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* *Kārtikeya* the son of *Pāvaka* (god of fire), generallessimo of the gods.

Both of them then became angry and, engaging in fierce conflict, began to shoot at each other showers of arrows, each resembling a snake of virulent poison. And Arjuna rained a perfect shower of arrows on the Kirāta. Cankara, however, bore that downpour on him with a cheerful heart. But the wielder of the *Pināka*, having borne that shower of arrows for a moment, stood unwounded, immovable like a hill. Dhananjaya, beholding his arrowy shower become futile, wondered exceedingly, repeatedly saying,—'Excellent! Excellent! Alas, this mountaineer of delicate limbs, dwelling on the heights of Himavat, beareth, without wavering, the shafts shot from the *Gāndiva!* Who is he? Is he Rudra himyelf, or some other god, or a Yaksha, or an Asura? The gods sometimes do descend on the heights of the Himavat. Except the god who wieldeth the *Pināka*, there is none else that can bear the impetuosity of the thousands of arrows shot by me from the *Gāndiva!* Whether he is a god or a Yaksha, in fact, any body except Rudra, I shall soon send him, with my shafts, to the regions of Yama.' Thus thinking, Arjuna, with a cheerful heart, began, O king, to shoot arrows by hundreds, resembling in splendour the rays of the sun. That downpour of shafts, however, the illustrious Creator of the worlds—the wielder of the trident—bore with a glad heart, like a mountain bearing a shower of rocks. Soon, however, the arrows of Fālguna were exhausted. And noticing this fact, Arjuna became greatly alarmed. And the son of Pāndu then began to think of the illustrious god Agni who had before, during the burning of the *Khāndava*, given him a couple of inexhaustible quivers. And he began to think,—'Alas, my arrows are all exhausted! What shall I shoot now from my bow? Who is this person that swalloweth my arrows? Slaying him with the end of my bow, as elephants are killed with lances, I shall send him to the domains of the mace-bearing Yama.' The illustrious Arjuna then, taking up his bow and dragging the *Kirāta* with his bow-string, struck him some fierce blows that descended like thunderbolts. When, however, that slayer of hostile heroes—the son of Kunti—commenced the conflict with the end of the bow, the mountaineer snatched from his hands that celestial bow. And beholding his bow snatched from him, Arjuna took up his sword, and wishing to end the coflict, rushed at his foe. And then the Kuru prince, with the whole might of his arm, struck that sharp weapon upon the head of the *Kirāta*, a weapon that was incapable of being resisted even by solid rocks. But that first of swords, at touch of the *Kirāta*'s crown, broke into pieces. Fālguna then commenced the conflict with trees and stones. The illustrious god in the from of the huge-bodied *Kirāta*, however, bore that shower of trees and rocks with patience. The mighty son of Prithā then, his mouth smoking with wrath, struck the invincible god in the form of a *Kirāta*, with his clenched fists blows that descended like thunderbolts. The god in the *Kirāta* form returned Fālguna's blows with fierce blows resembling the thunder-bolts of Indra. And in consequence of that conflict of blows between the son of Pāndu and the *Kirāta*, there arose in that place loud and frightful sounds. That terrible conflict of blows, resembling the conflict of yore between Vritra and Vāsava, lasted but for a moment. The mighty Jishnu clasping the *Kirāta* began to press him with his breast, but the Kirāta, possessed of great strength, pressed the insensible son of Pāndu with force. And in consequence of the pressure of their arms and of their breasts, their bodies began to emit smoke like char-coal in fire. The great god then, smiting the already smitten son of Pāndu, and attacking him in anger with his full might, deprived him of his senses. Then, O Bhārata, Fālguna, thus pressed by the god of gods, with limbs, besides, bruised and mangled, became incapable of motion and was almost reduced to a ball of flesh. And struck by the illustrious god, he became breathless and, falling down on earth without power of moving, looked like one that was dead. Soon, however, he regained consciousness, and, rising from his prostrate position, with body covered with blood, became filled with grief. Mentally prostrating himself before the gracious god of gods, and making a clay image of that deity, he worshipped it with offerings of floral garlands. Beholding. however, the garland that he had offered to the clay image of Bhava decking the crown of the *Kirāta*, that best of Pāndu's sons became filled with joy and regained his ease. And he prostrated himself thereupon at the feet of Bhava, and the god also was pleased with him. And Hara, beholding the wonder of Arjuna and seeing that his body had been emaciated with ascetic austerities, spake unto him in a voice deep as the roaring of the clouds, saying, 'O Fālguna, I have been pleased with thee for thy act without a parallel! There is no Kshatriya who is equal to thee in courage, and patience! And, O sinless one, thy strength and prowess are almost equal to mine! O mighty-armed one, I have been pleased with thee! Behold me, O bull of the Bharata race! O large-eyed one! I will grant thee eyes (to see me in my true form)! Thou wert a Rishi before! Thou wilt vanquish all thy foes, even the dwellers of heaven! I will, as I have been pleased with thee, grant thee an irresistible weapon. Soon shalt thou be able to wield that weapon of mine!' "

Vaiçampāyana continued,—"Fālguna then beheld him —Mahādeva— that god of blazing splendour—that wielder of the Pināka—that one who had his abode on the mountains (of Kailāça)—accompanied by Umā. Bending down on his knee and bowing with his head, that conqueror of hostile cities—the son of Prithā—worshipped Hara and inclined him to grace. And Arjuna said,—'O *Kaparddin*, O chief of all gods, O destroyer of the eyes of Bhaga, O god of gods, O Mahādeva, O thou of blue throat, O thou of matted locks, I know thee for the Cause of all causes, O thou of three eyes, O lord of all! Thou art the refuge of all the gods! This universe hath sprung from thee! Thou art incapable of being vanquished by the three worlds of the celestials, the Asuras, and men! Thou art Civa in the form of Vishnu, and Vishnu in the form of Civa! Thou hadst destroyed of old the great sacrifice of Daksha! O Hari, O Rudra, I bow to thee! Thou hast an eye on thy forehead! O Sarva, O thou that rainest objects of desire, O bearer of the trident, O wielder of the Pināka, O Surya, O thou of pure body, O Creator of all, I bow to thee! O lord of all created things, I worship thee to obtain thy grace! Thou art the lord of the *Ganas*, the source of universal blessing, the Cause of the causes of the universe! Thou art beyond the foremost of male beings, thou art the highest, thou art the subtlest, O Hara! O illustrious Cankara, it behoveth thee to pardon my fault! It was even to obtain a sight of thyself that I came to this great mountain, which is dear to thee and which is the excellent abode of ascetics! Thou art worshipped of all the worlds! O lord, I worship thee to obtain thy grace! Let not this rashness of mine be regarded as a fault—this combat in which I was engaged with thee from ignorance! O Cankara, I seek thy protection! Pardon me all I have done!' "

Vaiçampāyana continued,—"Endued with great might, the god whose signs was the bull, taking into his the handsome hands of Arjuna, smilingly replied unto him, saying,—'I have pardoned thee!' And the illustrious Hara, cheerfully clasping Arjuna with his arms, once more consoling Arjuna said as follows."

Thus ends the thirty-ninth Section in the Kairāta of the Vana Parva.

SECTION XL.

(Kairāta Parva continued.)

"Mahādeva said,—'Thou wert in thy former life Nara the friend of Nārāyana! In Vadari wert thou engaged in fierce ascetic austerities for several thousands of years! In thee as well as in Vishnu—that first of male beings—dwelleth great might! Ye both, by your might, hold the universe! O lord, taking up that fierce bow whose twang resembled the deep roar of the clouds, thou, as well as Krishna, hadst chastised the Dānavas during the coronation of Indra! Even this Gāndiva is that bow, O son of Prithā, fit for thy hands! O foremost of male beings, I snatched it from thee, helped by my powers of illusion! This couple of quivers, fit for thee, will again be inexhaustible, O son of Prithā! And, O son of the Kuru race, thy body will be free from pain and disease. Thy prowess is incapable of being baffled! I have been pleased with thee! And, O first of male beings, ask thou of me the boon that thou desirest! O chastiser of all foes, O giver of proper respect (to those deserving of it), not even in heaven is there any male being who is equal to thee, nor any Kshatriya who is thy superior!'

"Arjuna said,—'O illustrious god having the bull for thy sign, if thou wilt grant me my desire, I ask of thee, O lord, that fierce celestial weapon wielded by thee and called *Brahmaçira*—that weapon of terrible prowess which destroyeth, at the end of the *Yuga* the entire universe—that weapon by help of which, O god of gods, I may, under thy grace, obtain victory in the terrible conflict which shall take place between myself (on one side), and Karna and Bhishma and Kripa and Drona (on the other)—that weapon by which I may consume in battle Dānavas and Rākshasas and evil spirits and Piçāchas and Gandharvas and Nāgas—that weapon which when hurled with *Mantras* produceth darts by thousands and fierce-looking maces and arrows like snakes of virulent poison, and by means of which I may fight with Bhishma and Drona and Kripa and Karna of ever abusive tongue! O illustrious destroyer of the eyes of Bhaga, even this is my foremost, desire *viz.*, that I may be able to fight with them and obtain success!'

"Bhava replied—'O powerful one, I will give thee that favorite weapon of mine called the *Pāçupata*! O son of Pāndu, thou art capable of holding, hurling, and withdrawing it! Neither the chief himself of the gods, nor Yama, nor the king of the Yakshas, nor Varuna, nor Vāyu, knoweth it! How could men know anything of it! But, O son of Prithā, this Veapon should not be hurled without adeqate cause; for if hurled at any foe of little might, it may destroy the whole universe. In the three worlds with all their mobile and immobile creatures, there is none who is incapable of being slain by this weapon. And it may be hurled by the mind, by the eye, by words, and by the bow!'"

Vaiçampāyana continued,—Hearing these words, the son of Prithā purified himself. And approaching the lord of the universe, with rapt attention, he said, 'Instruct me!' Mahādeva then imparted unto that best of Pāndu's sons the knowledge of that weapon looking like the embodiment of Yama, together with all the mysteries about hurling and withdrawing it. And that weapon thence began to wait upon Arjuna as it did upon Cankara the lord of Umā. And Arjuna also gladly accepted it. And at the moment the whole earth, with its moutains and woods and trees and seas and forests and villages and towns and mines, trembled. And the sounds of conchs and drums and triumpets by thousands began to be heard. And at that moment hurricanes and whirlwinds began to blow. And the gods and the Dānavas beheld that terrible weapon in its embodied from stay by the side of Arjuna of immeasurable energy. And whatever of evil there had been in the body of Fālguna of immeasurable energy, was all dispelled by the touch of the three-eyed deity. And the three-eyed-god then commanded Arjuna, saying, 'Go thou into heaven! Arjuna then, O king, worshipping the god with bent head, gazed at him, with joined hands. Then the lord of all the dwellers of heaven, the deity of blazing splendour having his abode on mountain-breasts, the husband of Umā, the god of passions under complete control, the source of all blessings, Bhava, gave unto Arjuna, that foremost of men, the great bow called *Gāndiva* destructive of Dānavas and Piçāchas. And the god of gods, then leaving that blessed mountain with snowy plateaus and vales and caves, favorite resort of sky-ranging great Rishis, went up, accompanied by Umā into the skies, in the sight of that foremost of men."

Thus ends the fortieth Section in the Kairāta of the Vana Parva.

SECTION XLI.

(*Kairāta Parva continued.*)

Vaiçampāyana said.—"The wielder of the Pināka, having the bull for his sign, thus disappeared in the very sight of the gazing son of Pāndu, like the sun setting in the sight of the world. Arjuna, that slayer of hostile heroes, wondered much at this, saying, 'O, I have seen the great god of gods! Fortunate, indeed, I am, and much favored, for I have both beheld and touched with my hand the three-eyed Hara, the wielder of the Pināka, in his boon-giving from! I shall win success. I am already great. My enemies have already been vanquished by me. My purposes have been already achieved. And while the son of Prithā, endued with immeasurable energy, was thinking thus, came to that place Varuna the god of waters, handsome and of the splendour of the *lapis lazuli*, accompanied by all kinds of aquatic creatures, and filling all the points of the horizon with a blazing effulgence. And accompanied by Rivers both male and female, and Nāgas, and Daityas, and Sādhyas, and inferior deities, Varuna, the controller and lord of all aquatic creatures, arrived at that spot. There came also the lord Kuvera, of body resembling pure gold, seated on his car of great splendour, and accompanied by numerous Yakshas. And the lord of treasures, possessed of great beauty, came there to see Arjuna, illuminating the firmament with his effulgence. And there came also Yama himself, of great beauty, the powerful destroyer of all the worlds, accompanied by those lords of the creation—the Pitris—both embodied and disembodied. And the god of justice, of inconceivable soul, the son of Surya, the destroyer of all creatures, with the mace in hand, came there on his car, illuminating the three worlds with the regions of the Guhyakas, the Gāndharvas, and the Nāgas, like a second Surya as he riseth at the end of the Yuga. Having arrived there, they beheld from the effulgent and variegated summits of the great mountain Arjuna engaged in ascetic austerities. And there came in a moment the illustrious Cakra also, accompanied by his queen, seated on the back of (the celestial elephant) Airāvata, and surrounded also by all the deities. And in consequence of the white umbrella being held over his head, he looked like the moon amid fleecy clouds. And eulogised by Gandharvas, and Rishis endued with wealth of asceticism, the chief of the celestials alighted on a particular summit of the mountain, like a second sun. Then Yama, possessed of great intelligence, and fully conversant with virtue, who had occupied a summit on the south, in a voice deep as that of the clouds, said these auspicious words:—'Arjuna, behold us, the protectors of the worlds, arrive here! We will grant thee (spiritual) vision, for thou deservest to behold us! Thou wert in thy former life a Rishi of immeasurable soul, known as Nara of great might. At the command, O child, of Brahmā, thou hast been born among men! O sinless one, by thee shall be vanquished in battle the highly virtuous grandsire of the Kurus—Bhishma of great energy—who is born of the Vasus! Thou shalt also defeat all the Kshatriyas of fiery energy commanded by the son of Bharadwāja in battle. Thou shalt also defeat those Dānavas of fierce prowess that have been born amongst men, and those Dānavas also that are called Nivātakavachas. And, O son of the Kuru race, O Dhananjaya, thou shalt also slay Karna of fierce prowess, who is even a portion of my father Surya, of energy celebrated throughout the worlds. And, O son of Kunti, O smiter of all foes, thou shalt also slay all the portions of celestials and Dānavas and the Rākshasas that have been incarnate on earth! And slain by thee, these shall attain to the regions earned by them according to their acts. And, O Phālguna, the fame of thy achievements will last for ever in the world: thou hast gratified Mahādeva himself in conflict! Thou shalt, with Vishnu himself, lighten the burden of the earth! O, accept this weapon of mine —the mace I wield—incapable of being baffled by any body! With this weapon thou wilt achieve great deeds!'"

Vaiçampāyana continued,—"O Janamejaya, the son of Prithā then received from Yama that weapon duly, along with the *Mantras* and rites, and the mysteries of hurling and withdrawing it! Then Varuna the lord of all aquatic creatures, blue as the clouds, from a summit he had occupied on the west, uttered these words:—'O son of Prithā, thou art the foremost of Kshatriyas, and engaged in Kshatriya practices. O thou of large coppery eyes, behold me! I am Vāruna the lord of waters! Hurled by me, my nooses are incapable of being resisted. O son of Kunti, accept of me these *Vāruna* weapons along with the mysteries of hurling and withdrawing them! With these, O hero, in the battle that ensued of yore on account of Tārakā (the wife of Vrihaspati), thousands of mighty Daityas were seized and tied! Accept them of me! Even if Yama himself be thy foe, with these in thy hands, he will not be able to escape from thee! When thou wilt, armed with these, range over the field of battle, the land, beyond doubt, will be destitute of Kshatriyas!' "

Vaiçampāyana continued,—"After both Varuna and Yama had given away their celestial weapons, the lord of treasures having his home on the heights of Kailāça, then spake:—'O son of Pāndu, O thou of great might and wisdom, I too have been pleased with thee! And this meeting with thee giveth me as much pleasure as a meeting with Krishna!* O wielder of the bow with the left hand, O thou of mighty arms, thou wert a god before, eternal (as other gods)! In ancient *Kalpas*, thou hadst every day gone through ascetic austerities along with us! O best of men, I grant thee celestial vision! O thou of mighty arms, thou wilt defeat even invincible Daityas and Dānavas! Accept of me also, without loss of time, an excellent weapon! With this thou wilt be able to consume the ranks of Dhritarāshtra. Taken then this favorite weapon of mine called *Antarddhāna*. Endued with energy and prowess and splendour, it is capable of sending the foe to sleep. When the illustrious Cankara slew Tripura, even this was the weapon which he shot and by which many mighty Asuras were consumed! O thou of invincible prowess, I take it up for giving it to theee! Endued with the dignity of the Meru, thou art competent to hold this weapon!'

"After these words had been spoken, the Kuru prince Arjuna, endued with great strength, duly received from Kuvera that celestial weapon. Then the chief of the celestials, addressing Prithā's son of white deeds in sweet words, said, in a voice deep as that of the clouds or the kettle-drum,—'Thou mighty-armed son of Kunti, thou art an ancient god! Thou hast already achieved the highest success, and acquired the status of a god! But, O repressor of foes, thou hast yet to accomplish the purposes of the gods! Thou must ascend to heaven! Therefore, prepare thou, O hero of great splendour! My own car with Mātali as charioteer will soon descend on the earth. Taking thee, O Kaurava, to heaven, I will grant thee there all my celestial weapons!'

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* *Ajita*—Krishna.—T.

"Beholding those protectors of the worlds assembled together on the heights of Himavat, Dhananjaya the son of Kunti wondered much. Endued with great energy, he then duly worshipped the assembled *Lokapālas*, with words, water, and fruits! The celestials then returning that worship, went away. And the gods, capable of going every where at will, and endued with the speed of the mind, returned to the places whence they had come.

"That bull among men—Arjuna—having obtained weapons thus, was filled with pleasure. And he regarded himself as one whose desires had been fulfilled and who was crowned with success."

Thus ends the forty-first Section in the Kairāta of the Vana Parva.

SECTION XLII.

(*Indralokagamana Parva.*)

Vaiçampāyana said,—"After the Lokapālas had gone away, Arjuna—that slayer of all foes—began to think, O monarch, of the car of Indra! And as Gudākeça gifted with great intelligence was thinking of it, the car endued with great effulgence and guided by Mātali, came dividing the clouds and illuminating the firmament and filling the entire welkin with its rattle deep as the roar of mighty masses of clouds. Swords, and missiles of terrible forms, and maces of frightful description, and winged darts of celestial splendour, and lightnings of the brightest effulgence, and thunderbolts, and *Tutāgudas** furnished with wheels and worked with atmospheric expansion and producing sounds loud as the roar of great masses of clouds, were on that car. And there were also on that car fierce and huge-bodied *Nāgas* with fiery mouths, and heaps of stones white as the fleecy clouds. And the car was drawn by ten thousand horses of golden hue, endued with the speed of the wind. And furnished with prowess of illusion, the car was drawn with such speed that the eye could hardly mark its progress. And Arjuna saw on that car the flag-staff called *Vaijayanta*, of blazing effulgence, resembling in hue the emerald or the dark-blue lotus, and decked with golden ornaments, and straight as the bamboo. And beholding a charioteer decked in gold seated on that car, the mighty-armed son of Prithā regarded it as belonging to the celestials. And while Arjuna was occupied with his thoughts regarding the car, the charioteer Mātail, bending himself after descending from the car, addressed him, saying,—'O lucky son of Cakra, Cakra himself wisheth to see thee! Ascend thou without loss of time this car that hath been sent by Indra! The chief of the immortals, thy father—that god of an hundred sacrifices—hath commanded me, saying,—*Bring the son of Kunti hither. Let the gods behold him!*—And Cankara himself, surrounded by the celestials and Rishis and Gandharvas and Apsaras, waiteth to behold thee! At the command of the chastiser of Pāka, therefore, ascend thou with me from this to the region of the celestials! Thou wilt return after obtaining weapons!'

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* Evidently canon. There are other passages in the *Mahabhārata* pointing to this engine of destruction being known to the Hindus of this period, if, indeed, the whole passage is not an interpolation.

"Arjuna replied,—'O Mātali, mount thou without loss of time this excellent car, a car that cannot be attained even by hundreds of Rājasuya and horse sacrifices! Even kings of great prosperity who have performed great sacrifices distinguished by large gifts (to Brāhmanas), even gods and Dānavas are not competent to ride this car. He that hath not ascetic merit is not competent to even see or touch this car, far less to ride on it. O blessed one, after thou hast ascended it, and after the horses have become still, I will ascend it, like a virtuous man stepping into the high-road of honesty!'"

Vaiçampāyana continued,—"Mātali the charioteer of Cakra, hearing these words of Arjuna, soon mounted the car and controlled the horses. Arjuna then, with a cheerful heart, purified himself by a bath in the Ganges. And the son of Kunti then duly repeated (inaudibly) his customary prayers. He then, duly and according to the ordinance, gratified the *Pitris* with oblations of water. And, lastly, he commenced to invoke the Mandara*—that king of mountains—saying,—'O mountain, thou art ever the refuge of holy, heaven-seeking *Munis* of virtuous conduct and behaviour. It is through thy grace, O mountain, that Brāhmanas and Kshatriyas and Vaiçyas attain heaven, and their anxieties gone, sport with the celestials! O king of mountains, O mountain, thou art the asylum of *Munis*, and thou holdest on my breast numerous sacred shrines! Happily have I dwelt on thy heights! I leave thee now, bidding thee farewell! Oft have I seen thy table-lands and bowers, thy springs and brooks, and the sacred shrines on thy breast! I have also eaten the savoury fruits growing on thee, and have slaked my thirst with draughts of perfumed water oozing from thy body! I have also drunk the water of thy springs, sweet as *amrita* itself. O mountain, as a child sleepeth happily on the lap of his father, so have I, O king of mountains, O exalted one, sported on thy breast echoing with the notes of Apsaras and the chaunting of the Vedas! O mountain, every day have I lived happily on thy table-lands! Thus having bidden farewell to the mountain, that slayer of hostile heroes —Arjuna—blazing like the Sun himself, ascended the celestial car. And the Kuru prince, gifted with great intelligence, with a glad heart coursed through the firmament on that celestial car effulgent as the sun and of extraordinary achievements. And after he had become invisible to the mortals of the earth,† he beheld thousands of cars of extraordinary beauty. And in that region there was no sun or moon or fire to give light, but it blazed in light of its own, generated by virtue and ascetic merit. And those brilliant regions that are seen from the earth in the form of stars, like lamps (in the sky)—so small in consequence of their distance, though very large—were beheld by the son of Pāndu, stationed in their respective places, full of beauty and effulgence and blazing with splendour all their own.* And there he beheld royal sages crowned with ascetic success, and heroes who had yielded up their lives in battle, and those that had acquired heaven by their ascetic austerities, by hundreds upon hundreds. And there were also Gandharvas, of bodies blazing like the sun, by thousands upon thousands, as also Guhyakas and Rishis and numerous tribes of Apsaras. And beholding those self-effulgent regions, Phālguna became filled with wonder, and made enquiries of Mātali. And Mātali also gladly replied unto him, saying,—'These, O son of Prithā, are virtuous persons, stationed in their respective places. It is these whom thou hast seen, O exalted one, as stars, from the earth!' Then Arjuna saw standing at the gates of (Indra's region) the handsome and ever victorious elephant—Airāvata—furnished with four tusks, and resembling the mountain of Kailāça with its summits. And coursing along that path of the *Siddhas*, that foremost of the Kurus and the son of Pāndu, sat in beauty like Māndhātā—that best of kings. Endued with eyes like lotus leaves, he passed through the region set apart for virtuous kings. And the celebrated Arjuna having thus passed through successive regions of heaven, at last beheld *Amarāvati* the city of Indra."

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* The mountain which served as the churning pole during the churning of the ocean by the gods and the Asuras. Its geographical situation is difficult to ascertain. From the invocation of Arjuna, it would appear to be some peak connected with the mountain chains of the Himālayas.

† *Bhumichārinām* for *Dharmachārinām* is unquestionably the better reading.

Thus ends the forty-second Section in the Indralokagamana of the Vana Parva.

SECTION XLIII.

(Indralokagamana Parva continued.)

Vaiçampāyana said,—"And the city of Indra which Arjuna saw was delightful and was the resort of *Siddhas* and *Chāranas*. And it was adorned with the flowers of every season, and with sacred trees of all kinds. And he beheld also the celestial gardens called *Nandana*—the favorite resort of

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* Passages such as these furnish occasional glimpses of the astronomical knowledge of the ancient Hindus.—T.

Apsaras. And fanned by the fragrant breezes charged with the farina of sweet-scented flowers, the trees with their lord of celestial blossoms seemed to welcome him amongst them. And the region was such that none could behold it who had not gone through ascetic austerities, or who had not poured libations on fire. It was a region for the virtuous alone, and not for those who had turned their back on the field of battle. And none were competent to see it who had not performed sacrifices or observed rigid vows, or who were without a knowledge of the Vedas, or who had not bathed in sacred waters, or who were not distinguished for sacrifices and gifts. And none were competent to see it who were disturbers of sacrifices, or who were low, or who drank intoxicating liquors, or who were violators of their preceptors' bed, or who were eaters of (unsanctified) meat, or who were wicked. And having beheld those celestial gardens resounding with celestial music, the strong-armed son of Pāndu entered the favorite city of Indra. And he beheld there celestial cars by thousands, capable of going everywhere at will, stationed in proper places. And he saw tens of thousands of such cars moving in every direction. And fanned by pleasant breezes charged with the perfumes of flowers, the son of Pāndu was praised by Apsaras and Gandharvas. And the celestial then, accompanied by the Gandharvas and Siddhas and great Rishis, cheerfully reverenced Pārtha's son of white deeds. Benedictions were poured upon him, accompanied by the sounds of celestial music. The strong-armed son of Prithā then heard around him the music of conchs and drums. And praised all around, the son of Prithā then went, at the command of Indra, to that large and extensive starry way called by the name of *Suravithi*.* There he met with the *Sādhyas*, the *Viçwas*, the *Marutas*, the twin *Açwins*, the *Adityas*, the *Vasus*, the *Rudras*, the *Brahmarshis* of great splendour, and numerous royal sages with Dilipa at their head, and Tumvuru and

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* *Vipulam nakshatra-mārgam.* Lit., large starry way. Probably, the Milky way. *Suravithi* also is, lit, the celestial way or road of the celestials.—T.

Nārada, and that couple of Gandharvas known by the names of Hāhā and Huhu. And the Kuru prince—that chastiser of foes—having met and duly saluted them, last of all beheld the chief of the celestials—the god of an hundred sacrifices. Then the strong-armed son of Prithā, alighting from the car approached the lord himself of the gods—his father—that chastiser of Pāka.* And a beautiful white umbrella furnished with a golden staff was held over the chief of the celestials. And he was fanned with a *Chāmara* perfumed with celestial scents. And he was eulogised by many Gandharvas headed by *Viçwāvasu* and others, by bards and singers, and by foremost Brāhmanas chaunting *Rig* and *Yaju* hymns. And the mighty son of Kunti, approaching Indra, saluted him by bending his head to the ground. And Indra thereupon embraced him with his round and plump arms. And taking his hand, Cakra made him sit by him on a portion of his own seat, that sacred seat which was worshipped by gods and Rishis. And the lord of the celestials—that slayer of hostile heroes—smelt the head of Arjuna bending in humility, and even took him upon his lap. Seated on Cakra's seat at the command of that god of a thousand eyes, Prithā's son of immeasurable energy began to blaze in splendour like a second Indra. And moved by affection, the slayer of Vritra, consoling Arjuna, touched his beautiful face with his own perfumed hands. And the wielder of the thunderbolt, patting and rubbing gently again and again with his own hands which bore the marks of the thunderbolt the handsome and large arms of Arjuna which resembled a couple of golden columns and which were hard in consequence of drawing the bow-string and shooting arrows, began to console him. And the slayer of Vritra—the god of a thousand eyes—eying his son of curly locks smilingly and with eyes expanded with delight, seemed scarcely to be gratified. The more he gazed, the more he liked to gaze on. And seated on one seat, the father and

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[*] This word is variously explained. We adhere to the supposition that *Pāka* was an Asura slain by Indra. Nilakantha has a learned note on it, though he ends by supposing that *Pāka* was an Asura.

son enhanced the beauty of the assembly, like the sun and moon beautifying the firmament together on the fourteenth day of the dark fortnight. And a band of Gandharvas headed by Tumvuru, skilled in music sacred and profane,[*] sang many verses in melodious notes. And Ghritāchi and Menakā and Rambhā and Purvachitti and Swayamprabhā and Urvaçi and Misrakeçi and Dandagauri and Varuthini and Gopāli and Sahajanyā and Kumbhayoni and Prajāgarā and Chitrasenā and Chitralekhā and Sahā and Madhuraswanā,—these and others by thousands, possessed of eyes like lotus leaves, who were employed in enticing the hearts of persons practising rigid austerities, danced there. And possessing slim waists and fair large hips, they began to perform various evolutions, shaking their deep bosoms, and casting their glances around, and exhibiting other attractive attitudes capable of stealing the hearts and resolutions and minds[†] of the spectators."

Thus ends the forty-third Section in the Indralokagamana of the Vana Parva.

SECTION XLIV.

(*Indralakagamana Parva continued.*)

Vaiçampāyana said,—"The gods and the Gandharvas then, understanding the wishes of Indra, procured an excellent *Arghya* and reverenced the son of Prithā in a hurry. And giving water to wash both his feet and face, they caused the prince to enter the palace of Indra. And thus worshipped, Jishnu continued to live in the abode of his father. And the son of Pāndu continued all the while to acquire celestial weapons, together with the means of withdrawing them. And he received from the hands of Çakra his favorite weapon of irresistible force, *viz.*, the thunder-bolt, and those other weapons also, of tremendous roar, *viz.*, the lightnings of heaven, whose flashes are inferable from the appearence of clouds and (the dancing of) peacocks.* And the son of Pāndu, after he had obtained those weapons, recollected his brothers. At the command of Indra, however, he lived for full five years in heaven, surrounded by every comfort and luxury.

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[*] *Gitā* is profane music, while *Samà* is sacred music. So Nilakantha.

[†] *Chetas*, *Buddhi*, and *Manas*: Nilakantha explains the first as *Alochanātmikà*, the second as *Adhyavasāyàtmikà*, and the last as *Sankalpa-vikalpātmikā*, In the present connection, we think, he is right.

"After sometime, when Arjuna had obtained all the weapons, Indra addressed him in due time, saying, O son of Kunti, learn thou music and dancing from Chitrasena! Learn the instrumental music that is current among the celestials and which existeth not in the world of men, for, O son of Kunti, it will be to thy benefit!' And Purandara gave Chitrasena as a friend unto Arjuna. And the son of Prithā lived happily and in peace with Chitrasena. And Chitrasena instructed Arjuna all the while in music vocal and instrumental and in dancing. But the active Arjuna obtained no peace of mind, remembering the unfair play at dice of Çakuni the son of Suvala, and thinking with rage of Dusçāsana and his death. When however, his friendship with Chitrasena had ripened fully, he at times learned the unrivalled dance and music practised among the Gandharvas. And at last, having learnt various kinds of dance and diverse species of music both vocal and instrumental, that slayer of hostile heroes obtained no peace of mind, remembering his brothers and mother Kunti."

Thus ends the forty-fourth Section in the Indralokagamana of the Vana Parva.

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* The word in the text is *açani*, which is the thunder-bolt. A distinction, however, is always made between Indra's thunder-bolt and the thunder of the clouds. The latter is sometimes spoken of as lightning. In fact, wherever *vajra* and *açani* occur together, Nilakantha would explain them as "the thunder of Indra" and "the thunder or lightning of the clouds." A popular belief was extant among the ancient Hindus to the effect that whenever clouds appeared in the sky out of season, and peacocks danced, lightning must have fallen somewhere.—T.

SECTION XLV.

(Indralokagamana Parva continued.)

Vaiçampāyana said.—"One day, knowing that Arjuna's glances were cast upon Urvaçi, Vāsava, calling Chitrasena to himself, addressed him in private, saying,—'O king of Gandharvas, I am pleased: go thou as my messenger to that foremost of Apsarās Urvaçi, and let her wait upon that tiger among men—Phālguna. Tell her, saying these words of mine,—As through my instrumentality Arjuna hath learnt all the weapons and other arts, worshipped by all, so shouldst thou make him conversant with the arts of acquitting one's self in female company.—' Thus addressed by Indra, the chief of the Gandharvas, in obedience to that command of Vāsava, soon went to Urvaçi—that foremost of Apsarās. And as he saw her, she recognised him and delighted him by the welcome she offered and the salutations she gave. And seated at ease he then smilingly addressed Urvaçi, who also was seated at ease, saying,—'Let it be known, O thou of fair hips, that I come hither despatched by the one sole lord of heaven, who asketh of thee a favor. He who is known amongst gods and men for his many inborn virtues, for his grace, behaviour, beauty of person, vows, and self-control; who is noted for might and prowess, and respected by the virtuous, and ready-witted; who is endued with genius and splendid energy, is of a forgiving temper, and without malice of any kind; who hath studied the four Vedas with their branches, and the *Upanishads*, and the Purānas also; who is endued with devotion to his preceptors and with intellect possessed of the eight attributes;* who by his abstinence, ability, origin, and age, is alone capable of protecting the celestial regions like Maghavat himself; who is never boastful; who showeth proper respect to all; who beholdeth the minutest things as clearly as if those were gross and large; who is sweet-speeched; who showereth diverse kinds of food and drink on his friends and dependents; who is truthful, worshipped of all, eloquent, handsome, and without pride; who is kind to those devoted to him, and universally pleasing and dear to all; who is firm in promise; and who is equal to even Mahendra and Varuna in respect of every desirable attribute, *viz.*, Arjuna is known to thee. O Urvaçi, know thou that that hero is to be made to taste the joys of heaven! Commanded by Indra, let him to day obtain thy feet! Do this, O amiable one, for Dhananjaya is inclined to thee!'

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* (1) *Animà*, the power of reducing one's self infinitessimally, (2) *Laghima*, the power of reaching the *ne plus ultra* of lightness,—(3) *Pràpti*, the capacity of going anywhere, (4) *Prākāmyam*, the fitness of attaining the fruition of every desire, (5) *Mahimā*, the power of changing shape at will, (6) *Içitwa*, lordship, (7) *Vaçitwa*, the capacity of subduing every body, (8) *Kāmavasāiyità*, the power of realising every wish.—T.

"Thus addresssed, Urvaci of faultless features assumed a smiling face, and receiving the words of the Gandharva with high respect, answered with a glad heart, saying,—'Hearing of the virtues that should adorn men, as unfolded by thee, I would bestow my favors upon any one who happened to possess them. Why should I not, then, choose Arjuna for a lover? At the command of Indra, and for my friendship for thee, and moved also by the numerous virtues of Phālguna, I am already under the influence of the god of love. Go thou, therefore, to the place thou desirest. I shall gladly go to Arjuna!'"

Thus ends the forty-fifth Section in the Indralokagamana of the Vana Parva.

SECTION XLVI.

(Indralokagamana Parva continued.)

Vaiçampāyana said, "Having thus sent away the Gandharva successful in his mission, Urvaçi of luminous smiles, moved by the desire of possessing Phālguna, took a bath. And having performed her ablutions, she decked herself in charming ornaments and splendid, garlands of celestial odour. And inflamed by the god of love, and her heart pierced through and through by the shafts shot by Manmatha* keeping in view the beauty of Arjuna, and her imagination wholly taken up by the thoughts of Arjuna, she mentally sported with him on a wide and excellent bed laid over with celestial sheets. And when the twilight had deepened and the moon was up, that Apsarā of high hips set out for the mansions of Arjuna. And in that mood, and with her crisp, soft, and long braids decked with bunches of flowers, she looked extremely beatiful. With her beauty and grace, and the charm of the motions of her eye-brows and of her soft accents, and her own moon-like face, she seemed to tread, challenging the moon himself. And as she proceeded, her deep, finely tapering bosoms, decked with a chain of gold and adorned with celestial unguents and smeared with fragrant sandal paste, began to tremble. And in consequence of the weight of her bosoms, she was forced to slightly stoop forward at every step, bending her waist exceedingly beautiful with three folds. And her loins of faultless shape, the elegant abode of the god of love, furnished with fair and high and round hips, and wide at their lower part as a hill, and decked with chains of gold, and capable of shaking the saintship of anchorets, being decked with thin attire, appeared highly graceful. And her feet with fair suppressed ankles, and possessing flat soles and straight toes of the color of burnished copper and dorsa high and curved like tortoise backs and marked by the wearing of ornaments furnished with rows of little bells, looked exceedingly handsome. And exhilarated with a little liquor which she had taken, and excited by desire, and moving in diverse attitudes, and expressing a sensation of delight, she looked more handsome than usual. And though heaven abounded with many wonderful objects, yet when Urvaçi proceeded in this manner, the *Siddhas* and *Chāranas* and *Gandharvas* regarded her to be the handsomest object they had cast their eyes upon. And the upper half of her body clad in an attire of fine texture and cloudy hues, she looked resplendent like a digit of the moon in the firmament shrouded by fleecy clouds. And endued with the speed of the winds or the mind, she of luminous smiles soon reached the mansion of Phālguna the son of Pāndu. And, O best of men, Urvaçi of beautiful eyes, having arrived at the gate of Arjuna's abode, sent word through the keeper in attendance. And (on receiving permission), she soon entered that brilliant and charming palace. But, O monarch, upon beholding her at night in his mansion, Arjuna with a fear-stricken heart, stepped up to receive her with respect. And as soon as he saw her, the son of Prithā, from modesty, closed his eyes. And saluting her, he offered the Apsarā such worship as is offered unto a superior. And Arjuna said,—'O thou foremost of the foremost of the Apsarās, I reverence thee by bending my head down! O lady, let me know thy commands! I wait upon thee as thy servant!'"

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* The god of love or lust. He has various names. Unlike the Cupid of Greek mythology, the Hindu Cupid is a grown-up person, owning a wife called Rati. He is popularly represented also as the son of Krishna.

Vaiçampāyana continued,—"Hearing these words of Phālguna, Urvaçi became deprived of her senses. And she soon represented unto Arjuna all that had passed between her and the Gandharva Chitrasena. And she said,—'O best of men, I shall tell thee all that hath passed between me and Chitrasena, and why I have come hither! On account of thy coming here, O Arjuna, Mahendra had convened a large and charming assembly, in which celestial festivities were held. Unto that assembly came, O best of men, the Rudras and the Adityas and the Açwins and the Vasus. And there came also numbers of great Rishis and royal sages and Siddhas and Chāranas and Yakshas and great Nāgas. And, O thou of expansive eyes, the members of the assembly resplendant as fire or the sun or the moon, having taken their seats according to rank, honor, and prowess, O son of Çakra, the Gandharvas began to strike the *Vinas* and sing charming songs of celestial melody. And, O perpetuator of the Kuru race, the principal Apsarās also commenced to dance! Then, O son of Prithā, thou hadst looked on me only with a stead-fast gaze. When that assembly of the celestials broke, commanded by thy father the gods went away to their respective places. And the principal Apsarās also went away to their abodes, and others also, O slayer of foes, commanded by thy father and obtaining his leave! It was then that Chitrasena was sent to me by Cakra, and arriving at my abode, O thou of eyes like lotus leaves, he addressed me, saying,—O thou of the fairest complexion, I have been sent unto thee by the chief of the celestials! Do thou something that would be agreeable to Mahendra and myself and to thyself also! O thou of fair hips, seek thou to please Arjuna, who is brave in battle even like Cakra himself, and who is always possessed of magnanimity.—Even these, O son of Prithā, were his words! Thus, O sinless one, commanded by him and thy father also, I come to thee in order to wait upon thee, O slayer of foes! My heart hath been attracted by thy virtues, and I am already under the influence of the god of love! And, O hero, even this is my wish, and I have cherished it for ever!'"

Vaiçampāyana continued,—"While in heaven, hearing her speak in this strain, Arjuna was overcome with bashfulness. And shutting his ears with his hands, he said,—'O blessed lady, fie on my sense of hearing, when thou speakest thus to me! For, O thou of beautiful face, thou art certainly equal in my estimation unto the wife of a superior! Even as Kunti of high fortune, or Cachi the queen of Indra, art thou to me, O auspicious one: of this there is no doubt. That I had gazed particularly at thee, O blessed one, is true. There was a reason for it. I shall truly tell it to thee: listen, O thou of luminous smiles! In the assembly I gazed at thee with eyes expanded in delight, thinking—*Even this blooming lady is the mother of the Paurava race.* O blessed Apsarā, it behoveth thee not to entertain other feelings towards me, for thou art superior to my superiors, being the parent of my race.'

"Hearing these words of Arjuna, Urvaçi answered, saying, 'O son of the chief of the celestials, we Apsarās are free and unconfined in our choice! It behoveth thee not, therefore, to esteem me as thy superior! The sons and grand-sons of Puru's race, that have come hither in consequence of ascetic merit do all sport with us, without incurring any sin. Relent, therefore, O hero, it behoveth thee not to send me away. I am burning with desire. I am devoted to thee. Accept me, O thou giver of proper respect.'

"Arjuna replied,—'O beautiful lady of features perfectly faultless, listen, I truly tell thee! Let the four directions and the transverse directions, let also the gods listen! O sinless one, as Kunti, or Mādri, or Cachi, is to me, so art thou, the parent of my race, an object of reverence to me. Return, O thou of the fairest complexion: I bend my head unto thee, and prostrate myself at thy feet. Thou deservest my worship, as my own mother; and it behoveth thee to protect me as a son.'"

Vaiçampāyana continued,—"Thus addressed by Pārtha, Urvaçi was deprived of her senses by wrath. Trembling with rage, and contracting her brows, she cursed Arjuna, saying,—'Since thou disregardest a woman come to thy mansion at the command of thy father and of her own motion—a woman, besides, who is pierced by the shafts of *Kāma*, therefore, O Pārtha, thou shalt have to pass thy time among famales unregarded, and as a dancer, and destitute of manhood, and scorned as a eunuch.'"

Vaiçampāyana continued,—"Having cursed Arjuna thus, Urvaçi's lips still quivered in wrath, herself breathing heavily all the while. And she soon returned to her own abode. And that slayer of foes, Arjuna also sought Chitrasena without loss of time. And having found him, he told him all that had passed between him and Urvaçi in the night. And he told Chitrasena everything as it had happend, repeatedly referring to the curse pronounced upon him. And Chitrasena also represented everything unto Cakra. And Harivāhana, calling his son unto himself in private, and consoling him in sweet words, smilingly said,—'O thou best of beings, having obtained thee, O child, Prithā hath today become a truly blessed mother. O mighty-armed one, thou hast now vanquished even Rishis by thy patience and self-control. But, O giver of proper respect, the curse that Urvaçi hath denounced on thee will be to thy benefit, O child, and stand thee in good stead. O sinless one, ye will have on earth to pass the thirteenth year (of your exile), unknown to all. It is then that thou shalt suffer the curse of Urvaçi. And having passed one year as a dancer without manhood, thou shalt regain thy power on the expiration of the term.'

"Thus addressed by Cakra, that slayer of hostile heroes, Phālguna, experienced great delight and ceased to think of the curse. And Dhananjaya the son of Pāndu sported in the regions of heaven with the Gandharva Chitrasena of great celebrity.

"The desires of the man that listeneth to this history of the son of Pāndu never run after lustful ends. The foremost of men, by listening to this account of the awfully pure conduct of Phālguna the son of the lord of the celestials, become void of pride and arrogance and wrath and other faults, and ascending to heaven, sport there in bliss."

Thus ends the forty-sixth Section in the Indralokagamana of the Vana Parva.

SECTION XLVII.

(Indralokagamana Parva continued.)

Vaiçampāyana said,—"One day, the great *Rishi* Lomaça in course of his wanderings, went to the abode of Indra, desirous of beholding the lord of the celestials. And the great Muni, having approached the chief of the gods, bowed to him, respectfully. And he beheld the son of Pāndu occupying half the seat of Vāsava. And worshipped by the great Rishis, that foremost of Brāhmanas sat on an excellent seat at the desire of Cakra. And beholding Arjuna seated on Indra's seat, the Rishi began to think as to how Arjuna who was a Kshatriya had attained to the seat of Cakra himself. What acts of merit had been performed by him and what regions conquered by him (by ascetic merits), that he had obtained a seat that was worshipped by the gods themselves? And as the Rishi was employed with these thoughts, Cakra, the slayer of Vritra, came to know of them. And having known them, the lord of Cachi addressed Lomaça with a smile and said,—'Listen, O *Brahmarshi*, about what is now passing in thy mind! This one is no mortal, though he hath taken his birth among men. O great Rishi, the mighty-armed hero is even my son born of Kunti. He hath come hither, in order to acquire weapons for some purpose. Alas! dost thou not recognise him as an ancient Rishi of the highest merit? Listen to me, O Brāhmana, as I tell thee who he is, and whatfor he hath come to me! Those ancient and excellent Rishis who were known by the names of Nara and Nārāyana are, know, O Brāhmana, none else than Hrishikeça and Dhananjaya. And those Rishis, celebrated throughout the three worlds, and known by the names of Nara and Nārāyana have, for the accomplishment of a certain purpose, been born on earth—that region for the acquisition of virtue. That sacred asylum which even gods and illustrious Rishis are not competent to behold, and which is known throughout the worlds by the name of Vadari, and situate by the source of the Ganges which is worshipped by the Siddhas and the Chāranas, was the abode, O Brāhmana, of Vishnu and Jishnu. Those Rishis of blazing splendour have, O *Brahmarshi*, at my desire, been born on earth, and endued with mighty energy, will lighten the burden thereof. Besides this, there are certain Asuras known as Nivātakavachas, who, proud of the boon they have acquired, are employed in doing us injuries. Boastful of their strength, they are even now planning the destruction of the gods, for, having received a boon, they no longer regard the gods. Those fierce and mighty Dānavas live in the nether regions. Even all the celestials together are incapable of fighting with them. The blessed Vishnu—the slayer of Madhu—he, indeed, who is known on earth as Kapila, and whose glance alone, O exalted one, destroyed the illustrious sons of Sagara, when they approached him with loud sounds in the bowels of the earth,—that illustrious and invincible Hari is capable, O Brāhmana, of doing us a great service. Either he or Pārtha or both may do us that great service, without doubt. Verily as the illustrious Hari had slain the Nāgas in the great lake, he, at sight alone, is capable of slaying those Asuras called the Nivātakavachas, along with their followers. But the slayer of Madhu should not be urged when the task is insignificant. A mighty mass of energy that he is, if it swelleth to increasing proportions, it may consume the whole universe. This Arjuna also is competent to encounter them all, and the hero having slain them in battle, will go back to the world of men. Go thou at my request to the earth. Thou wilt behold the brave Yudhishthira living in the woods of Kāmyaka. And for me tell thou the virtuous Yudhishthira of unbaffled prowess in battle, that he should not be anxious on account of Phālguna, for that hero will return to earth a thorough master of weapons, for without sanctified prowess of arms, and without skill in weapons, he would not be able to encounter Bhishma and Drona and others in battle. Thou wilt also represent unto Yudhisthira that the illustrious and mighty-armed Gudākeça, having obtained weapons, hath also mastered the science of celestial dancing and music both instrumental and vocal. And thou wilt also tell him,—O king of men, O slayer of foes, thyself also, accompanied by all thy brothers, should see the various sacred shrines. For having bathed in different sacred waters, thou wilt be cleansed from thy sins, and the fever of thy heart will abate. And then thou wilt be able to enjoy thy kingdom, happy in the thought that thy sins have been washed off.—And, O foremost of Brāhmanas, endued with ascetic power, it behoveth thee also to protect Yudhishthira during his wandering over the earth. Fierce Rākshasas ever live in mountain fastnesses and rugged steppes. Protect thou the king from those cannibals.'

"After Mahendra had spoken thus unto Lomaça, Vibhatsu also reverently addressed that Rishi, saying,—'Protect thou ever the son of Pāndu. O best of men, let the king, O great Rishi, protected by thee, visit the various places of pilgrimage, and give away unto Brāhmanas in charity.

Vaiçampāyana continued,—"The mighty ascetic Lomaça, having answered both saying,—'So be it,' set out for the earth, desirous sf arriving at Kāmyaka. And having arrived at those woods, he beheld that slayer of foes and son of Kunti, king Yudhishthira the just, surrounded by ascetics and his younger brothers."

Thus ends the forty-seventh Section in the Indralokagamana of the Vana Parva.

SECTION XLVIII.

(Indralokagamana Parva continued.)

Janamejaya said,—"These feats of Prithā's son endued with immeasurable energy, were certainly marvellous. O Brāhmana, what did Dhritarāshtra of great wisdom say, when he heard of them?"

Vaiçampāyana said,—"Amvikā's son, king Dhritarāshtra, having heard of Arjuna's arrival and stay at Indra's abode, from Dwaipāyana, that foremost of Rishis, spake unto Sanjaya, saying,—'O charioteer, dost thou know in detail the acts of the intelligent Arjuna, of which I have heard from beginning to end? O charioteer, my wretched and sinful son is even now engaged in a policy of the most vulgar kind. Of wicked soul, he will certainly depopulate the earth. That illustrious person whose words even in jest are true, and who hath Dhananjaya to fight for him, is sure to win the three worlds. Who that is even beyond the influence of Death and Decay will be able to stay before Arjuna, when he will scatter his barbed and sharp-pointed arrows whetted on stone? My wretched sons, who have to fight with the invincible Pāndavas, are, indeed, all doomed. Reflecting day and night, I see not the warrior amongst us that is able to stay in battle before the wielder of the *Gāndiva.* If Drona, or Karna, or even Bhishma, advance against him in battle, a great calamity is likely to befall the earth. But even in that case, I see not the way to our success. Karna is kind and forgetful. The preceptor Drona is old, and the teacher (of Arjuna.) Arjuna, however, is wrathful, and strong, and proud, and of firm and steady prowess. As all these warriors are invincible, a terrible fight will take place between them. All of them are heroes skiled in weapons and of great reputation. They would not wish for the sovereignty of the world, if it was to be purchased by defeat.[*] Indeed, peace will be restored only on the death of these or of Phālguna. The slayer of Arjuna, however, existeth not, nor doth one that can vanquish him. Oh, how shall that wrath of his which hath myself for its object be pacified! Equal unto the chief of the celestials, that hero gratified Agni at *Khāndava.*[†] and vanquished all the monarchs of the earth on the occasion of the great *Rājasuya.* O Sanjaya, the thunder-bolt falling on the mountain-top, leaveth a portion unconsumed; but the shafts, O child, that are shot by Kiriti[‡] leave not a rack behind. As the rays of the sun heat this mobile and immobile universe, so will the shafts shot by Arjuna's hands scorch my sons. It seemeth to me that the *Chamus*[§] of the Bhāratas, terrified at the clatter of Arjuna's chariot-wheels, are already broken through in all directions. Vidhātri hath created Arjuna as an all-consuming Destroyer. He stayeth in battle as a foe, vomitting and scattering swarms of arrows. Who is there that will defeat him?' "

Thus ends the forty-eighth Section in the Indralokagamana of the Vana Parva.

SECTION XLIX.

(Indralokagamana Parva continued.)

"Sanjaya said,—'That which hath been uttered by thee, O King, with respect to Duryodhana is all true. Nothing that thou hast said,—O lord of earth, is untrue. The Pāndavas of immeasurable energy have been filled with wrath at the sight of Krishnā—their wedded wife of pure fame—brought in the midst of the assembly. Hearing also those cruel words of Dusçāsana and Karna, they have been so incensed, O king, that they will not, I ween, forgive (the Kurus) on my account.* I have heard, O king, how Arjuna hath gratified in battle by means of his bow the god of gods—Sthānu of eleven forms. The illustrious lord of all the gods—Kaparddin himself—desirous of testing Phālguna, fought with him, having assumed the guise of a *Kirāta*. And there it was that the *Lokapāla*, in order to give away their weapons unto that bull of the Kuru race, showed themselves unto him of undeteriorating prowess. What other man on earth, except Phālguna, would strive to have a sight of these gods in their own forms? And, O king, who is there that will weaken in battle Arjuna, who could not be weakened by Maheçwara himself possessed of eight forms? Thy sons, having dragged Draupadi, and thereby incensed the sons of Pāndu, have brought this frightful and horrifying calamity over themselves. Beholding Duryodhana showing both his thighs unto Draupadi, Bhima said with quivering lips,—*Wretch! those thighs of thine will I smash with my fierce descending mace, on the expiration of thirteen years.*†—All the sons of Pāndu are the foremost of smiters; all of them are of immeasurable energy; all of them are well versed in every kind of weapons. For these, they are incapable of being vanquished even by the gods. Incensed at the insult offered to their wedded wife, Prithā's sons, urged by wrath, will, I ween, slay all thy sons in battle.'

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[*] A different reading occurs here;—*Vancchantyaparājitás* for *nā vanccheran parajtās*, which last we have adopted. If the first reading were accepted, the sense would be "all of them wish for the sovereignty of the world *undefeated* in battle." This is certainly not so emphatic as the other form.

[†] By assisting at its conflagration against the whole celestial host.

[‡] From *Kirita*, crown. Arjuna was so called from the crown he always wore in battle. He received it in gift from Indra, his father.

[§] A division of an army. All these terms have been explained in the *Adi Parva.*

"Dhritarāshtra said.—'O charioteer, what mischief hath been done by Karna uttering those cruel words to the sons of Pāndu! Was not the enmity sufficient that was provoked by bringing Krishnā into the assembly? How can my wicked sons live, whose eldest brother and preceptor walketh not in the path of righteousness? Seeing me void of eye-sight, and incapable of exerting myself activity, my wretched son, O charioteer, believeth me to be a fool, and listeneth not to my words. Those wretches also that are his counsellors, *viz.*, Karna and Suvala and others, always pander to his vices, as he is incapable of understanding things rightly. The shafts that Arjuna of immeasurable prowess may lightly shoot, are capable of consuming all my sons, leave alone those shafts that he will shoot, impelled by anger. The arrows urged by the might of Arjuna's arms, and shot from his large bow, and inspired with *mantras* capable of converting them into celestial weapons, can chastise the celestials themselves. He who hath for his counsellor and protector and friend that smiter of sinful men—the lord of the three worlds—Hari himself—encountereth nothing that he cannot conquer. This, O Sanjaya, is most marvellous in Arjuna that, as we have heard, he hath been clasped by Mahādeva in his arms. That also which Phālguna, assisted by Dāmodara, did of old towards helping Agni in the conflagration of *Khāndava*, hath been witnessed by all the world. When, therefore, Bhima, and Pārtha* and Vāsudeva of the Sātwata race become enraged, surely my sons along with their friends and the Sauvalas are all unequal to fight with them.'"

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* Some editions read *Jugupsyanti* for *Kshamsyanti*, which last we take to be the true reading.—T.

† We have left out the word *durdyutadevinas*, which means "desirous of victory by means of unfair gambling," only to avoid circumlocution in Bhima's threat.—T.

Thus ends the forty-ninth Section in the Indralokagamana of the Vana Parva.

SECTION L.

(Indralokagamana Parva continued.)

Janamejaya said,—"Having sent the heroic sons of Pāndu into exile, these lamentations, O *Muni*, of Dhritarāshtra were perfectly futile. Why did the king permit his foolish son Duryodhana to thus incense those mighty warriors, the sons of Pāndu? Tell us now, O Brāhmana, what was the food of the sons of Pāndu, while they lived in the woods? Was it of the wilderness, or was it the produce of cultivation?"

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* Grammatically, this the name by which every one of the three sons of Prithâ may be called. This name, however, by way of distinction was bestowed on both Arjuna (as here) and Yudhishthira.—T.

Vaiçampāyana said,—"Those bulls among men, collecting the produce of the wilderness and killing the deer with pure arrows, first dedicated a portion of the food to the Brāhmanas, and themselves ate the rest. For, O king, while those heroes wielding large bows lived in the woods, they were followed by Brāhmanas of both classes, *viz.*, those worshipping with fire and those worshipping without it. And there were ten thousand illustrious *Snātaka* Brāhmanas, all conversant with the means of salvation, whom Yudhishthira supported in the woods. And killing with arrows *Rurus** and the black deer and other kinds of clean animals of the wilderness, he gave them unto those Brāhmanas. And no one that lived with Yudhishthira looked pale or ill, or was lean or weak, or was melancholy or terrified. And the chief of the Kurus—the virtuous king Yudhishthira—maintained his brothers as if they were his sons, and his relatives, as if they were his uterine brothers. And Draupadi of pure fame fed her husbands and the Brāhmanas, as if she was their mother; and last of all took her food herself. And the king himself wending towards the east, and Bhima, towards the south, and the twins, towards the west and the north, daily killed with bow in hand the deer of the forest, for the sake of meat. And it was thus that the Pāndavas lived for five years in the woods of *Kāmyaka*, in anxiety at the absence of Arjuna, and engaged all the while in study and prayers and sacrifices.'

Thus ends the fiftieth Section in the Indralokagamana of the Vana Parva.

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* A kind of deer.

SECTION LI.

(Indralokagamana Parva continued.)

Vaiçampāyana said,—"That bull among men—Dhritarāshtra— the son of Amvikā, having heard of this wonderful way of life—so above that of men—of the sons of Pāndu, was filled with anxiety and grief. And overwhelmed with melancholy and sighing heavily and hot, that monarch, addressing his charioteer Sanjaya, said,—'O charioteer, a moment's peace I have not, either during the day or the night, thinking of the terrible misbehaviour of my sons arising out of their past gambling, and thinking also of the heroism, the patience, the high intelligence, the unbearable prowess, and the extraordinary love unto one another, of the sons of Pāndu. Amongst the Pāndavas, the illustrious Nakula and Sahadeva, of celestial origin and equal unto the chief himself of the celestials in splendour, are invincible in battle. They are firm in the wielding of weapons, capable of shooting at a long distance, resolute in battle, of remarkable lightness of hand, of wrath that is not easily quelled, possessed of great steadiness, and endued with activity. Possessed of the prowess of lions and unbearable as the Açwins themselves, when they will come to the field of battle with Bhima and Arjuna in front, I see, O Sanjaya, that my soldiers will all be slain without a remnant. Those mighty warriors of celestial origin, unrivalled in battle by anybody, filled with rage at the remembrance of that insult to Draupadi, will show no forgiveness. The mighty warriors of the Vrishnis also, and the Pānchālas of great energy, and the sons of Prithā themselves, led by Vāsudeva of unbaffled prowess, will blast my legions. O charioteer, all the warriors on my side assembled together, are not competent to bear the impetus of the Vrishnis alone when commanded by Rāma and Krishna. And amongst them will move that great warrior Bhima of terrible prowess, armed with his iron mace held on high and capable of slaying every hero. And high above the din will be heard the twang of the *Gāndiva* loud as the thunder of heaven. The impetus of

Bhima's mace and the loud twang of the Gāndiva are incapable of being stood against by any of the kings on my side. It is then, O Sanjaya, that obedient as I have been to the voice of Duryodhana, I shall have to call back the rejected counsels of my friends—counsels that I should have attended to in time.'

"Sanjaya said,—'This hath been thy great fault, O king, *viz.*, that though capable, thou didst not, from affection prevent thy son from doing what he hath done. The slayer of Madhu, that hero of unfading glory, hearing that the Pāndavas had been defeated at dice, soon went to the woods of *Kāmyaka* and consoled them there. And Draupadi's sons also headed by Dhrishtadyumna, and Virāta, and Dhrishtaketu, and those mighty warriors, the Kekayas, all went there. All that was said by these warriors at the sight of Pāndu's sons defeated at dice, was learnt by me through our spies. I have also told thee all, O king. When the slayer of Madhu met the Pāndavas, they requested him to become the charioteer of Phālguna in battle. Hari himself, thus requested, answered them, saying—*So be it.* And even Krishna himself beholding the sons of Prithā dressed in deer skins, became filled with rage, and addressing Yudhishthira, said,—That prosperity which the sons of Prithā had acquired at Indraprastha, and which, unobtainable by other kings, was beheld by me at the *Rājasuya* sacrifice, at which, besides, I saw all kings, even those of the Vangas and Angas and Paundras and Odras and Cholas and Dravidas and Andhakas, and the chiefs of many islands and countries on the sea-board as also of frontier states, including the rulers of the Sinhalas, the barbarous *mlechchhas*, the natives of Lankā, and all the kings of the West by hundreds, and all the chiefs of the sea-coast, and the kings of the Pahlavas and the Daradas and the various tribes of the Kirātas and Yavanas and Cakras and the Hārahunas and Chinas and Tukhāras and the Sindhavas and the Jāgudas and the Ramathas and the Mundas and the inhabitants of the kingdom of women and the Tanganas and the Kaikeyas and the Mālavas and the inhabitants of Kāçmira, afraid of the prowess of your weapons, present in obedience to your invitation, performing various offices,—that prosperity, O king, so unstable and waiting at present on the foe, I shall restore to thee, depriving thy foe of his very life. I shall, O chief of the Kurus, assisted by Rāma and Bhima and Arjuna and the twins and Akrura and Gada and Shāmva and Pradyumna and Ahuka and the heroic Dhrishtadyumna and the son of Ciçupāla, slay in battle in course of a day Duryodhana and Karna and Dusçāsana and Suvala's son and all others who may fight against us. And thou shalt, O Bhārata, living at Hastināpura along with thy brothers, and snatching from Dhritarāshtra's party the prosperity they are enjoying, rule this earth.—Even these, O king, were Krishna's words unto Yudhishthira, who, on the conclusion of Krishna's speech, addressed him in that meeting of heroes and in the hearing of all those brave warriors headed by Dhrishtadyumna, saying, —O Janārddana, I accept these words of thine as truth. O thou of mighty arms, do thou, however, slay my enemies along with all their followers on the expiry of thirteen years. O Keçava, promise this truly unto me, I promised in the presence of the king to live in the forest as I am now living.—Consenting to these words of king Yudhishthira the just, his counsellers headed by Dhrishtadyumna soon pacified the incensed Keçava with sweet words and expressions suitable to the occasion. And they also said unto Draupadi of pure deeds in the hearing of Vāsudeva himself, these words:—O lady, in consequence of thy anger, Duryodhana shall lay down his life. We promise it, O thou of the fairest complexion. Therefore, grieve no more. O Krishnā, those that mocked thee, beholding thee won at dice, shall reap the fruit of their act. Beasts of prey* and birds shall eat their flesh, and mock them thus. Jackals and vultures will drink their blood. And, O Krishnā, thou shalt behold the bodies of those wretches that dragged thee by the hair, prostrate on the earth, dragged and eaten by carnivorous animals. They also that gave thee pain and disregarded thee, shall lie on the earth destitute of their heads, and the earth herself shall drink their blood.—These and other speeches of various kinds were uttered there, O king, by those bulls of the Bharata race. All of them are endued with energy and bravery, and marked with the marks of battle. On the expiration of the thirteenth year, those mighty warriors, chosen by Yudhishthira and headed by Vāsudeva, will come (to the field of battle). Rāma and Krishna and Dhananjaya and Pradyumna and Shāmva and Yuyudhāna and Bhima and the sons of Mādri and the Kaikeya princes and the Pānchāla princes, accompanied by the king of Matsya,—these all, illustrious and celebrated and invincible heroes, with their followers and troops, will come. Who is there that, desiring to live, will encounter these in battle, resembling angry lions of erect manes?'

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* *Mrigadvijās*; a different reading is *Vrikadvijās*, "wolves and birds."

"Dhritarāshtra said,—'What Vidura told me at the time of the game at dice,—*If thou seekest, O king, to vanquish the Pāndavas (at dice), then certainly a terrible blood-shed ending in the destruction of all the Kurus will be the result,*—I think, O charioteer, is about to be realised. As Vidura told me of old, without doubt a terrible battle will take place, as soon as the pledged period of the Pāndavas expireth.'"

Thus ends the fifty-first Section in the Indralakagamana of the Vana Parva.

SECTION LII.

(*Nalopākhyāna Parva.*)

Janamejaya said,—"When the high-souled Pārtha had gone to Indra's region for obtaining weapons, what did Yudhishthira and the other sons of Pāndu do?"

Vaiçampāyana said,—"When the high-souled Pārtha had gone to Indra's region for obtaining weapons, those bulls of the Bharata race continued to dwell with Krishnā in (the woods of) *Kāmyaka*. One day, those foremost of the Bhāratas, afflicted with grief, were seated with Krishnā on a clean and solitary sward. Grieving for Dhananjaya, overwhelmed with sorrow, their voices were choked with weeping. Tortured by Dhananjaya's absence, grief afflicted them equally. And filled with sorrow at their separation from Arjuna and at the loss of their kingdom, the mighty-armed Bhima among them addressed Yudhishthira, saying,—'That bull of the Bharata race, Arjuna, O great king, on whom depend the lives of pāndu's sons, and on whose death the Pānchālas as also ourselves with our sons and Sātyaki and Vāsudeva are sure to die, hath gone away at thy behest. What can be sadder than this that the virtuous Vibhatsu hath gone away at thy command, thinking of his many griefs? Depending upon the might of that illustrious heroe's arms, we regard our foes as already vanquished in battle, and the whole earth itself as already acquired by us. It was for the sake of that mighty warrior that I refrained from sending to the other world all the Dhārtarāshtras along with the Sauvalas, in the midst of the assembly. Gifted with might of arms, and supported by Vāsudeva, we have to suppress the wrath that hath been roused in us, because thou art the root of that wrath. Indeed, with Krishna's help, slaying our foes headed by Karna, we are able to rule the entire earth (thus) conquered by our own arms. Endued with manliness, we are yet overwhelmed with calamities, in consequence of thy gambling vice, while the foolish sons of Dhritarāshtra are growing stronger with the tributes (gathered from dependent kings). O mighty monarch, it behoveth thee to keep in view the duties of the Kshatriya. O great king, it is not the duty of a Kshatriya to live in the woods. The wise are of opinion that to rule is the foremost duty of a Kshatriya. O king, thou art conversant with Kshatriya morality. Do not, therefore, deviate from the path of duty. Turning away from the woods, let us, summoning Pārtha and Janārddana, slay, O king, the sons of Dhritarāshtra, even before the twelve years are complete. O illustrious monarch, O king of kings, even if these Dhārtarashtras be surrounded by soldiers in array of battle, I shall send them to the other world by dint of might alone. I shall slay all the sons of Dhritarāshtra along with the Sauvalas, indeed, Duryodhana, and Karna, and any one else that will fight with me. And after I shall have slain all our foes, thou mayst come back unto the woods. By acting thus, O king, no fault will be thine. (Or if any sin be thine), O repressor of foes, O mighty monarch, washing it off, O sire, by various sacrifices, we may ascend a superior heaven. Such a consummation may come to pass, if our king proveth not unwise or procrastinating. Thou art, however, virtuous. Verily the deceitful should be destroyed by deceit. To slay the deceitful by deceit, is not regarded as sinful. O Bhārata, it is also said by those versed in morality that one day and night is, O great prince, equal unto a full year. The Veda text also, O exalted one, is often heard, signifying that a year is equivalent to a day when passed in the observance of certain difficult vows. O thou of unfading glory, if the Vedas are an authority with thee, regard thou the period of a day and something more as the equivalent of thirteen years. O repressor of foes, this is the time to slay Duryodhana with his adherents. Else, O king, he will beforehand bring the whole earth obedient to his will. O foremost of monarchs, all this is the result of thy addiction to gambling. We are on the verge of destruction already, in consequence of thy promise of living one year undiscovered. I do not find the country where, if we live, the wicked-minded Suyodhana may not be able to trace us by his spies. And finding us out, that wretch will again deceitfully send us into such exile in the woods. Or if that sinful one beholdeth us emerge, after the expiry of the pledged period of non-discovery, he will again invite thee, O great king, to dice, and the play will once more begin. Summoned once more, thou wilt again efface thyself at dice. Thou art not skilled at dice, and when summoned at play, thou wilt be deprived of thy senses. Therefore, O mighty monarch, thou wilt have to lead a life in the woods again. If, O mighty king, it behoveth thee not to make us wretched for life, observe thou fully the ordinance of the Vedas, (which inculcateth that) verily the deceitful ought to be slain by deceit. If I but have thy command, I would go (to Hastināpura) and, even as fire falling upon a heap of grass consumeth it, would slay Duryodhana, putting forth my utmost might. It behoveth thee, therefore, to grant me the permission.' "

Vaiçampāyana continued,—"Thus addressed by Bhima, king Yudhishthira the just smelt the crown of that son of Pāndu, and pacifying him said,—'O mighty-armed one, without doubt, thou wilt, assisted by the wielder of the *Gāndiva,* slay Suyodhana at the expiry of the thirteenth year. But, O son of Prithā, as for thy assertion—*O lord, the time is complete,*—I cannot dare tell an untruth, for untruth is not in me. O son of Kunti, without the help of fraud, wilt thou kill the wicked and irrepressible Duryodhana, with his allies.'

"While Yudhishthira the just was speaking unto Bhima thus, there came the great and illustrious Rishi Vrihadaçwa before them. And beholding that virtuous ascetic before him, the righteous king worshipped him according to the ordinance, with the offering of *Madhuparka.** And when the ascetic was seated and refreshed, the mighty-armed Yudhishthira sat by him, and looking up at the former, addressed him thus in exceedingly piteous accents :—

'O holy one, summoned by cunning gamblers skilled at dice, I have been deprived of wealth and kingdom through gambling. I am not an adept at dice, and am unacquainted with deceit. Sinful men, by unfair means, vanquished me at play. They even brought into the public assembly my wife dearer unto me than life itself. And defeating me a second time, they have sent me to distressful exile in this great forest, clad in deerskins. At present I am leading a distressful life in the woods in grief of heart. Those harsh and cruel speeches they addressed me on the occasion of that gaming match, and the words of my afflicted friends relating to the match at dice and other subjects, are all stored up in my remembrance. Recollecting them I pass the whole night in (sleepless) anxiety. Deprived also (of the company) of the illustrious wielder of the *Gāndiva,* on whom depend the lives of us all, I am almost deprived of life. Oh, when shall I see the sweet-speeched and large-hearted Vibhatsu so full of kindness and activity, return to us, having obtained all weapons! Is there a king on this earth who is more unfortunate than myself? Hast thou ever seen or heard of anysuch before? To my thinking, there is no man more wretched than I am.'"

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* The usual ingredients are honey, curd, clarified butter, sugar, and milk, in a small cup of some metal.

"Vrihadaçwa said,—'O great king, O son of Pāndu, thou sayest,—*There is no person more miserable than I am.*—O sinless monarch, if thou wilt listen, I will relate unto thee the history of a king more wretched than thyself.' "

Vaiçampāyana continued,—"And thereupon the king said unto the ascetic,—'O illustrious one, tell me, I desire to hear the history of the king who had fallen into such a condition.'

"Vrihadaçwa said,—"O king, O thou that never fallest off, listen attentively with thy brothers! I will narrate the history of a prince more miserable than thyself. There was a celebrated king among the Nishadhas, named Virasena. He had a son named Nala, versed in (the knowledge of) virtue and wealth. It hath been heard by us that that king was deceitfully defeated by Pushkara, and afflicted with calamity, he dwelt in the woods with his spouse. And, O king, while he was living in the forest, he had neither slaves nor cars, neither brothers nor friends with him. But thou art surrounded by thy heroic brothers like unto the celestials, and also by foremost regenerate ones like unto Brahmā himself. Therefore, it behoveth thee not to grieve.'

"Yudhishthira said,—'I am anxious to hear in detail, O thou foremost of eloquent men, the history of the illustrious Nala. It behoveth thee therefore to relate it unto me.' "

Thus ends the fifty-second Section in the Nalopākhyāna of the Vana Parva.

SECTION LIII.

(*Nalopākhyāna Parva continued.*)

Vrihadaçwa said,—'There was a king named Nala, the son of Virasena. And he was strong, and handsome, and well-versed in (the knowledge of) horses, and possessed of every desirable accomplishment. And he was at the head of all the kings, even like the lord of the celestials. And, exalted over all, he resembled the sun in glory. And he was the king of the Nishadhas, intent on the welfare of the Brāhmanas, versed in the Vedas, and possessed of heroism. And he was truth-telling, fond of dice, and the master of a mighty army.* And he was the beloved of men and women, and of great soul and subdued passions. And he was the protector (of all), and the foremost of bowmen, and like unto Manu himself. And like him, there was among the Vidarbhas (a king named) Bhima, of terrible prowess, heroic, and well-effected towards his subjects, and possessed of every virtue. (But withal) he was childless. And with a fixed mind, he tried his utmost for obtaining issue. And, O Bhārata, there came unto him (once) a *Brahmarshi* named Damana. And, O king of kings, desirous of having offspring, Bhima, versed in morality, with his queen gratified that illustrious Rishi by a respectful reception. And Damana, wellpleased, granted unto the king and his consort a boon in the form of a jewel of a daugher, and three sons possessed of lofty souls and great fame. (And they were called respectively) Damayanti, and Dama and Dānta, and the illustrious Damana. And the three sons were possessed of every accomplishment and terrible mien and fierce prowess. And the slender-waisted Damayanti, in beauty and brightness, in good name and grace and luck, became celebrated all over the world. And on her attaining to age, hundreds of hand-maids, and female slaves, decked in ornaments, waited upon her like *Çachi*† herself. And Bhima's daughter of faultless features, decked in every ornament, shone in the midst of her hand-maids, like the luminous lightning of the clouds. And the large-eyed damsel was possessed of great beauty like that of *Çree*‡ herself. And neither among celestials, nor among Yakshas, nor among men was any body possessed of such beauty, seen or heard of before. And the beautiful maiden filled with gladness the hearts of even the gods. And that tiger among men, Nala also had not his peer in the (three) worlds; for in beauty he was like *Kandarpa*§ himself in his embodied form. And moved by admiration, (the heralds) again and again celebrated the praises of Nala before Damayanti and those of Damayanti before the ruler of the Nishadhas. And repeatedly hearing of each other's virtues, they conceived an attachment, towards each other not begot of sight; and that attachment, O son of Kunti, began to grow in strength. And then Nala was unable to control the love that was in his bosom. And he began to pass much of his time in solitude in the gardens adjoining the inner appartments (of his palace). And there he saw a number of swans furnished with golden wings, wandering in those woods. And from among them he caught one with his hands. And thereupon the sky-ranging one said unto Nala,—Deserve I not to be slain by thee. O king I will do something that is agreeable to thee. O king of the Nishadhas, I will speak of thee before Damayanti in such a way that she will not ever desire to have any other person (for her lord).—Thus addressed, the king liberated that swan. And those swans then rose on their wings and went to the country of the Vidarbhas. And on arriving at the city of the Vidarvas, the birds alighted before Damayanti, who beheld them all. And Damayanti in the midst of her maids, beholding those birds of extraordinary appearance, was filled with delight, and strove without loss of time to catch those coursers of the skies. And the swans at this, before that bevy of beauties, fled in all directions. And those maidens there pursued the birds, each (running) after one. And the swan after which Damayanti ran, having led her to a secluded spot, addressed her human speech, saying,—O Damayanti, there is a king amongst the Nishadhas named Nala. He is equal unto the Açwins in beauty, not having his peer among men. Indeed, in comeliness, he is like unto Kandarpa himself in his embodied form. O fair-complexioned one, O thou of slender waist, if thou becomest his wife, thy existence and this thy beauty may be of purpose. We have, indeed, beheld celestials, and Gandharvas, and Nāgas, and Rākshasas, and men, but never saw we before any one like Nala. Thou also art a jewel among thy sex, as Nala is the prime among men. The union of the best with the best is happy.—Thus addressed by the swan, Damayanti, O monarch, replied unto him there, saying,—Do thou speak thus unto Nala also.—Saying, *So be it*—to the daughter of Vidarbha, the oviparous one, O king, returned to the country of the Nishadhas, and related everything unto Nala.' "

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* The word in the text is *Akshauhini*, which means a large force consisting of 1,09,350 foot, 65,610 horse, 21,870 chariots, and 27,870 elephants.

† The queen of heaven, Indra's wife.

‡ *Lakshmi.*

§ The god of love.

Thus ends the fifty-third Section in the Nalopākhyāna of the Vana Parva.

SECTION LIV.

(*Nalopākhyāna Parva continued.*)

"Vrihadaçwa said,—'O Bhārata, hearing those words of the swan, Damayanti thenceforth lost all peace of mind on account of Nala. And heaving frequent sighs, she was filled with anxiety, and became melancholy and pale-faced and lean, And with her heart possessed by the god of love, she soon lost color, and with her upturned gaze and moods of abstraction, looked like one demented. And she lost all inclination for beds and seats and object of enjoyment. And she ceased to lie down by day or night, always weeping with exclamations of *Oh!* and *Alas!*. And beholding her uneasy and fallen into that condition, her hand-maids represented, O king, the matter of her illness unto the ruler of Vidarbha by indirect hints. And king Bhima, hearing of this from the hand-maids of Damayanti, regarded the affair of his daughter to be serious. And he ask himself,—Why is it that my daughter seemeth to be so ill now?—And the king, reflecting by himself that his daughter had attained to puberty, concluded that Damayanti's *Swayamvara* should take place. And the monarch, O exalted one, (invited) all the rulers of the earth, saying,—*Ye heroes, Know that Damayanti's Swayamvara is at hand!* And all the kings, hearing of Damayanti's *Swayamvara* came unto Bhima, agreeably to his message, filling the earth with the clatter of their cars, the roar of their elephants, and the neighing of their horses, and accompanied with their fine-looking battalions decked in ornaments and graceful garlands, And the mighty-armed Bhima paid due reverence unto those illustrious monarchs. And duly honored by him they took up their quarters there.

"'And at this juncture, those foremost of celestial Rishis, possessed of great splendour, of great wisdom and great vows —namely, Nārada and Parvata,—having arrived in course of their wanderings at the regions of Indra, entered the mansion of the lord of the immortals, receiving proper worship. And Maghavat, having worshipped them reverentially, inquired after their undisturbed peace and welfare as regards all respects. And Nārada said,—O lord, O divine one, peace attendeth us in every respect. And, O Maghavat, peace attendeth also O exalted one, the kings of the whole world.—'

"Vrihadaçwa continued,—Hearing the words of Nārada, the slayer of Vala and Vritra said,—Those righteous rulers of earth who fight renouncing all desire of life, and who meet death when their time is come by means of weapons, without flying from the field,—theirs is this region, everlasting unto them and granting all desires, even as it to me. Where be those Kshatriya heroes? I do not see those kings approach (now) who are my favorite guests.—Thus addressed by Cakra, Nārada replied,—Listen, O Maghavat, why thou seest not the kings (now)! The ruler of the Vidarbhas hath a daughter —the celebrated Damayanti. In beauty she transcendeth all the women of the earth. Her *Swayamvara*, O Cakra, will take place shortly. Thither are going all the kings and princes from all directions. And all the lords of earth desire to have that pearl of the earth,—desire to have her eagerly, O slayer of Vala and Vritra.—And while they were talking thus, those foremost of the immortals, the *Lokapālas* with Agni among them, appeared before the lord of the celestials. And all of them heard the words of Nārada fraught with grave import. And as soon as they heard them, they exclaimed in rapture,—*We also will go there.*—And, O mighty monarch, accompanied by their attendants and mounted on their (respective) vehicles, they set out for the country of the Vidarbhas, whither (had gone) all the kings. And, O son of Kunti, the high-souled king Nala also, hearing of that concourse of kings, set out with a cheerful heart, full of Damayanti's love. And (it came to pass) that the gods saw Nala on the way treading on the earth. And his form owing to its beauty was like that of the god of love himself. And beholding him resplendent as the sun, the *Lokapālas* were filled with astonishment at his wealth of beauty, and abandoned their intention. And, O king, leaving their cars in the sky, the dwellers of heaven alighted from the welkin, and spake unto the ruler of the Nishadhas, saying,—O foremost of monarchs ruling the Nishadhas, O Nala, thou art devoted to truth. Do thou help us. O best of men, be thou our messenger.—' "

Thus ends the fifty-fourth Section in the Nalopākhyāna of the Vana Parva.

SECTION LV.

(Nalopākhyāna Parva continued.)

"Vrihadaçwa continued,—'O Bhārata, Nala pledged his word to the celestials, saying,—*I will do it.*—And then approaching these, he asked with folded hands,—Who are ye? And who also is he that desireth me to be his messenger? And what, further, shall I have to do for you? O tell me truly!—When the king of the Nishadhas had spoken thus, Maghavat replied, saying,—Know us as the immortals come hither for Damayanti's sake. I am Indra, this one is Agni, this, the lord of waters, and this, O king, is even Yama the destroyer of the bodies of men. Do thou inform Damayanti of our arrival, saying,—The guardians of the world, (consisting of) the great Indra and the others, are coming to the assembly, desirous of beholding (the Swayamvara). The gods—Cakra and Agni and Varuna and Yama desire to obtain thee. Do thou, therefore, choose one of them for thy lord.—Thus addressed by Cakra, Nala said with joined hands,—I have come here with the self-same object. It behoveth you not to send me (on this errand). How can a person who is himself under the influence of love bring himself to speak thus unto a lady on behalf of others? Therefore, spare me, ye gods!—The gods, however, said,—O ruler of the Nishadhas, having promised first, saying,—*I will,*—why wilt thou not act accordingly now? O ruler of the Nishadhas, tell us this without delay.—'

"Vrihadaçwa continued,—'Thus addressed by those celestials, the ruler of Nishadhas spake again, saying,—Those mansions are well-guarded. How can I hope to enter them?—Indra replied,—Thou shalt be able to enter.—And, saying *So be it*,—Nala thereupon went to the palace of Damayanti. And having arrived there, he beheld the daughter of the king of Vidarbha, surrounded by her hand-maids, blazing in beauty and excelling in symmetry of form, of limbs exceedingly delicate, of slender waist and fair eyes. And she seemed to rebuke the light of the moon by her own splendour. And as he gazed on that lady of sweet smiles, Nala's love increased, but desirous of keeping his truth, he suppressed his passion. And at the sight of Nishadha, overpowered by his effulgence, those first of women sprang up from their seats in amazement. And filled with wonder (at his sight), they praised Nala in gladness of heart. And without saying anything, they mentally paid him homage: *Oh, what beauty! Oh, what comeliness! Oh, what gentleness belongeth to this high-souled one! Who is he? Is he some god or Yaksha or Gandharva?* And those foremost of women, confounded by Nala's splendour, and from bashfulness, could not accost him at all in speech. And Damayanti, although herself struck with amazement, smilingly addressed the warlike Nala, who also gently smiled at her, saying,—What art thou, O thou of faultless features, that hast come here awakening my love? O sinless one, O hero of celestial form, I am anxious to know who thou art that hast come hither. And why hast thou come hither? And how is it that thou hast not been discovered by any one, considering that my appartmentss are well-guarded and the king's mandates are stern.—Thus addressed by the daughter of the king of the Vidarbhas, Nala replied,—O beauteous lady, know that my name is Nala. I come here as the messenger of the gods. The celestials—Cakra, Agni, Varuna, and Yama, desire to have thee. O beautiful lady, do thou choose one of them for thy lord. It is through their power that I have entered here unperceived, and it is for this reason that none saw me on my way or obstructed my entrance. O gentle one, I have been sent by the foremost of the celestials even for this object. Hearing this, O fortunate one, do what thou pleasest.—' "

Thus ends the fifty-fifth Section in the Nalopākhyāna of the Vana Parva.

SECTION LVI.

(*Nalopākhyāna Parva continued.*)

"Vrihadaçwa said,—'Damayanti, having bowed down unto the gods, thus addressed Nala with a smile,—O king, love me with proper regard, and command me what I shall do for thee. Myself and what else of wealth is mine, are thine. Grant me, O exalted one, thy love in full trust. O king, the language of the swans is burning me. It is for thy sake, O hero, that I have caused the kings to meet. O giver of proper honor, if thou forsake me who adore thee, for thy sake will I resort to poison, or fire, or water, or the rope.—Thus addressed by the daughter of the king of the Vidarbhas, Nala answered her, saying,—With the *Lokapālas* present, choosest thou a man? Do thou turn thy heart to those high-souled lords, the creators of the worlds, unto the dust of whose feet I am not equal. Displeasing the gods, a mortal cometh by death. Save me, O thou of faultless limbs! Choose thou the all-excelling celestials. By accepting the gods, do thou enjoy spotless robes, and celestial garlands of variagated hues, and excellent ornaments. What woman would not choose as her lord Hutāça—the chief of the celestials, who compressing the earth swalloweth it? What woman would not choose him as her lord the dread of whose mace induceth all creatures to tread the path of virtue? And what woman would not choose as her lord the virtuous and high-souled Mahendra, the lord of the celestials, the chastiser of Daityas and Dānavas? Or if thou couldst choose in thy heart Varuna amongst the *Lokapālas*, do so unhesitatingly. O accept this friendly advice!—Thus addressed by Nishadha, Damayanti, with eyes bathed in tears begot of grief, spake thus unto Nala,—O lord of earth, bowing to all the gods, I choose thee for my lord. Truly do I tell thee this.—The king, who had come as the messenger of the gods, replied unto the trembling Damayanti standing with folded hands,—O amiable one, do as thou pleasest. Having given my pledge, O blessed one, unto the gods in especial, how can I, having come on other's mission, dare seek my own interest? If seeking my own interest consist with virtue, I will seek it, and do thou also, O beautious one, act accordingly.—Then Damayanti of luminous smiles slowly spake unto king Nala, in words choked with tears,—O lord of men, I see a blameless way, by which no sin whatever will attach unto thee. O king, do thou, O foremost of men, come to the *Swayamvara* in company with all the gods headed by Indra. There, O monarch, in the presence of the *Lokapālas* I will, O tiger among men, choose thee,—at which no blame will be thine.—Thus addressed, O monarch, by the daughter of Vidarbha, king Nala returned to where the gods were staying together. And beholding him approach, those great gods, the *Lokapālas*, eagerly asked him about all that had happened, saying,—Hast thou, O king, seen Damayanti of sweet smiles? What hath she said unto us all? O sinless monarch, tell us everything.—Nala answered,—Commanded by you, I entered Damayanti's palace furnished with lofty portals guarded by veteran warders bearing wands. And as I entered, no one perceived me, by virtue of your power, except the princess. And I saw her hand-maids, and they also saw me.. And, O exalted of celestials, seeing me, they were filled with wonder. And as I spake unto her of you, the fair-faced maiden, her will fixed on me,* O ye best of the gods, chose me (for her spouse). And the maiden said,—*Let the gods, O tiger among men, come with thee to the Swayamvara. I will, in their presence, choose thee. At this, O thou of mighty arms, no blame will attach to thee.*—This is all, ye gods, that took place, as I have said. Finally, everything rests with you, ye foremost of celestials.'—"

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* The word in the text is *Gatasankalpā*—will fixed (on me). The Rev. H. H. Milman renders it "bereft of reason", evidently a mistake in such a connection.

Thus ends the fifty-sixth Section in the Nalopākhyāna of the Vana Parva.

SECTION LVII.

(*Nalopākhyāna Parva continued.*)

"Vrihadaçwa continued,—'Then at the sacred hour of the holy lunar day of the auspicious season, king Bhima summoned the kings to the *Swayamvara*. And hearing of it, all the lords of earth smit with love, speedily came thither, desirous of (possessing) Damayanti. And the monarchs entered the amphitheatre decorated with golden pillars and a lofty portal arch, like mighty lions entering the mountain wilds. And those lords of earth decked with fragrant garlands and polished ear-rings hung with jewels, seated themselves on their several seats. And that sacred assembly of kings, graced by those tigers among men, resembled the *Bhogavati** swarming with the Nāgas, or a mountain cavern with tigers. And their arms were robust, and resembling iron maces, and well-shaped, and graceful, and looking like five-headed snakes. And graced with beautiful locks and fine noses and eyes and brows, the countenances of the kings shone like stars in the firmament. And (when the time came), Damayanti of beauteous face, stealing the eyes and hearts of the princes by her dazzling light, entered the hall. And the glances of those illustrious kings were rivitted to those parts of her person where they had chanced to fall first, without moving at all. And when, O Bhārata, the names of the monarchs were proclaimed, the daughter of Bhima saw five persons all alike in appearance. And beholding them seated there, without difference of any kind in form, doubt filled her mind, and she could not ascertain which of them was king Nala. And at whomsoever (among them) she looked, she regarded to be the king of the Nishadhas. And filled with anxiety, the beauteous one thought within herself,—Oh, how shall I distinguish the celestials, and how discern the royal Nala!—And thinking thus, the daughter of Vidarbha became filled with grief. And, O Bhārata, recollecting the marks belonging to the celestials, of which she had heard, she thought,—Those attributes of the celestials, of which I have heard from the aged, do not pertain to any of these deities present here upon earth.—And revolving the matter long in her mind, and reflecting upon it repeatedly, she decided upon seeking the protection of the gods themselves. And bowing down unto them with mind and speech, with folded hands she addressed them, trembling,—Since I heard the speech of the swans, I chose the king of the Nishadhas as my lord. For the sake of truth, O, let the gods reveal him to me. And as in thought or word I have never swerved from him, O, let the gods, for the sake of that truth, reveal him to me. And as the gods themselves have destined the ruler of the Nishadhas to be my lord, O, let them, for the sake of that truth, reveal him to me. And as it is for paying homage unto Nala that I have adopted this vow, for the sake of that truth, O let the gods reveal him unto me. O; let the exalted guardains of the worlds assume their own proper forms, so that I may know the righteous king.—Hearing these piteous words of Damayanti, and ascertaining her fixed resolve, and fervent love for the king of the Nishadhas, the purity of her heart and her inclination and regard and affection for Nala, the gods did as they had been adjured, and assumed their respective attributes as best they could. And thereupon she beheld the celestials unmoistened with perspiration, with winkless eyes, and unfading garlands, unstained with dust, and staying without touching the ground. And Naishadha stood revealed by his shadow, his fading garlands, himself stained with dust and sweat, resting on the ground with winksome eyes. And, O Bhārata, discerning the gods and the virtuous Nala, the daughter of Bhima chose Naishadha according to her troth. And the large-eyed damsel then bashfully caught the hem of his garment and placed round his neck a floral wreath of exceeding grace. And when that fair complexioned maiden had thus chosen Nala for her husband, the kings suddenly broke out into exclamations of *Oh!* and *Alas!* And, O Bhārata, the gods and the great Rishis in wonder cried—*Excellent! Excellent!*, applauding the king the while. And, O Kauravya, the royal son of Virasena, with heart filled with gladness, comforted the beauteous Damayanti, saying, —Since thou, O blessed one, hast chosen a mortal in the presence of the celestials, know me for a husband even obedient to thy command. And, O thou of sweet smiles, truly do I tell thee this that as long as life continueth in this body of mine, I will remain thine and thine alone.—Damayanti also, with folded hands, paid homage unto Nala in words of like import. And the happy pair beholding Agni and the other gods, mentally sought their protection. And after the daughter of Bhima had chosen Naishadha as her husband, the *Lokapālas* of exceeding effulgence, with pleased hearts, bestowed on Nala eight boons. And Cakra, the lord of Cachi, bestowed on Nala the boon that he should be able to behold his godship in sacrifices and that he should attain to blessed regions thereafter. And Hutāçana bestowed on him the boon of his own presence whenever Naishadha wished, and regions also bright as himself. And Yama granted him subtle taste in food as well as pre-ominence in virtue. And the lord of waters granted Nala his own presence whenever he desired, and also garlands of celestial fragrance. And thus each of them bestowed upon him a couple of boons. And having bestowed these the gods went to heaven. And the kings also, having witnessed with wonder Damayanti's selection of Nala, returned delighted whence they came. And on the departure of those mighty monarchs, the high-souled Bhima, well-pleased, celebrated the wedding of Nala and Damayanti. And having stayed there for a time according to his desire, Naishadha—the best of men—returned to his own city with the permission of Bhima. And having attained that pearl of a woman, the virtuous king, O monarch, began to pass his days in joy, like the slayer of Vala and Vritra in the company of Cachi. And resembling the sun in glory, the king, full of gladness, began to rule his subjects righteously, and gave them great satisfaction. And like unto Yayāti the son of Nahusha, that intelligent monarch celebrated the horse sacrifice and many other sacrifices with abundant gifts to Brāhmanas. And like unto a very god, Nala sported with Damayanti in romantic woods and groves. And the high-minded king begat upon Damayanti a son named Indrasen, and a daughter named Indrasenā. And celebrating sacrifice, and sporting (with Damayanti) thus, the king ruled the earth abounding in wealth.' "

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* The nether region, called also *Pātāla*.

Thus ends the fifty-seventh Section in the Nalopākhyāna of the Vana Parva.

SECTION LVIII.

(*Nalopākhyāna Parva continued.*)

"Vrihadaçwa said,—'When the blazing guardians of the worlds were returning after the daughter of Bhima had chosen Naishadha, on their way they met Dwāpara with Kali approaching towards them. And seeing Kali, Cakra the slayer of Vala and Vritra, said,—O Kali, say whither art thou going with Dwāpara ?—And thereupon Kali replied unto Cakra,—Going to Damayanti's *Swayamvara*, will I obtain her (for my wife), as my heart is fixed upon that damsel.—Hearing this, Indra said with a smile,—That *Swayamvara* is already ended. In our sight she hath chosen Nala for her husband.—Thus answered by Cakra, Kali, that vilest of the celestials filled with wrath, addressing all those gods spake,—Since in the presence of the celestials she hath chosen a mortal for her lord, it is meet that she should undergo a heavy doom !—Upon hearing these words of Kali, the celestials answered,—It is with our sanction that Damayanti hath chosen Nala. What damsel is there that would not choose king Nala endued with every virtue ? Well-versed in all duties, always conducting himself with rectitude, he hath studied the four Vedas together with the Purānas that are regarded as the fifth. Leading a life of harmlessness unto all creatures, he is truth-telling, and firm in his vows, and in his house the gods are ever gratified by sacrifices held according to the ordinance. In that tiger among men—that king resembling a *Lokapāla*,—is truth, and forbearance, and knowledge, and asceticism, and purity, and self-control, and perfect tranquility of soul. O Kali, the fool that wisheth to curse Nala bearing such a character, curseth himself, and destroyeth himself by his own act. And, O Kali, he that seeketh to curse Nala crowned with such virtues, sinketh into the wide bottomless pit of hell rife with torments.—Having said this to Kali and Dwāpara, the gods went to heaven. And when the gods had gone away, Kali said unto Dwāpara,—I am ill able, O Dwāpara, to suppress my anger. I shall possess Nala, deprive him of his kingdom, and he shall no more sport with Bhima's daughter. Entering the dice it behoveth thee to help me.—' "

Thus ends the fifty-eighth Section in the Nalopākhyāna of the Vana Parva.

SECTION LIX.

(*Nalopākhyāna Parva continued.*)

"Vrihadaçwa said,—'Having made this compact with Dwāpara, Kali came to the place where the king of the Nishadhas was. And always watching for a hole, he continued to dwell in the country of the Nishadhas for a long time. And it was in the twelfth year that Kali saw a hole. For one day after answering a call of nature, Naishadha touching water said his twilight prayers, without having previously washed his feet. And it was through this (omission) that Kali entered his person. And having possessed Nala, he appeared before Pushkara, and addressed him, saying,—Come and play at dice with Nala. Through my assistance thou wilt surely win at the play. And defeating king Nala and acquiring his kingdom, do thou rule the Nishadhas.—Thus exhorted by Kali, Pushkara went to Nala. And Dwāpara also approached Pushkara, becoming the principal die called *Vrisha*.* And appearing before the warlike Nala, that slayer of hostile heroes, Pushkara, repeatedly said,—Let us play together with dice.—Thus challanged in the presence of Damayanti, the lofty-minded king could not long decline it. And he accordingly fixed the time for the play. And possessed by Kali Nala began to lose, in the game, his stakes in gold, and silver, and cars with the teams thereof, and robes. And maddened at dice, no one amongst his friends could succeed in dissuading that repressor of foes from the play that went on. And thereupon, O Bhārata, the citizens in a body, with the chief councillors, came thither to behold the distressed monarch and make him desist. And the charioteer coming to Damayanti spake to her of this, saying,—O lady, the citizens and officers of the state wait at the gate. Do thou inform the king of the Nishadhas that the citizens have come here, unable to bear the calamity that hath befallen their king conversant with virtue and wealth.—Thereupon Bhima's daughter, overwhelmed whith grief and almost deprived of reason by it, spake unto Nala in choked accents,—O king, the citizens with the councillors of state, urged by loyalty, stay at the gate desirous of beholding thee. It behoveth thee to grant them an interview.—But the king, possessed by Kali, uttered not a word in reply unto his queen of graceful glances, uttering thus her lamentations. And at this, those councillors of state as also the citizens, afflicted with grief and shame, returned to their homes, saying,—*He liveth not.* And, O Yudhishthira, it was thus that Nala and Pushkara gambled together for many months, the virtuous Nala being always worsted.' "

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* Most editions read, "Kali also, becoming" &c. The true reading, however, must be " Dwāpara also, becoming" &c, as otherwise the compact between Kali and Dwāpara would remain unfulfilled.

Thus ends the fifty-ninth Section in the Nalopākhyāna of the Vana Parva.

SECTION LX.

(Nalopākhyāna Parva continued.)

"Vrihadaçwa said,—'Bhima's daughter, the cool-headed Damayanti, seeing the righteous king maddened and deprived of his senses at dice, was filled, O king, with alarm and grief. And she thought the affair to be a serious one with the king.

And apprehensive of the calamity that threatened Nala, yet seeking his welfare and at last understanding that her lord had lost everything, she said unto her nurse and maid-servant Vrihatsenā of high fame, intent upon her good, dexterous in all duties, faithful and sweet-speeched, these words,—O Vrihatsenā, go thou and summon the councillors in the name of Nala, and tell them also what of wealth and other things hath been lost and what remaineth.—The councillors then, hearing of Nala's summons, said.—This is fortunate for us!*—and approached the king. And when the subjects in a body had (thus) come a second time, the daughter of Bhima informed Nala of it. But the king regarded her not. Finding her husband disregarding her words, Damayanti, filled with shame, returned to her apartments. And hearing that the dice were uniformly unfavorable to the virtuous Nala, and that he had lost everything, she again spake unto her nurse, saying, —O Vrihatsenā, go thou again in Nala's name to bring hither, O blessed one, the charioteer Vārshneya. The matter at hand is very serious.†—And Vrihatsenā, hearing those words of Damayanti, caused Vārshneya to be summoned by trusty servants. And the blameless daughter of Bhima, acquainted with conduct suitable to time and place, addressing soft words, said according to the occasion,—Thou knowest how the king hath always behaved towards thee. He is now in difficulty, and it behoveth thee to assist him. The more the king loseth to Pushkara, the greater becometh his ardour for the play. And as the dice fall obedient to Pushkara, it is seen that they are adverse to Nala in the matter of the play. And absorbed in the play, he heedeth not the words of his friends and relatives, nor even those of mine. I do not think, however, that in this the high-souled Naishadha is to blame, inasmuch as the king regarded not my words, being absorbed in play. O charioteer, I seek thy protection. Do my behest. My mind misgiveth me. The king may come to grief. Yoking Nala's favorite horses endued with the fleetness of the mind, do thou take these twins (my son and daughter) on the car, and hie thou to Kundina. Leaving the children there with my kindred, as also the car and the horses, either stay thou there, or go to any other place as it listeth thee.—Vārshneya the charioteer of Nala then reported in detail these words of Damayanti unto the chief officers of the king. And having settled (the matter) in consultation with them, and obtaining their assent, O mighty monarch, the charioteer started for Vidarbha, taking the children on that car. And leaving there the boy Indrasena and the girl Indrasenā, as also that best of cars and those steeds, the charioteer, with a sad heart grieving for Nala, bade farewell unto Bhima. And wandering for some time, he arrived at the city of Ayodhyā. And there he appeared with a sorrowful heart before king Rituparna, and entered the service of that monarch as charioteer.'"

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* *Api no bhàgadheyam*—"this is lucky or fortunate for us," as rendered here. I do not know from what text the Rev. H. H. Milman translates. His rendering—"our own fate is now in peril" is certainly an error, unless, of course, his text is different.

† The text is *Mahat kàryamupasthitam.* Milman renders it "great the deed must now be done." This is evidently a mistake.

Thus ends the sixtieth Section in the Nalopākhyāna of the Vana Parva.

SECTION LXI.

(*Nalopākhyāna Parva continued.*)

"Vrihadaçwa said,—'After Vārshneya had gone away, Pushkara won from the righteous Nala the latter's kingdom and what else of wealth he had. And unto Nala, O king, who had lost his kingdom, Pushkara laughingly said—Let the play go on. But what stake hast thou now? Damayanti only remaineth; all else of thine hath been won by me. Well, if thou likest, that Damayanti be our stake now.—Hearing these words of Pushkara the virtuous king felt as if his heart would burst in rage, but he spake not a word. And gazing at Pushkara in anguish, king Nala of great fame took all the ornaments off every part of his body. And attired in a single piece of cloth, his body uncovered, renouncing all his wealth, and enhancing the grief of friends the king set out. And Damayanti, clad in one piece of cloth, followed him behind as he was leaving the city. And coming to the outskirts of the city, Nala stayed there for three nights with his wife. But Pushkara, O king, proclaimed through the city that *he that should show any attention to Nala, would be doomed to death.* And on account of these words of Pushkara, and knowing his malice towards Nala, the citizens, O Yudhishthira, no longer showed him hospitable regards. And unregarded though deserving of hospitable regards, Nala passed three nights in the outskirts of the city, living on water alone. And afflicted with hunger, the king went away in search of fruits and roots, Damayanti following him behind. And in agony of famine, after many days, Nala saw some birds with plumage of golden hue. And thereupon the mighty lord of the Nishadhas thought within himself.—These will be my banquet today and also my wealth.—And then he covered them with his wearing cloth,—when bearing up that garment of his, the birds rose up to the sky. And beholding Nala nude, and melancholy, and standing with face towards the ground, those rangers of the sky addressed him, saying,—O thou of small sense, we are even those dice. We had come hither wishing to take away thy cloth, for it pleased us not that thou shouldst depart even with thy cloth on.—And finding himself deprived of his attire, and knowing also that the dice were departing (with it), the virtuous Nala, O king, thus spake unto Damayanti,—O faultless one, they through whose anger I have been despoiled of my kingdom, they through whose influence, distressed and afflicted with hunger, I am unable to procure sustenance, they for whom the Nishadhas offered me not any hospitality, they, O timid one, are carrying off my cloth, assuming the form of birds. Fallen into this dire disaster, I am afflicted with grief and deprived of my senses. I am thy lord,—do thou, therefore, listen to the words I speak for thy good. These many roads lead to the southern country, passing by (the city of) Avanti and the Rikshavat mountains. This is that mighty mountain called Vindhya, yon, the river Payoshni running seawards, and yonder are the asylums of the ascetics, furnished with various fruits and roots. This road leadeth to the country of the Vidarbhas—and that, to the country of the Koçalas. Beyond these roads to the south is the southern country.—Addressing Bhima's daughter, O Bhārata, the distressed king Nala spake those words unto Damayanti over and over again. Thereupon afflicted with grief, in voice choked with tears, Damayanti spake unto Naishadha these piteous words,—O king, thinking of thy purpose, my heart trembleth, and all my limbs become faint. How can I go, leaving thee in the lone woods, despoiled of thy kingdom and deprived of thy wealth, thyself without a garment on, and worn with hunger and toil? When in the deep woods, fatigued and afflicted with hunger, thou thinkest of thy former bliss, I will, O great monarch, soothe thy weariness. In every sorrow there is no physic equal unto the wife, say the physicians. It is the truth, O Nala, that I speak unto thee.—Hearing those words of his queen, Nala replied,—O slender-waisted Damayanti, it is even as thou hast said. To a man in distress, there is no friend or medicine that is equal unto a wife. But I do not seek to renounce thee;—wherefore, O timid one, dost thou dread this? O faultless one, I can forsake myself, but thee I cannot forsake.—Damayanti then said,—If thou dost not, O mighty king, intend to forsake me, why then dost thou point out to me the way to the country of the Vidarbhas? I know, O king, that thou wouldst not desert me. But, O lord of earth, considering that thy mind is distracted, thou mayst desert me. O best of men, thou repeatedly pointest out to me the way, and it is by this, O god-like one, that thou enhancest my grief. If it is thy intention that I should go to my relatives, then, if it pleaseth thee, both of us will wend to the country of the Vidarbhas. O giver of honors, there the king of the Vidarbhas will receive thee with respect. And honored by him, O king, thou shalt live happily in our home.—' "

Thus ends the sixty-first Section in the Nalopākhyāna of the Vana Parva.

SECTION LXII.

(Nalopākhyāna Parva continued.)

" 'Nala said,—Surely, thy father's kingdom is as my own. But thither I will not, by any means, repair in this extremity. Once I appeared there in glory, increasing thy joy. How can I go there now in misery, augmenting thy grief ?—'

"Vrihadaçwa continued.—'Saying this again and again unto Damayanti, king Nala, wrapped in half a garment, comforted his blessed wife. And both attired in one cloth and wearied with hunger and thirst, in course of their wanderings, at last they came to a sheltered shed for travellers. And arrived at this place, the king of the Nishadhas sat down on the bare earth, with the princess of Vidarbha. And wearing the same piece of cloth (with Damayanti), and dirty, and haggard, and stained with dust, he fell asleep with Damayanti on the ground in weariness. And suddenly plunged in distress, the innocent and delicate Damayanti with every mark of good fortune, fell into a profound slumber. And, O monarch, while she slept, Nala, with heart and mind distraught, could not slumber calmly as before. And reflecting on the loss of his kingdom, the desertion of his friends, and his distress in the woods, he thought within himself,—What availeth my acting thus ? And what if I act not thus ? Is death the better for me now ? Or should I desert my wife ? She is truly devoted to me, and suffereth this distress for my sake. Separated from me, she may perchance wander to her relatives. Devoted as she is to me, if she stayeth with me, distress will surely be hers ; while it is doubtful, if I desert her. On the other hand, it is not unlikely that she may even have happiness at sometime.— Reflecting upon this repeatedly, and thinking of it again and again, he concluded, O monarch, that the desertion of Damayanti was the best course for him. And he also thought,—Of high fame and auspicious fortune, and devoted to me her husband, she is incapable of being injured by any one on the way on account of her energy.—Thus his mind that was influenced by the wicked Kali, dwelling upon Damayanti, was made up for deserting her. And then thinking of his own want of clothing, and of her being clad in a single garment, he intended to cut off for himself one half of Damayanti's attire. And he thought,—How shall I divide this garment, so that my beloved one may not perceive?—And thinking of this, the royal Nala began to walk up and down that shed. And, O Bhārata, pacing thus to and fro, he found a handsome sword lying near the shed, unsheathed. And that repressor of foes, having, with that sword cut off one half of the cloth, and throwing the instrument away, left the daughter of Vidarbha insensible in her sleep and went away. But his heart failing him, the king of the Nishadhas returned to the shed, and seeing Damayanti (again), burst into tears. And he said,—Alas! that beloved one of mine whom neither the god of wind nor the sun had seen before, even she sleepeth to-day on the bare earth, like one forlorn. Clad in this severed piece of cloth, and lying like one distracted, how will the beauteous one of luminous smiles behave when she awaketh? How will the beautiful daughter of Bhima, devoted to her lord, all alone, and separated from me, wander through these deep goods inhabited by beasts and serpents? O blessed one, may the Adityas, and the Vasus, and the twin Açwins together with the Marutas protect thee, thy virtue being thy best guard!—And addressing thus his dear wife peerless on earth in beauty, Nala strove to go, reft of reason by Kali. Departing and still departing, king Nala returned again and again to that shed, dragged away by Kali but drawn back by love. And it seemed as though the heart of the wretched king was rent in twain, and like a swing, he kept going out from cabin and coming back into it. At length after lamenting long and piteously, Nala stupefied and bereft of sense by Kali, went away, forsaking that sleeping wife of his. Reft of reason through Kali's touch, and thinking of his conduct, the king departed in sorrow, leaving his wife alone in that solitary forest.'"

Thus ends the sixty-second Section in the Nalopākhyāna of the Vana Parva.

SECTION LXIII.

(Nalopākhyāna Parva continued.)

"Vrihadaçwa said.—'O king, after Nala had gone away, the beauteous Damayanti, now refreshed, timorously awoke in that lonely forest. And, O mighty monarch, not finding her lord Naishadha, afflicted with grief and pain, she shrieked aloud in fright, saying,—O lord' O mighty monarch! O husband dost thou desert me! Oh, I am lost and undone,—frightened in this desolate place. O illustrious prince, thou art truthful in speech, and conversant with morality. How hast thou, then, having pledged thy word, deserted me asleep in the woods? Oh, why hast thou deserted thy accomplished wife, even devoted to thee, particulary one that hath not wronged thee, though wronged thou hast been by others? O king of men, it behoveth thee to act faithfully, according to those words thou hadst spoken unto me before in the presence of the guardians of the worlds. O bull among men, that thy wife liveth even a moment after thy desertion of her, is only because mortals are decreed to die at the appointed time. O bull among men, enough of this joke! O irrepressible one, I am terribly frightened. O lord, show thyself. I see thee! I see thee, O king! Thou art seen, O Naishadha. Hiding thyself behind those shrubs, why dost thou not reply unto me? It is cruel of thee, O great king, that seeing me in this plight and so lamenting, thou dost not, O king, approach and comfort me. I grieve not for myself nor for anything else. I only grieve to think how thou wilt pass thy days alone, O king. In the evening oppressed with hunger and thirst and fatigue, underneath the trees, how wilt it fare with thee when thou seest me not?—And then Damayanti, afflicted with anguish and burning with grief, began to rush hither and, thither, weeping in woe. And now the helpless princess sprang up, and now she sank down in stupor; and now she shrank in terror, and now she 'wept and wailed aloud. And Bhima's daughter devoted to her husband, burning in anguish, and sighing evermore, and faint, and weeping, exclaimed,—That being through whose imprecation the afflicted Naishadha suffereth this woe, shall bear grief that is greater than ours. May that wicked being who hath brought Nala of sinless heart to this, lead a more miserable life, bearing greater ills !—

"'Thus lamenting, the crowned consort of the illustrious (king) began to seek her lord in those woods, inhabited by beasts of prey. And the daughter of Bhima, wailing bitterly, wandered hither and thither like a maniac, exclaiming,—*Alas! Alas! Oh king!* And as she was wailing loudly like a female ospry, and grieving and indulging in piteous lamentations unceasingly, she came near a gigantic serpent. And that huge and hungry serpent thereupon suddenly seized Bhima's daughter, who had come near and was moving about within its range. And folded within the serpent's coils and filled with grief, she still wept, not for herself but for Naishadha. And she said,—O lord, why dost thou not rush towards me. now that I am seized, without anybody to protect me, by this serpent in these desert wilds? And, O Naishadha, how will it fare with thee when thou rememberest me? O lord, why hast thou gone away, deserting me today in the forest? Freed from thy course, when thou wilt have regained thy mind and senses and wealth, how will it be with thee when thou thinkest of me?* O Naishadha, O sinless one, who will soothe thee when thou art weary, and hungry, and fainting, O tiger among kings?—And while she was wailing thus, a certain huntsman ranging the deep woods, hearing her lamentations, swiftly came to the spot. And beholding the large-eyed one;† in the coils of the serpent, he rushed towards it and cut off its head with his sharp weapon. And having struck the reptile dead,* the huntsman set Damayanti free And having sprinkled her body with water and fed and comforted her, O Bhārata, he addressed her, saying,—O thou with eyes like those of a young gazelle, who art thou? And why also hast thou come into the woods? And, O beauteous one, how hast thou fallen into this extreme misery?—And thus accosted, O monarch, by that man, Damayanti, O Bhārata, related unto him all that had happened. And beholding that beautiful woman clad in half a garment, with deep bosom and round hips, and limbs delicate and faultless, and face resembling the full moon, and eyes graced with curved eye-lashes,† and speech sweet as honey, the hunter became inflamed with desire. And afflicted by the god of love, the huntsman began to soothe her in winning voice and soft words. And as soon as the chaste and beauteous Damayanti, beholding him, understood his intentions, she was filled with fierce wrath and seemed to blaze up in anger. But the wicked-minded wretch, burning with desire, became wroth, attempted to employ force upon her, who was unconquerable as a flame of blazing fire. And Damayanti already distressed upon being deprived of husband and kingdom, in that hour of grief beyond utterance, cursed him in anger, saying,—‡ I have never even thought of any other person than Naishadha, therefore let this mean-minded wretch subsisting on chase fall down lifeless.—And as soon as she said this, the hunter fell down lifeless upon the ground, like a tree consumed by fire.'"

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* It would seem that the line, "Why hast thou gone away, leaving me in the woods," &c. is an interpolation. It does not occur in all texts. The Rev. H. H. Milman omits it properly. To connect the line "*çāpan-mukta*" &c. with the next line beginning with *çràntasya* &c., would be nonsense.

† This is an adjective, rather adjectival substantive, referring to *Damayanti*. The Rev. H. H. Milman makes it qualify "serpent," which is only a careless mistake.

Thus ends the sixty-third Section in the Nalopākhyāna of the Vana Parva.

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* *Nirvicheshtam* is lit. "moveless." Milman renders it, "the unresisting serpent." This is a mistake, the word being really a *predicative* adjective in the text.

† *Arālapakshma-nayanā*—eyes with curved eye-lashes, not, as Milman renders it, "eyes with brows dark-arching". *Pakshma* is the eyelashes, *Vide* Wilson's *Dict.*

‡ *Yathāham.* A different reading is *Yadyaham*—"*If*" &c.

SECTION LXIV.

(*Nalopākhyāna Parva continued.*)

"Vrihadaçwa continued,—'Having destroyed that wild-beast-hunter, Damayanti of eyes like lotus leaves, went onwards through that fearful and solitary forest ringing with the chirp of crickets. And it abounded with lions, and leopards, and *Rurus*, and tigers, and buffalos, and bears, and deer. And it swarmed with birds of various species, and was infested by thieves and *mlechchha* tribes. And it contained *Çālas*, and bamboos, and *Dhavas*, and *Açwathas*, and *Tindukas*, and *Ingudas*, and *Kinçukas*, and *Arjunas*, and *Nimvas*, and *Tiniças*, and *Çālmalas*, and *Jamvus*, and mango trees, and *Lodhras*, and the catechu, and the cane, and *Padmakas*, and *Amalakas*, and *Plakshas*, and *Kadamvas*, and *Udumvaras*, and *Vadaris*, and *Vilwas*, and banians, and *Piyālas*, and palms, and date-trees, and *Haritakas*, and *Vibhitakas*. And the princess of Vidarbhas saw many mountains containing ores of various kinds, and groves resounding with the notes of winged choirs, and many glens of wondrous sight, and many rivers and lakes and tanks, and various kinds of birds and beasts. And she saw numberless snakes and goblins and *Rākshasas* of grim visage, and pools and tanks, and hillocks, and brooks and fountains of wonderful appearance. And the princess of Vidarbha saw three herds of buffalos, and boars and bears, as well as serpents of the wilderness. And safe in virtue and glory and good fortune and patience, Damayanti wandered through those woods alone, in search of Nala. And the royal daughter of Bhima, distressed only at her separation from her lord, was not terrified at aught in that fearful forest. And, O king, seating herself down upon a stone, and filled with grief, and every limb of hers trembling with sorrow on account of her husband, she began to lament thus:—O king of the Nishadhas, O thou of broad chest and mighty arms, whither hast thou gone, O king, leaving me in this lone forest? O hero, having performed the *Açwamedha* and other sacrifices, with gifts in profusion (unto the Brāhmanas), why hast thou, O tiger among men, played false with me alone? O best of men, O thou of great splendour, it behoveth thee, O auspicious one, to remember what thou hadst declared before me, O bull among kings! And, O monarch, it behoveth thee also to call to mind what the sky-ranging swans spake in thy presence and in mine! O tiger among men, the four Vedas in all their extent, with the Angas and the Upāngas, well-studied, on one side, and one single truth on the other, (are equal), therefore, O slayer of foes, it behoveth thee, O lord of men, to make good what thou didst formerly declare before me! Alas, O hero! O warrior! O Nala! O sinless one! being thine, I am about to perish! In this dreadful forest, Oh! wherefore dost thou not answer me? This terrible lord of the forest, of grim visage and gaping jaws, and famishing with hunger, filleth me with fright! Doth it not behove thee to deliver me? Thou didst use to say always,—*Save thee there existeth not one dear unto me.*—O blessed one, O king, do thou now make good thy words so oft spoken before! And, O king, why dost thou not return an answer to thy beloved wife bewailing and bereft of sense, although thou lovest her, being loved in return? O king of earth, O respected one, O repressor of foes, O thou of large eyes, why dost thou not regard me, emaciated, and distressed, and pale, and discolored, and clad in half a piece of cloth, and alone, and weeping, and lamenting like one forlorn, and like unto a solitary doe separated from the herd? O illustrious sovereign, it is I, Damayanti, devoted to thee, who, alone in this great forest, address thee! Wherefore, then, dost thou not reply unto me? Oh, I do not behold thee today on this mountain, O chief of men, O thou of noble birth and character and every limb possessed of grace!* In this terrible forest, haunted by lions and tigers, O king of the Nishadhas, O foremost of men, O enhancer of my sorrows, (wishing to know) whether thou art lying down, or sitting, or standing, or gone, whom shall I ask, distressed and woe-striken on thy account, saying—*Hast thou seen in these woods the royal Nala?* Of whom shall I in this forest enquire after the departed Nala, handsome, and of high soul, and the destroyer of hostile arrays?* From whom shall I to-day hear the sweet words, *viz., That royal Nala, of eyes like lotus-leaves, whom thou seekest, is even here.*—? Yonder cometh the forest-king; that tiger of graceful mein, furnished with four teeth and prominent cheecks. Even him will I ask fearlessly.—Thou art the lord of all animals, and of this forest the king! Know me for Damayanti, the daughter of the king of the Vidarbhas, and the wife of Nala, destroyer of foes, and the king of the Nishadhas. Distressed and woe-striken, I am seeking my husband, alone in these woods. Do thou, O king of beasts, comfort me (with news of Nala), if thou hast seen him. Or, O lord of the forest, if thou cannot speak of Nala, do thou, then, O best of beasts, devour me, and free me from this misery. Alas! hearing my plaintive appeal in the wilderness, this king of beasts (heedeth me not but) hieth to the crystal river that rolleth towards the sea† Let me, then, for tidings of the king, ask this king of mountains, this high and sacred hill, crested with innumerable heaven-kissing and many-hued and beautious peaks, and abounding in various ores, and decked with gems of diverse kinds, and rising like a banner over this broad forest, and ranged by lions and tigers and elephants and boars and bears and stags, and echoing all around with (the notes of) winged creatures of various species, and adorned with *Kinsukas* and *Açokas* and *Vakulas* and *Punnāgas*, with blossoming *Karnikāras*, and *Dhavas* and *Plakshas*, and with streams haunted by water-fowls of every kind, and abounding in crested summits. O sacred one! O best of mountains! O thou of wonderous sight! O celebrated hill! O refuge (of the distressed)! O highly auspicious one! I bow to thee, O pillar of the earth! Approaching, I bow to thee. Know me for a king's daughter, and a king's daughter-in-law, and a king's consort, of name Damayanti. That lord of earth who ruleth the Vidarbhas, that mighty warrior—king Bhima by name, who protecteth the four orders, is my sire. That best of kings celebrated the *Rājasuya** and *Açwamedha* sacrifices, with profuse gifts to the Brāhmanas. Possessed of beautiful and large eyes, distinguished for devotion to the Vedas, of unblemished character, truth-telling, devoid of guile, gentle, endued with prowess, lord of immense wealth, versed in morality, and pure, he having vanquished all his foes, effectually protecteth the inhabitants of Vidarbha. Know me, O holy one, for his daughter, thus come to thee. That best of men—the celebrated ruler of the Nishadhas—known by the name of Virasena of high fame, was my father-in-law. The son of that king, heroic and handsome and possessed of energy incapable of being baffled, who ruleth well the kingdom which hath descended to him from his father, is named Nala. Know, O mountain, that of that slayer of foes, called also *Punyasloka*, possessed of the complexion of gold, and devoted to the Brāhmanas, and versed in the Vedas, and gifted with eloquence,—of that righteous and *Soma*-quaffing and Fire-adoring king, who celebrateth sacrifices and is liberal and warlike and who adequately chastiseth (criminals), I am the innocent spouse—the chief of his queens—standing before thee. Despoiled of prosperity, and deprived of (the company of my) husband, without a protector, and afflicted with calamity, hither have I come, O best of mountains, seeking my husband. Hast thou, O foremost of mountains, with thy hundreds of speaks towering (into the sky), seen king Nala in this frightful forest? Hast thou seen my husband, that ruler of the Nishadhas, the illustrious Nala, with the tread* of a mighty elephant, endued with intelligence, long-armed, and fiery energy, possessed of prowess and patience and courage and high fame? Seeing me bewailing alone, overwhelmed with sorrow, wherefore, O best of mountains, dost thou not to-day soothe me with thy voice, as thy own daughter in distress? O hero, O warrior of prowess, O thou versed in every duty, O thou adhering to truth, O lord of earth, if thou art in this forest, then, O king, discover thyself unto me! Oh, when shall I again hear the voice of Nala, gentle and deep as that of the clouds, that voice, sweet as *Amrita*, of the illustrious king, calling me *Vidharbha's daughter*, with accents distinct, and holy, and musical as the chaunting of the Vedas,† and rich, and soothing all my sorrows. O king, I am frightened, Do thou, O virtuous one, comfort me!—

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* The Rev. H. H. Milman regards this sentence to be interrogative, which, I fear, it is not. To take it as such would be unquestionably more poetic, but the succeeding sentence then would be out of place. Having said,—"Do I not see thee" &c., it would be inconsistent of Damayanti to say, "Whom shall I ask" &c.

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* Some editions read, *Konu me kathayedadya* &c. The variation is slight.

† There are some slight variations in the reading of the second half of this *Sloka*. They are not of much consequence.

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* Some texts read *Vājapeya* for *Rājasuya*. The former is a sacrifice less splendid than the latter.

"'Having addressed that foremost of mountains thus, Damayanti then went in a northerly direction. And having proceeded three days and nights, that best of women came to an incomparable woody asylum of ascetics, resembling in beauty a celestial grove. And the charming asylum she beheld was inhabited and adorned by ascetics like Vaçishtha and Bhrigu and Atri, self-denying and strict in diet, with minds under control, endued with holiness, some living on water, some on air, and some on (fallen) leaves, with passions in check, eminently blessed, seeking the way to heaven, clad in barks of trees and deer-skins, and with senses subdued. And beholding that asylum inhabited by ascetics, and abounding in herds of deer and monkeys, Damayantī was cheered. And that best of women, the innocent* and blessed Damayanti, with graceful eye-brows, and long tresses, with lovely hips and deep bosom, and face graced with fine teeth† and with fine black and large eyes, in her brightness and glory entered that asylum. And saluting those ascetics grown old in practising austerities, she stood in an attitude of humility. And the ascetics living in that forest, said, *Welcome!* And those men of ascetic wealth, paying her due homage, said,—Sit ye down, and tell us what we may do for thee.—That best of women replied unto them, saying,—Ye sinless and eminently blessed ascetics, is it well with your austerities, and sacrificial fire, and religious observances, and the duties of your own order? And is it well with the beasts and birds of this asylum?—And they answered,—O beautious and illustrious lady, prosperiry attendeth us in every respect. But, O thou of faultless limbs, tell us who thou art, and what thou seekest. Beholding thy beauteous form and thy bright splendour, we have been amazed. Cheer up and mourn not. Tell us, O blameless and blessed one, art thou the presiding deity of this forest, or of this mountain, or of this river?—Damayanti replied unto those ascetics, saying—O Brāhmanas, I am not the goodess of this forest, or of this mouniain, or of this stream. O Rishis of ascetic wealth, know that I am a human being. I will relate my history in detail. Do ye listen to me! There is a king—the mighty ruler of the Vidarbhas—Bhima by name. O foremost of regenerate ones, know that I am his daughter. The wise ruler of the Nishadhas, Nala by name, of great celebrity, heroic, and ever victorious in battle, and learned, is my husband. Engaged in the worship of the gods, devoted to the twice-born ones, the guardian of the line of Nishadhas, of mighty energy, possessed of great strength, truthful, conversant with all duties, wise, unwavering in promise, the crusher of foes, devout, serving the gods, graceful, the conqueror of hostile towns, that foremost of kings, Nala by name, equal in splendour unto the lord of celestials, the slayer of foes, possessed of large eyes, and a face resembling the full moon, is my husband. The celebrater of great sacrifices, versed in the Vedas and their branches, the destroyer of enemies in battle, and like unto the sun and the moon in splendour, is he. That king devoted to truth and religion was summoned to dice by certain deceitful persons of mean mind and uncultured soul and of crooked ways, and skilful in gambling, and was deprived of wealth and kingdom. Know that I am the wife of that bull among kings, known to all by the name of Damayanti, anxious to find out my (missing) lord. In sadness of heart am I wandering among woods, and mountains, and lakes, and rivers, and tanks, and forests, in search of that husband of mine—Nala, skilled in battle, high-souled, and well-versed in the use of weapons. O, hath king Nala, the lord of the Nishadhas, come to this delightful asylum of your holy selves? It is for him, O Brāhmanas, that I have come to this dreary forest full of terrors and haunted by tigers and other beasts. If I do not see king Nala within a few days and nights, I shall seek my good by renouncing this body. Of what use is my life without that bull among men? How shall I live afflicted with grief on account of my husband?—

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* *Gajendra-vikrāma.* *Vikrama* here means "tread", and not "prowess" as Milman renders it. It simply implies "of majestic tread", the elephant being regarded so by Hindu poets. The root of *vikrama* is *krama*, to take a step. Both *Gajendragāmini* and *Gajenra vikrama* in this sense are very usual.

† *Amnāya-sārinim* is lit., "in imitation of the Vedas". Nilakantha, in his love for spiritual interpretations, explains this as meaning "truthfull as the Vedas," which is rather far-fetched.

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* *Tapaswini* is lit, one leading an ascetic course of life. It very often means, however, innocent, or helpless. I prefer to take it in this sense, instead of regarding it as used in the sense of Damayanti leading an ascetic life in her search after Nala, (as some of the Bengali translators have chosen to understand it).

† *Sudwijánana.* *Dwija* in this connection means *tooth*, ie. something that is twice-born.

" 'Unto Bhima's daughter Damayanti, thus lamenting forlorn in that forest, the truth-telling* ascetics replied, saying,—O blessed and beauteous one, we see by ascetic power that the future will bring happiness to thee, and that thou wilt soon behold Naishadha. O daughter of Bhima, thou wilt behold Nala the lord of the Nishadhas, the slayer of foes, and the foremost of the virtuous, freed from distress. And, O blessed lady, thou wilt behold the king—thy lord—freed from all sins, and decked with all kinds of gems, and ruling the self-same city, and chastising his enemies, and striking terror into the hearts of foes, and gladdening the hearts of friends, and crowned with every blessing.—

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* Some texts read *Satyadarçinas* for *Satyavádinas*. Truth-seeing or *prophetic* is certainly more in keeping with the spirit of the passage.

"'Having spoken unto that princess—the beloved queen of Nala—the ascetics with their sacred fires and asylum vanished from sight. And beholding that mighty wonder, the daughter-in-law of king Virasena, Damayanti of faultless limbs, was struck with amazement. And she asked herself,—Was it a dream that I saw? What an occurence hath taken place! Where are all those ascetics? And where is that asylum? Where, further, is that delightful river of sacred waters—the resort of diverse kinds of fowls? And where, again, are those charming trees decked with fruits and flowers?—[*] And after thinking so for sometime, Bhima's daughter, Damayanti of sweet smiles, melancholy and afflicted with grief on account of her lord, lost the color of her face (again). And going to another part of the wood, she saw an *açoka* tree. And approaching that first of trees in the forest, so charming with blossoms and its load of foliage, and resounding with the notes of birds, Damayanti, with tears in her eyes and accents choked in grief, began to lament, saying,—Oh, this graceful tree in the heart of the forest, decked in flowers, looketh beautiful, like a charming king of hills. O beauteous *açoka*, do thou speedily free me from grief.[†] Hast thou seen king Nala, the slayer of foes and the beloved husband of Damayanti, freed from fear and grief and obstacles? Hast thou seen my beloved husband, the ruler of the Nishadhas, clad in half a piece of cloth, with delicate skin,—that hero afflicted with woe and who hath come into this wilderness? O *Acoka* tree, do thou free me from grief! O *Açoka*, vindicate thy name, for *Açoka* meaneth *destroyer of grief.** And going round that tree thrice, with an afflicted heart, that best of women, Bhima's daughter, entered a more terrible part of the forest. And wandering in quest of her lord, Bhima's daughter beheld many trees and streams and delightful mountains, and many beasts and birds, and caves, and precipices, and many rivers of wonderful appearance. And as she proceeded, she came upon a broad way where she saw with wonder a body of merchants, with their horses and elephants, landing on the banks of a river, full of clear and cool water, and lovely and charming to behold, and broad, and covered with bushes of canes, and echoing with the cries of cranes and ospreys and *Chakravākas*, and abounding in tortoises and alligators and fishes, and studded with innumerable islets. And as soon as she saw that caravan, the beauteous and celebrated wife of Nala, wild like a mainac, oppressed with grief, clad in half a garment, lean and pale and smutted, and with hair covered with dust, drew near and entered into its midst. And beholding her, some fled in fear, and some became extremly anxious, and some cried aloud, and some laughed at her, and some hated her. And some, O Bhārata, felt pity for and even addressed her, saying,—O blessed one, who art thou, and whose? What seekest thou in the woods? Seeing thee here we have been terrified. Art thou human? Tell us truly, O blessed one, if thou art the goddess of this wood, or of this mountain, or of the points of the heaven. We seek thy protection. Art thou a female *Yaksha*, or a female *Rākshasa*, or a celestial damsel? O thou of faultless features, do thou bless us wholly and protect us! And, O blessed one, do thou so act that this caravan may soon go hence in prosperity and that the welfare of all us may be secured!—Thus addressed by that caravan, the princess Damayanti, devoted to her husband and oppressed by the calamity that had befallen her answered, saying,—O leader of the caravan, ye merchants, ye youths, old men, and children, and ye that compose this caravan, know me for a human being! I am the daughter of a king, and the daughter-in-law of a king, and the consort also of a king, eager for the sight of my lord! The ruler of the Vidarbhas is my father, and my husband is the lord of the Nishadhas, named Nala. Even now I am seeking that unvanquished and blessed one. If ye have chanced to see my beloved one, king Nala, that tiger among men, that destroyer of hostile hosts, O tell me quick!—Thereupon the leader of that great caravan, named Cuchi, replied unto Damayanti of faultless limbs, saying, O blessed one, listen to my words! O thou of sweet smiles, I am a merchant, and the leader of this caravan. O illustrious lady, I have not seen any man of the name of Nala. In this extensive forest uninhabited by men, there are only elephants and leopards and buffalos, and tigers and bears and other animals. Except thee, I have not meet with any man or woman here, so help us now Manibhadra,—the king of Yakshas!*—Thus addressed by them, she asked those merchants as well as the leader of the host, saying,—It behoveth ye to tell me whither this caravan is bound.—The leader of the band said,—O daughter of a great king, for purposes of profit this caravan is bound direct for the city of Suvāhu, the truth-telling† ruler of the Chedis!—'"

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[*] There is a slight variation in the reading of this *sloka* beginning with *kwa*. For *nānādwijanishevitā*, some texts read *nadiwijanishevita*; and in the second line for *nadi te cha nagā* &c., some texts read *punnyā te cha nagà*&c.,

[†] Here is a play upon words in the original that cannot be rendered into any tongue not derived from Sanskrit. The pith of the passage is *O Açoka*, make *viçokā!* *Viçokà*—freed from grief. The meaning also may be said to hinge upon the etymology of *açoka*, implying "without grief" or "freed from grief."

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* *Vide* note in Page 192.

Thus ends the sixty-fourth Section in the Nalopākhyāna of the Vana Pārva.

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* Manibhadra, the chief of Yakshas (next to Kuvera) is the tutelary deity of travellers and caravans passing through woods and mountains.

† A different reading is *Satya-darçinās*.

SECTION LXV.

(*Nalopākhyāna Parva continued.*)

"Vrihadaçwa said,—'Having heard the words of the leader of that caravan, Damayanti of faultless limbs proceeded with that caravan itself, anxious to behold her lord. And after having proceeded for many days the merchants saw a large lake fragrant with lotuses in the midst of that dense and terrible forest. And it was beautiful all over, and exceedingly delightful, (with banks) abounding in grass and fuel and fruits and flowers. And it was inhabited by a various kinds of fowls and birds, and full of water that was pure and sweet. And it was cool and capable of captivating the heart. And the caravan, worn out with toil, resolved to halt there. And with the permission of their leader, they spread themselves around those beautiful woods. And that mighty caravan finding it was evening halted at that place. And (it came to pass that) at the hour of midnight when everything was hushed and still and the tired caravan had fallen asleep, a herd of elephants in going towards a mountain stream to drink of its water befouled by their temporal juice, saw that carvan as also the numerous elephants belonging to it. And seeing their domesticated fellows, the wild elephants infuriate and with the temporal juice trickling down rushed impetuously in the former, with the intention of killing them, And the force of the rush of those elephants was hard to bear, like the impetuosity of peaks loosened from mountain summits rolling towards the ground. The rushing elephants found the forest paths to be all blocked up, for the goodly caravan was sleeping obstructing the paths around that lake of lotuses. And the elephants, all of a sudden, began to crush the men lying insensible on the ground. And uttering cries of *Oh!* and *Alas!* the merchants, blinded by sleep, fled, in order to escape that danger, to copses and woods for refuge.*

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* For *Mahato-bhayāt* some texts *Vahavo-abhavan.* The former reading however, is to be preferred.

And some were slain by the tusks, and some by the trunks, and some by the legs of those elephants.* And innumerable camels and horses were killed, and crowds of men on foot, running in fright, killed one another.† And uttering loud cries some fell down on the ground, and some in fear climbed on trees, and some dropped down on uneven ground. And O king, thus accidentally attacked by that large herd of elephants, that goodly caravan suffered a great loss. [And there arose a tremendous uproar calculated to frighten the three worlds.—Lo! a great fire hath broken out! Rescue us! Do ye speedily fly away! Why do ye fly? Take the heaps of jewels scattered around! All this wealth is a trifle! I do not speak falsely.—I tell you again, (exclaimed some one) think on my words O ye distracted ones!—With such exclamations they ran about in fright.—And Damayanti awoke in fear and anxiety, while that terrible slaughter was raging there. And beholding that slaughter capable of awakening the fear of all the worlds, and which was so unforeseen, the damsel of eyes like lotus leaves rose up, wild with fright, and almost out of breath. And those of the caravan that had escaped unhurt, met together, and asked one another,—Of what deed of ours is this the consequence? Surely, we have failed to worship the illustrious Manibhadra, and likewise the exalted and graceful Vaisravana the king of the Yakshas! Perhaps, we have not worshipped the deities that cause calamities, or perhaps, we have not paid them the first homage. Or, perhaps, this evil is the certain consequence of the birds (we saw)! Our stars are not unpropitious. From what other cause, then, hath this disaster come?—Others, distressed and bereft of wealth and relatives, said,—That maniac-like woman who came amongst this mighty caravan, in guise that was strange and scarcely human, alas, it is by her that this dreadful illusion had been pre-arranged. Of a certainty, she is a terrible Rākshasa or Yaksha or a Piçācha woman. All this evil is her work, what need of doubts? If we again see that wicked destroyer of merchants, that giver of innumerable woes, we shall certainly slay that injurer of ours, with stones, and dust, and grass, and wood, and cuffs.—And hearing these dreadful words of the merchants, Damayanti, in terror and shame and anxiety, fled into the woods apprehensive of evil. And reproaching herself, she said,—Alas! fierce and great is the wrath of God on me! Peace followeth not in my track. Of what misdeed is this the consequence? I do not remember that I did ever so little a wrong to any one, in thought, word, or deed. Of what deed, then, is this the consequence? Certainly, it is no account of the great sins I had committed on a former life, that such calamity hath befallen me, *viz.*, the loss of my husband's kingdom, his defeat at the hands of his own kinsman, this separation from my lord and my son and daughter, this my unprotected state, and my presence in this forest abounding in innumerable beasts of prey!]*—

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* For *Gajais* (pl. instrumental) some texts read *Narās.* The meaning is almost the same, the difference being only one of grammatical construction.

† For *Nihatoshtrāçwavāhulās* some texts read *Gogajoshtrāçwavahulā* for *Padātijanasankulās, Padātinarasankulā.* Ind the second line of the *Sloka* also, there is a slight variation. The sense in either case is almost the same.

"'The next day, O king, the remnant of that caravan left the place, bewailing the destruction that had overtaken them and lamenting for their dead brothers and fathers and sons and friends. And the princess of Vidarbha began to lament, saying,—Alas! What misdeed have I perpetrated! The crowd of men that I obtained in this lone forest, hath been destroyed by a herd of elephants, surely as a consequence of my ill luck. Without doubt, I shall have to suffer misery for a long time. I have heard from old men that no person dieth ere his time; it is for this that my miserable self hath not been trodden to death by that herd of elephants. Nothing that befalleth men is due to anything else than Destiny,* for even in my childhood I did not commit any such sin in thought, word, or deed, whence might come this calamity. Methinks, I suffer this severance from my husband through the potency of those celestial *Lokapālas*, who had come to the *Swayamvara* but whom I disregarded for the sake of Nala!—Bewailing thus, O tiger among kings, that excellent lady, Damayanti, devoted to her husband, went, oppressed with grief and (pale) as the autumnal moon, with those Brāhmanas versed in the Vedas that had survived the slaughter of the caravan. And departing speedily, towards evening the damsel came to the mighty city of the truth-telling Suvāhu, the king of the Chedis. And she entered that excellent city, clad in half a garment. And the citizens saw her as she went, overcome with fear, and lean, and melancholy, her hair dishevelled, and soiled with dust, and maniac-like. And beholding her enter the city of the king of the Chedis, the boys of the city, from curiosity, began to follow her. And surrounded by them, she came before the palace of the king. And from the terrace the queen-mother saw her surrounded by the crowd. And she said to her nurse,—Go and bring that woman before me! She is forlorn and is being vexed by the crowd. She hath fallen into distress and standeth in need of succour. I find her beauty to be such that it illumineth my house. The fair one, though looking like a maniac, seemeth a very *Çree* with her large eyes!—Thus commanded, the nurse went out and dispersing the crowd brought Damayanti to that graceful terrace. And struck with wonder, O king, she asked Damayanti, saying,—Afflicted though thou art with such distress, thou ownest a beautiful form! Thou shinest like lightning in the midst of the clouds. Tell me who thou art, and whose! O thou possessed of celestial splendour, surely, thy beauty is not human, bereft though thou art of ornaments! And although thou art helpless yet thou art unmoved under the outrage of these men!—Hearing these words of the nurse, the daughter of Bhima said,—Know that I am a female belonging to the human species and devoted to my husband. I am a serving-woman, of good lineage. I live wherever I like, subsisting on fruits and roots, and without a companion, and stay where evening overtaketh me. My husband is the owner of countless virtues, and was ever devoted to me. And I also, on my part, was deeply attached to him, following him like his shadow. It chanced that once he became desperately engaged at dice. Defeated at dice, he came alone into the forest. I accompanied my husband into the woods, comforting the hero clad in a single piece of cloth and manaic-like and overwhelmed with calamity. Once on a time for some cause, that hero, afflicted with hunger and thirst and grief, was forced to abandon that sole piece of covering in the forest. Destitute of garment and maniac-like and deprived of his senses as he was, I followed him, myself in a single garment. Following him, I did not sleep for nights together. Thus passed many days, until at last while I was sleeping, he cut off half of my cloth, and forsook me who had done him no wrong. I am seeking my husband but unable to find him who is of hue like the filaments of the lotus, without being able to cast my eyes on that delight of my heart, that dear lord who owneth my heart and resembleth the celestials in mien, day and night do I burn in grief!—

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* The whole of this passage beginning with "And" in the eighth line of page 196 and enclosed within brackets does not occur in every text. It bears, however, every mark of genuineness, and I have not accordingly omitted it.

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* As depending upon the acts of past lives for *daiva* includes *prācktana*.

"'Unto Bhima's daughter thus lamenting with tearful eyes, and afflicted and speaking in accents choked in grief, the queen-mother herself said,—O blessed damsel, do thou stay with me. I am well pleased with thee. O fair lady, my men shall search for thy husband. Or, perhaps, he may come here of his own accord in course of his wanderings. And, O beautiful lady, residing here thou wilt regain thy (lost) lord!—Hearing these words of the queen-mother, Damayanti replied,—O mother of heroes, I may stay with thee on certain conditions! I shall not eat the remnants of any dish, nor shall I wash any body's feet, nor shall I have to speak with other men. And if anybody shall seek me (as a wife or mistress) he should be liable to punishment at thy hands. And, further, should he solicit me over and over again, that wicked one should be punished with death. This is the vow I have made. I intend to have an interview with those Brāhmanas that will set out to search for my husband.—If thou canst do all this, I shall certainly live with thee! If it is otherwise, I cannot find it in my heart to reside with thee.—The queen-mother answered her with a glad heart, saying,—I will do all this. Thou hast done well in adopting such a vow!—' "

"Vrihadaçwa continued,—'O king, having spoken so unto the daughter of Bhima, the queen-mother, O Bhārata, said to her daughter named Sunandā,—O Sunandā, accept this lady like a goddess as thy *Sairindhri!*[*] Let her be thy companion, as she is of the same age with thee. Do thou, with heart free from care, always sport with her in joy.—And Sunandā cheerfully accepted Damayanti and led her to her own apartments accompanied by her associates. And treated with respect, Damayanti was satisfied, and she continued to reside there without anxiety of any kind, for all her wishes were duly gratified."—

Thus ends the sixty-fifth Section in the Nalopākhyāna of the Vana Parva.

SECTION LXVI.

(*Nalopākhyāna Parva continued.*)

"Vrihadaçwa said.—'O monarch, having deserted Damayanti, king Nala saw a mighty conflagration that was raging in that dense forest. And in the midst of that conflagration, he heard the voice of some creature, repeatedly crying aloud,—O righteous Nala, come hither.—And answering,—Fear not,—he entered into the midst of the fire and beheld a mighty *Nāga* lying in coils. And the Nāga with joined hands, and trembling, spake unto Nala, saying,—O king, know that I am a snake, Karkotaka by name! I had deceived the great Rishi Nārada of high ascetic merit, and by him have I been cursed in wrath, O king of men, even in words such as these;—*Stay thou here like an immobile thing, untill one Nala taketh thee hence. And, indeed, on the spot to which he will carry thee, there shalt thou be freed from my curse!* It is for that curse of his that I am unable to stir one step. I will instruct thee in respect of thy welfare. It behoveth thee to deliver me. I will be thy friend. There is no snake equal to me. I will be light in thy hands. Taking me up, do thou speedily go hence!—Having said this, that prince of snakes became as small as the thumb. And taking him up, Nala went to a spot free from fire. And having reached an open spot where there was no fire, Nala intended to drop the serpent, upon which Karkotaka again addressed him, saying,—O king of the Nishadhas, proceed thou yet, counting a few steps of thine, meanwhile. O mighty-armed one, I will do thee great good!—And as Nala began to count his steps, the snake bit him at the tenth step.* And, lo! as he was bit, his form speedily underwent a change. And beholding his change of form, Nala was amazed. And the king saw the snake also assume his own form. And the snake Karkotaka, comforting Nala, spake unto him,—I have deprived thee of thy beauty, so that people may not recognise thee. And, O Nala, he by whom thou hast been deceived and cast into distress, shall dwell in thee tortured by my venom. And, O monarch, as long as he doth not leave thee, he will have to dwell in pain in thy body with every limb filled with my venom. And, O ruler of men, I have saved thee from the hands of him who from anger and hate deceived thee, perfectly innocent though thou art and undeserving of wrong! And, O tiger among men, through my grace, thou shalt have

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[*] A *Sairindhri* was a serving woman of a superior order retained more as a companion than a maid-servant. She would undertake no kind of menial labor, the offices employing her being the making of floral wreaths, the preparation of sandal paste, the binding of braids, and generally to attend to the toilette of the queen or her daughter. Regarding food and treatment, serving women of this class were better treated, in fact, almost as equals. They were like the bed-chamber women of the royal house-holds of Europe.—T.

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* When Nala began to count his steps, he began to say, *one*, *two*, *&c.*, *ten*. The Sanskrit word for ten in *daça* which again is equivalent to *bite* (in the imperative). The snake felt a delicacy in biting the king without being commanded to do so. And hence his bite at the tenth step. Even thus Nilakantha.—T

(no longer) any fear from animals with fangs, from enemies, and from Brāhmanas also versed in the Vedas, O king! Nor shalt thou, O monarch, feel pain on account of my poison. And O foremost of kings, thou shalt be ever victorious in battle! This very day, O prince, O lord of Nishadhas, go to the delightful city of Ayodhya, and present thyself before Rituparna skilled in gambling, saying, *I am a charioteer, Vāhuka by name.* And that king will give thee his skill in dice for thy knowledge of horses. Sprung from the line of Ikswāku, and possessed of prosperity, he will be thy friend. When thou wilt be an adept at dice, thou shalt then have prosperity. Thou wilt also meet with thy wife and thy children, and regain thy kingdom. I tell thee this truly. Therefore, let not thy mind be occupied by sorrow. And, O lord of men, when thou shouldst desire to behold thy proper form, thou shouldst remember me, and wear this garment! Upon wearing this, thou shalt get back thy own form!—And saying this, that Nāga then gave unto Nala two pieces of celestial cloth. And, O son of the Kuru race, having thus instructed Nala, and presented him with the attire, the king of snakes, O monarch, made himself invisible there and then!'"

Thus ends the sixty-sixth Section in the Nalopākhyāna of the Vana Parva.

SECTION LXVII.

(*Nalopākhyāna Parva continued.*)

"Vrihadaçwa said.—'After the snake had vanished, Nala, the ruler of the Nishadhas, proceeded, and on the tenth day entered the city of Rituparna. And he approached the king, saying,—My name is Vāhuka. There is no one in this world equal to me in managing steeds. My counsel also should be sought in matters of difficulty and in all affairs of skill. I also surpass others in the art of cooking. In all those arts that exist in this world, and also in everything difficult of accomplishment, I will strive to attain success. O Rituparna, do thou maintain me!—And Rituparna replied,—O Vāhuka, stay with me! May good betide thee! Thou wilt even perform all this. I have always particularly desired to be driven fast. Do thou consert such measures that my steeds may become fleet! I appoint thee the superintendent of my stables. Thy pay shall be ten thousand (coins). Both Varshneya and Jivala shall always be under thy direction. Thou wilt live pleasantly in their company. Therefore, O Vāhuka, stay thou with me!—'

"Vrihadaçwa continued.—'Thus addressed by the king, Nala began to dwell in the city of Rituparna, treated with respect, and with Vārshneya and Jivala as his companions. And residing there, the king (Nala), remembering the princess of Vidarbha, recited every evening the following *sloka*,—*Where lieth that helpless one afflicted with hunger and thurst and worn with toil, thinking of that wretch! And upon whom also doth she now wait?* And once as the king was reciting this in the night, Jivala asked him saying,—O Vāhuka, whom dost thou lament thus daily? I am curious to hear it. O thou blest with length of days, whose spouse is she whom thou thus lamentest?—Thus questioned, king Nala answered him, saying,—A certain person devoid of sense had a wife well-known to many. That wrech was false in his promises. For some reason that wicked person was separated from her. Separated from her, that wretch wandered about oppressed with woe, and burning with grief he resteth not by day or night. And at night, remembering her, he singeth this *sloka*. Having wandered over the entire world, he hath at last found a refuge, and undeserving of the distress that hath befallen him, he passeth his days, thus remembering his wife. When calamity had overtaken this man, his wife followed him into the woods. Deserted by that man of little virtue, her life itself is in danger. Alone, without knowledge of ways, ill able to bear distress, and fainting with hunger and thirst, the girl can hardly protect her life. And, O friend, she hath been deserted by that man of small fortune and having little sense, in the wide and terrible forest, ever abounding in beasts of prey!—

"'Thus remembering Damayanti, the king of the Nishadhas continued to live unknown in the abode of that monarch!'"

Thus ends the sixty-seventh Section in the Nalopākhyana of the Vana Parva.

SECTION LXVIII.

(*Nalopākhyāna Parva continued.*)

"Vaiçampāyana said.—'After Nala, despoiled of his kingdom, had, with his wife, become a bondsman, Bhima with the desire of seeing Nala, sent out Brāhmanas to search for him. And giving them profuse wealth, Bhima enjoined them, saying,—Do ye search for Nala, and also for my daughter Damayanti! He who achieveth this task, *viz.*, ascertaining where the ruler of the Nishadhas is, bringeth him and my daughter hither, will obtain from me a thousand kine, and fields, and a village resembling a town. Even if failing to bring Damayanti and Nala here, he that succeeds in learning their whereabouts, will get from me the wealth represented by a thousand kine.—Thus addressed the Brāhmanas cheerfully went out in all directions, seeking Nala and his wife in cities and provinces. But Nala or his spouse they found not anywhere. Until at length searching in the beautiful city of the Chedis, a Brāhmana named Sudeva, during the time of the king's prayers, saw the princess of Vidarbha in the palace of the king, seated with Sunandā. And her incomparable beauty was slightly perceptible, like the brightness of a fire enveloped in curls of smoke. And beholding that lady of large eyes, soiled and emaciated, he decided her to be Damayanti, coming to that conclusion from various reasons. And Sudeva said,—As I saw her before, this damsel is even so at present. O, I am blest, by casting my eyes on this fair one, like *Çree* herself delighting all the worlds! Resembing the full moon, of unchanging youth,* of well-rounded breasts, illumining all sides by her splendour, possessed of large eyes like beautiful lotuses, like unto Kāma's

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* The word in the text is *çyamā* which means a damsel always appearing sixteen. So Nilakantha, Others say that it means a woman having a body warm in winter and cool in summer and having also a slender waist, together many other virtues.

Rati herself, the delight of all the worlds like the rays of the full Moon, O, she looketh like a lotus stalk transplanted by adverse fortune from the Vidarbha lake and covered with mire in the process. And oppressed with grief on account of her husband, and melancholy, she looketh like the night of the full moon when Rāhu hath swallowed that luminary, or like a stream whose current hath dried up. Her plight is very much like that of a ravaged lake with the leaves of its lotuses crushed by the trunks of elephants, and with its birds and fowls affrighted by the invasion. Indeed, this girl, of a delicate frame, and of lovely limbs, and deserving to dwell in a mansion decked with gems, is (now) like an uprooted lotus-stalk scorched by the Sun. Endued with beauty and generosity of nature, and destitute of ornaments though deserving of them, she looketh like the Moon 'new bent in heaven' but covered with black clouds. Destitute of comforts and luxuries, separated from loved ones and friends, she liveth in distress, supported by the hope of beholding her lord. Verily, the husband is the best ornament of a woman however destitute of ornaments. Without her husband beside her, this lady, though beautiful, shineth not. It is a hard feat achieved by Nala in that he liveth without succumbing to grief, though separated from such a wife. Beholding this damsel, possessed of black hair and of eyes like lotus-leaves, in woe though deserving of bliss, even my heart is pained! Alas! when shall this girl graced with auspicious marks and devoted to her husband, crossing this ocean of woe, regain the company of her lord, like Rohini* regaining the Moon's? Surely, the king of the Nishadhas will experience in regaining her the delight that a king deprived of his kingdom experienceth in regaining his kingdom. Equal to her in nature and age and extraction, Nala deserveth the daughter of Vidarbha, and this damsel of black eyes also deserveth him. It behoveth me to comfort the queen of that hero of immeasurable prowess and endued with energy and might, (since) she is so eager of beholding her husband. I will console this afflicted girl of face like the full Moon, and suffering distress that she had never before endued, and ever meditating on her lord.—'

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* Rohini is the wife of the Moon.

"Vrihadaçwa continued.—'Having thus reflected on these various circumstances and signs, the Brāhmana, Sudeva, approached Damayanti, and address her, saying,—O princess of Vidarbha. I am Sudeva, the dear friend of thy brother! I have come here, seeking thee, at the desire of king Bhima. Thy father is well, and also thy mother, and thy brothers. And thy son and daughter, blessed with length of days, are living in peace. Thy relatives, though alive, are almost dead on thy account, and hundreds of Brāhmanas are ranging the world in search of thee!—'

"Vrihadaçwa continued.—'O Yudhishthira, Damayanti recognising Sudeva, asked him respecting all her relatives and kindreds one after another. And, O monarch, oppressed with grief, the princess of Vidarbha began to weep bitterly, at the unexpected sight of Sudeva, that foremost of Brāhmanas and the friend of her brother. And, O Bhārata, beholding Damayanti weeping, and conversing in private with Sudeva Sunandā was distressed, and going to her mother informed her, saying,—*Sairindhri* is weeping bitterly in the presence of a Brāhmana. If thou like, satisfy thyself! And thereupon the mother of the king of the Chedis, issuing from the inner apartments of the palace, come to the place where the girl (Damayanti) was with that Brāhmana. Then calling Sudeva, O king the queen-mother asked him,—Whose wife is this fair one, and whose daughter? How hath this lady of beautiful eyes, been deprived of the company of her relatives and of her husband as well? And how also hast thou come to know this lady fallen into such a plight? I wish to hear all this in detail from thee. Do thou truly relate unto me who am asking thee about this damsel of celestial beauty!—Then, O king, thus addressad by the queen-mother, Sudeva, that best of Brāhmanas, sat at his ease, and began to relate the true history of Damayanti!'"

Thus ends the sixty-eighth Section in the Nalopākhyāna of the Vana Parva.

SECTION LXIX.

(Nalopākhyāna Parva continued.)

"'Sudeva said,—There is a virtuous and illustrious ruler of the Vidarbhas, Bhima by name. This blessed lady is his daughter, and widely known by the name of Damayanti. And there is a king ruling the Nishadhas, named Nala the son of Virasena. This blessed lady is the wife of that wise and righteous monarch. Defeated at dice by his brother, and despoiled of his kingdom, that king, accompanied by Damayanti, went away without the knowledge of any one. We have been wandering over the whole earth in search of Damayanti. And that girl is at last found in the house of thy son. No woman existeth that is her rival in beauty. Between the eye-brows of this ever-youthful damsel, there is an excellent mole from birth, resembling a lotus. Noticed by us (before) it seems to have disappeared, covered (as her forehead is) with (a coat of) dust even like the Moon hid in clouds. Placed there by the Creator himself as an indication of prosperity and wealth, that mole is visible faintly, like the cloud-covered lunar crescent of the first day of the lighted fortnight. And covered as her body is with dust, her beauty hath not disappeared. Though careless of her person, it is still manifest, and shineth like gold. And this girl—goddess-like—capable of being identified by this form of hers and that mole, hath been discovered by me as one discovereth a fire that is covered, by its heat!—'

"'O king, hearing these words of Sudeva, Sunandā washed the dust that covered the mole between Damayanti's eye-brows. And thereupon it became visible like the Moon in the sky, just emerged from the clouds. And seeing that mole, O Bhārata, Sunandā and the queen-mother began to weep, and embracing Damayanti stood silent for a while. And the queen-mother, shedding tears as she spoke, said in gentle accents,—By this thy mole, I find that thou art the daughter of my sister. O beauteous girl, I and thy mother are both daughters of the high-souled Sudāman, the ruler of the

Daçārnas. She was bestowed upon king Bhima, and I on Viravāhu. I witnessed thy birth at our father's palace in the country of the Daçārnas. O beautiful one, my house is to thee even as thy father's. And this wealth, O Damayanti, is thine as much as mine!—At this, O king, Damayanti bowing down to her mother's sister with a glad heart, spake unto her these words,—Unrecognised, I have still lived happily with thee, every want of mine satisfied and myself cared for by thee! And happy as my stay hath been, it would, without doubt, be happier still. But, mother, I have long been an exile. It behoveth thee, therefore, to grant me permission (to depart). My son and daughter, sent to my father's palace, are living there. Deprived of their father, and of their mother also, how are they passing their days striken with sorrow! If thou wishest to do what is agreeable to me, do thou, without loss of time, order a vehicle for I wish to go to the Vidarbhas!—At this, O king, the sister of (Damayanti's) mother, with a glad heart, said, *So be it.* And the queen-mother, with her son's permission, O chief of the Bhāratas, sent Damayanti in a handsome litter carried by men, protected by a large escort and provided with food and drink and garments of the first quality. And soon enough she reached the country of the Vidarbhas. And all her relatives, rejoicing (in her arrival) received her with respect. And seeing her relatives, her children, both her parents, and all her maids, to be well, the illustrious Damayanti, O king, worshipped the gods and Brāhmanas according to the most superior method. And the king, rejoiced at beholding his daughter, gave unto Sudeva a thousand kine and much wealth and a village. And, O king, having spent that night at her father's mansion and recovered from fatigue, Damayanti addressed her mother, saying,—O mother, if thou wishest me to live, I tell thee truly, do thou endeavour to bring Nala, that hero among men!—Thus addressed by Damayanti, the venerable queen became filled with sorrow. And bathed in tears, she was unable to give any answer. And beholding her in that plight, all the inmates of the inner apartments broke out into exclamations of *Oh!* and *Alas!* and began to cry bitterly. And then the queen addressed the mighty monarch Bhima, saying,—Thy daughter Damayanti mourneth on account of her husband. Nay, banishing away all bashfulness, she hath herself, O king, declared her mind to me. Let thy men strive to find out (Nala) the righteous !—Thus informed by her, the king sent the Brāhmanas under him in all directions, saying,—*Exert ye to discover Nala!* And those Brāhmanas, commanded by the ruler of the Vidarbhas (to seek Nala), appeared before Damayanti and told her of the journey they were about to undertake. And Bhima's daughter spake unto them saying,—Do ye cry in every realm, and in every assembly,—*O beloved gambler, where hast thou gone, cutting off half of my garment, and deserting thy dear and devoted wife asleep in the forest? And that girl, as commanded by thee, stayeth expecting thee, clad in half a piece of cloth and burning with grief! O king, O hero, relent towards and answer her who incessantly weepeth for that grief!* This and more ye will say, so that he may be inclined to pity me. Assisted by the wind, fire consumeth the forest. (Further, ye will say that) *the wife is always to be protected and maintained by the husband. Why then, good as thou art and acquainted with every duty, hast thou neglected both the duties? Possessed of fame and wisdom, and lineage, and kindness, why hast thou been unkind? I fear, this is owing to the loss of my good luck! Therefore, O thou tiger among men, have pity on me, O bull among men! I have heard it from thee that kindness is the highest virtue!* Speaking so, if anybody answereth you, that person should by all means, be known, and ye should learn who he is, and where he dwelleth. And ye foremost of regenerate ones, do ye bring me the words of him who hearing this speech of ye will chance to answer ye! Ye should also act with such care that no one may know the words ye utter to be at my command, nor that ye will come back to me! And ye should also learn whether the man that answers is wealthy, or poor, or destitute of power, in fact all about him!—'

"'Thus instructed by Damayanti, O king, the Brāhmanas set out in all directions in search of Nala overtaken with such disaster. And the Brāhmanas, O king, searched for him in cities and kingdoms and villages, and asylums of ascetics, and places inhabited by cow-herds. And, O monarch, wherever they went they recited the speeches that Damayanti had directed them to do.' "

Thus ends the sixty-ninth Section in the Nalopākhyāna of the Vana Parva.

SECTION LXX.

(*Nalopākhyāna Parva continued.*)

"Vrihadaçwa said.—'After a long time had passed away, a Brāhmana named Parnāda returned to the city (of the Vidarbhas), and said unto the daughter of Bhima,—O Damayanti, seeking Nala, the king of Nishadhas, I came to the city of Ayodhyā, and appeared before Bhangāsuri! And, O best of women, I repeated those words of thine in the presence of the blessed Rituparna. But hearing them neither that ruler of men, nor his courtiers, answered anything although I uttered them repeatedly. Then, after I had been dismissed by the monarch, I was accosted by a person in the service of Rituparna, named Vāhuka. And Vāhuka is the charioteer of that king, of unsightly appearance and possessed of short arms. And he is skilful in driving with speed, and well acquainted with the art of cookery. And sighing frequently, and weeping again and again, he inquired about my welfare and afterwards said these words,—Chaste women, although fallen into distress, yet protect themselves, and thus certainly secure heaven. Although they may be deserted by their lords, they do not yet become angry on that account, for women that are chaste lead thin lives, encased in the armour of virtuous behaviour. It behoveth her not to be angry, since he that deserted her was overwhelmed with calamity, and deprived of every bliss. A beauteous and virtuous woman should not be angry with one that was deprived by birds of his garment while striving to procure sustenance and who is being consumed with grief. Whether treated well or ill, such a wife should never indulge in ire, beholding her husband in that plight,—despoiled of kingdom and destitute of prosperity, oppressed with hunger and overwhelmed with calamity!—Hearing these words of his, I have speedily come here. Thou hast now heard all. Do what thou thinkest proper, and inform the king of it!

"'O king, having heard these words of Parnāda, Damayanti with tearful eyes came to her mother, and spake unto her in private,—O mother, king Bhima should not, by any means, be made acquainted with my purpose. In thy presence will I employ that best of Brāhmanas, Sudeva! If thou desirest my welfare, act in such a way that king Bhima may not know my purpose. Let Sudeva without delay go hence to the city of Ayodhya, for the purpose of bringing Nala, O mother, having performed the same auspicious rites by virtue of which he had speedily brought me into the midst of friends!—With these words, after Parnāda had recovered from fatigue, the princess of Vidarbhas worshipped him with profuse wealth and also said,—When Nala will come here, O Brāhmana, I will bestow on thee wealth in abundance again! Thou hast done me immense service which none else, indeed, can do me, for, (owing to that service of thine) O thou best of the regenerate ones, I shall speedily regain my (lost) lord!—And thus addressed by Damayanti, that high-minded Brāhmana comforted her, uttering benedictory words of auspicious import, and then went home, regarding his mission to have been successful. And after he had gone away, Damayantī oppressed with grief and distress, calling Sudeva, addressed him, O Yudhishthira, in the presence of her mother, saying,—O Sudeva, go thou to the city of Ayodhyā, straight as a bird, and tell king Rituparna living there, these words;—Bhima's daughter, Damayanti will hold another *Swayamvara*. All the kings and princes are hieing thither. Calculating the time, I find that the ceremony will take place tomorrow. O repressor of foes, if it is possible for thee, go thither without delay! Tomorrow, after the sun hath risen, she will choose a second husband, as she doth not know whether the heroic Nala liveth or not!—And addressed by her, O monarch thus, Sudeva set out. And he said unto Rituparna, all that he had been directed to say.'"

Thus ends the seventieth Section in the Nalopākyāna of the Vana Parva.

SECTION LXXI.

(Nalopākhyāna Parva continued.)

Vrihadaçwa continued.—'Having heard the words of Sudeva, king Rituparna, soothing Vāhuka with gentle words, said,—O Vāhuka, thou art well-skilled in training and guiding horses. If it pleases thee, I intend to go to Damayanti's *Swayamvara* in course of a single day!—Thus addressed, O son of Kunti, by that king, Nala felt his heart to be bursting in grief. And the high-souled king seemed to burn in sorrow. And he thought within himself,—perhaps, Damayanti in doing this is blinded by sorrow. Or, perhaps, she hath conceived this magnificient scheme for my sake. Alas, cruel is the deed that the innocent princess of Vidarbha intends to do, having been deceived by my sinful and low self of little sense. It is seen in the world that the nature of woman is inconstant. My offence also hath been great; perhaps she is acting so because she hath no longer any love for me owing to my separation from her.* Indeed, that girl of slender waist, afflicted with grief on my account and with despair, will not certainly do anything of the kind, when especially, she is the mother of offspring (by me). However whether this is true or false, I shall ascertain with certitude by going thither. I will, therefore, accomplish Rituparna's and my own purpose also.—Having resolved thus in his mind, Vāhuka, with heart in sorrow, spake unto king Rituparna, with joined hands, saying,—O monarch, I bow to thy behest, and, O tiger among men, I will go to the city of the Vidarbhas in a single day, O king! Then, O monarch, at the command of the royal son of Bhangāsura, Vāhuka went to the stables and began to examine the horses. And repeatedly urged by Rituparna to make haste, Vāhuka after much scrutiny and careful deliberation, selected some steeds that were lean-fleshed yet strong and capable of a long journey and endued with energy and strength, of high breed and docility, free from inauspicous marks, with wide nostrils and swelling cheeks, free from faults as regards the ten hairy curls, born in (the country of) Sindhu, and fleet as the winds. And seeing those horses, the king said somewhat angrily,—What is this, that thou wishest to do? Thou shouldst not jest with us. How can these horses of mine, weak in strength and breath, carry us? And how shall we be able to go this long way by help of these?—Vāhuka replied,—Each of these horses bears one curl on his forehead, two on his temples, four on his sides, four on his chest, and one on his back.* Without doubt, these steeds will be able to go to the country of the Vidarbhas. If, O king, thou thinkest of choosing others, point them out and I shall yoke them for thee!—Rituparna rejoined,—O Vāhuka, thou art versed in the science of horses, and art also skilful (in guiding them). Do thou speedily yoke those that thou thinkest to be able! Thereupon the skilful Nala yoked unto the car four excellent steeds of good breed that were, besides, docile and fleet. And after the steeds had been yoked, the king without loss of time mounted upon the car, when those best of horses fell down upon the ground on their knees. Then, O king, that foremost of men, the blessed king Nala began to soothe those horses endued with energy and strength. And raising them up with the reins, and making the charioteer Vārshneya sit on the car, he prepared to set out with great speed. And those best of steeds, duly urged by Vāhuka, rose to the sky, confounding the occupant of the vehicle. And beholding those steeds gifted with the speed of the wind thus drawing the car, the blessed king of Ayodhyā was exceedingly amazed. And noticing the thattle of the car and also the management of the steeds, Vārshneya reflected upon Vāhuka's skill in guiding horses. And he thought,—Is he Mātali, the charioteer of the king of the celestials? I find the same magnificient indications in the heroic Vāhuka. Or, hath Salihotra versed in the science of horses taken this human shape so beautiful? Or, is it king Nala the reducer of hostile towns that hath come here? Or, it may be that this Vāhuka knoweth the science that Nala knoweth, for I perceive that the knowledge of Vāhuka is equal to that of Nala. Further, Vāhuka and Nala are of the same age. This one, again, may not be Nala of high prowess, but somebody of equal knowledge. Illustrious persons, however, walk this earth in disguise in consequence of misfortune, or agreeably to the ordinance of the scriptures. That this person is of unsightly appearance need not change my opinion; for Nala, I think, may even be despoiled of his personall features. In respect of age this one equals Nala. There is difference, however, in personal appearance. Vāhuka, again, is endued with every accomplishment. I think, therefore, he is Nala. Having thus reasoned long in his mind, O mighty monarch, Vārshneya, the (former) charioteer of the righteous Nala, become absorbed in thought And that foremost of kings Rituparna, also, beholding the skill of Vāhuka in equestrian science, experienced great delight, along with his charioteer Vārshneya. And thinking of Vāhuka's application and ardour and the manner of his holding the reins, the king felt exceedingly glad.' "

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* There is a substantial difference of reading here. The reading I prefer is *Vivásádgatasouhridā*—her love (for me) extinguished (or lost) owing to separation. This naturally follows the king's exclamation about the inconstancy of woman. The other reading is *Vivasā gatasouhridā*, the first word meaning 'without self-control."

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* Some texts omit this *Sloka*. It is, however, noticed by Nilakantha who explains this, counting in all twelve curls.

Thus ends the seventy-first Section in the Nalopākhyāna of the Vana Parva.

SECTION LXXII.

(Nalopākhyāna Parva continued.)

"Vrihadaçwa said.—'Like a bird coursing through the sky, Nala soon crossed rivers and mountains, and woods, and lakes. And while the car was coursing thus, that conqueror of hostile cities, the royal son of Bhangāsura, saw his upper garment drop down on the ground. And as soon as his garment had dropped down, the high-minded monarch, without loss of time, told Nala,—I intend to recover it. O thou of profound intelligence, restrain these steeds endued with exceeding swiftness until Vārshneya bringeth back my garment!—Thereupon Nala replied unto him,—Thy sheet is dropped down far away. We have travelled one *yojana** thence. Therefore, it is incapable of being recovered.—After Nala had addressed him thus, O king, the royal son of Bhangāsura came upon a *Vibhitaka* tree with fruits in a forest. And seeing that tree, the king hastily said to Vāhuka,—O charioteer, do thou also behold my high proficiency in calculation! All men do not know every thing. There is no one that is versed in every knowledge. Knowledge in its entirety is not found in any one person. O Vāhuka, the leaves and fruits of this tree that are lying on the ground respectively exceed those that are on it by one hundred and one. The two branches of the tree have fifty millions of leaves, and two thousand and ninety five fruits. Do thou examine these two branches and all their boughs!—Thereupon staying the car, Vāhuka addressed the king, saying,—O crusher of foes, thou takest credit to thyself in a matter which is beyond my perception. But, O monarch, I will ascertain it by the direct evidence of my senses, by cutting down the *Vibhitaka*. O king, when I actually count, it will no longer be matter of speculation. Therefore, in thy presence, O monarch. I will hew down this Vibhitaka! I do not know whether it be or be not (as thou hast said). In thy presence, O ruler of men, I will count the fruits and leaves. Let Vārshneya hold the reins of the horses for a while.—Unto the charioteer the king replied,—There is no time to lose.—But Vāhuka answered with humility,—Stay thou a short space, or, if thou art in a hurry, go then, making Vārshneya thy charioteer. The road lies direct and even.—And at this, O son of the Kuru race, soothing Vāhuka, Rituparna said,—O Vāhuka, thou art the only charioteer, there is none other in this world! And, O thou versed in horse-lore, it is through thy help that I expect to go to the Vidarbhas! I place myself in thy hands. It behoveth thee not to cause any obstacle! And, O Vāhuka, whatever thy wish I will grant it if taking me to the country of the Vidarbhas, today thou makest me see the sun rise!—At this, Vāhuka answered him, saying,—After having counted (the leaves and fruits of the) *Vibhitaka,* I shall proceed to Vidarbha, do thou agree to my words! Then the king reluctantly told him,—Count. And on counting the leaves and fruits of a portion of this branch, thou wilt be satisfied of the truth of my assertion!—And thereupon Vāhuka speedily alighted from the car, and felled that tree. And struck with amazement upon finding the fruits, after calculation, to be what the king had said, he addressed the king, saying,—O monarch, this thy power is wonderful! I desire, O prince, to know the art by which thou hast ascertained all this!—And at this, the king, intent upon proceeding speedily, said unto Vāhuka,—know that I am proficient at dice besides being versed in numbers!—And Vāhuka said unto him,—Impart unto me this knowledge, and O bull among men, take from me my knowledge of horses!—And king Rituparna, having regard to the importance of the act that depended upon Vāhuka's good-will, and tempted also by the horse-lore (that his charioteer possessed), said.—So be it. As solicited by thee, receive this science of dice from me, and, O Vāhuka, let my equine science remain with thee in trust!—And saying this, Rituparna imparted unto Nala the science (he desired). And Nala upon becoming acquainted with the science of dice, Kali came out of his body, incessantly vomiting from his mouth the virulent poison of Karkotaka! And when Kali, afflicted (by Damayanti's course), came out (of Nala's body) the fire of that curse also left Kali. Indeed, long had been the time for which the king had been afflicted by Kali, as if he were of unregenerate soul. And freed from the poison, Kali regained his native form. And Nala the ruler of the Nishadhas, in wrath, was bent upon cursing Kali, when the latter, frightened, and trembling, said with joined hands,—control thy wrath, O king! I will render thee illustrious! Indrasena's mother had formerly cursed me in anger when she had been deserted by thee! Ever since that time undergoing sore affliction I resided in thee, O mighty monarch, O unconquered one, miserably and burning night and day with the venom of the prince of snakes! I seek thy protection! If thou dost not curse me who am affrighted and seek thy protection, then those men that will attentively recite thy history, shall be even free from fear on my account! —And thus addressed by Kali, king Nala controlled his wrath. And thereupon the frightened Kali speedily entered into the *Vibhitaka* tree. And while Kali was conversing with Naishadha, he was invisible to others. And delivered from his afflictions, and having counted the fruits of that tree, the king, filled with great joy and of high energy, mounted on the car and proceeded with energy, urging those fleet horses. And from the touch of Kali the *Vibhitaka** tree from that hour fell into desrepute. And Nala, with a glad heart, began to urge those foremost of steeds which sprang into the air once and again like creatures endued with wings. And the illustrious monarch drove (the car) in the direction of the Vidarbhas. And after Nala had gone far away, Kali also returned to his abode. And abandoned by Kali, O king, that lord of earth, the royal Nala, became freed from calamity though he did not assume his native form.' "

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* About nine miles. Some say, it is only 5 miles, or, even 4 miles and a half. *Vide* Willson's *Dict.*

Thus ends the seventy-second Section in the Nalopākhyāna of the Vana Parva.

SECTION LXXIII.

(*Nalopākhyāna Parva continued.*)

"Vrihadaçwa said.—'After Rituparna of prowess incapable of being baffled had, in the evening, arrived at the city of the Vidarbhas, the people brought unto king Bhima the tidings (of his arrival). And at the invitation of Bhima, the king (of Ayodhyā) entered the city of Kundina, filling with the rattle of his car all the ten points, direct and transverse, of the horizon. And the steeds of Nala that were in that city heard that sound, and hearing it they became delighted as they used to be in the presence of Nala himself. And Damayanti also heard the sound of that car driven by Nala, like the deep roar of the clouds in the rainy season. And hearing that loud sound she wondered much. And both the daughter of Bhima and the steeds (of Nala) regarded the clatter of that car to be like that which they used to hear in days of yore when king Nala himself urged his own steeds. And the peacocks on the terraces, and the elephants in the stables, and the horses also, all heard the rattle of Rituparna's car. And hearing that sound, so like the roar of the clouds, the elephants and the peacocks, O king, began to utter their cries, facing that direction, and filled with delight such as they experience when they hear the actual roar of the clouds. And Damayanti said,—Because the rattle of his car filling the whole earth, gladdens my heart, it must be king Nala (that has come). If I do not see Nala, of face bright as the moon, that hero with countless virtues, I shall certainly die! If I am not clasped today in that hero's thrilling embrace, I shall certainly cease to be! If Naishadha with voice deep as that of the clouds doth not come to me today, I shall enter into a pyre of golden brilliance. If that foremost of kings, powerful as a lion and gifted with the strength of an infuriate elephant, doth not present himself before me, I shall certainly cease to live. I do not remember a single untruth in him, or a single wrong done by him to others. Never hath he spoken an untruth even in jest! Oh, my Nala is exalted and forgiving and heroic and munificent and superior to all other kings, and faithful to his marriage vow* and like unto a eunuch in respect of other females. Night and day dwelling upon his perfections, my heart, in absence of that dear one, is about to burst in grief!—'

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* *Terminalia belerica.* Its fruits do not serve any purpose.

"'Thus bewailing as if devoid of sense, Damayanti, O Bhārata, ascended the terrace (of her mansion) with the desire of seeing the righteous Nala. And in the yard of the central mansion she beheld king Rituparna on the car with Vārshneya and Vahuka. And Vārshneya and Vāhuka, descending from that excellent vehicle, unyoked the steeds, and kept the vehicle itself in a proper place. And king Rituporna also, descending from the car, presented himself before king Bhima possessed of terrible prowess. And Bhima received him with great respect, for in the absence of a proper occasion, a great person cannot be had (as a guest)* And honored by Bhima, king Rituparna looked about him again and again, but saw no traces of the *Swayamvara.* And the ruler of the Vidarbhas, O Bhārata, approaching Rituparna, said,—Welcome! What is the occasion of this thy visit?—And king Bhima asked this without knowing that Rituparna had come to obtain the hand of his daughter. And king Rituparna, of unbaffled prowess and gifted with intelligence, saw that there were no other kings or princes. Nor did he hear any talk relating to the *Swayamvara*, nor saw any concourse of Brāhmanas. And at this, the king of Koçala reflected awhile and at length said,—I have come here to pay my respects to thee!—And king Bhima was struck with astonishment, and reflected upon the (probable) cause of Rituparna's coming, having passed over an hundred *yojanas.* And he reflected.—That passing by other sovereigns, and leaving behind him innumerable countries, he should come simply to pay his respects to me is scarcely the reason of this arrival. What he assigneth to be the cause of his coming appeareth to be a trifle. However, I shall learn the true reason in the future.—'And although king Bhima thought so, he did not dismiss Rituparna summarily, but said unto him again and again,—Rest, thou art weary!—And honored thus by the pleased Bhima, king Rituparna was satisfied, and with a delighted heart, he went to his appointed quarters followed by the servants of the royal household.'

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* *Raho-aneechānuvartee. Rahas*, acts of privacy; *aneechānuvartin*, one that does not behave like a low person. The sense is that Nala never, in contravention of his marriage vows, enjoyed other women.

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* The *half-sloka* beginning with *Akasmāt &c.* forms, I suspect, the first line of the 21st *sloka* (as rendered here), otherwise. if it is regarded as the 1st line of the 22nd, it would have no meaning. It should be observed also that *Streemantram* is evidently a misreading for *çrimantam.* To what desperate expedients are editors reduced to give a sense to passages that become quite intelligible by a little transposition!

"Vrihadaçwa continued.—'And, O king, after Rituparna had gone away with Vārshneya, Vāhuka took the car to the stables. And there freeing the steeds, and tending them according to rule, and soothing them himself, sat down on a side of the car. Meanwhile, the princess of Vidarbha, Damayanti, afflicted with grief, having beheld the royal son of Bhangāsura, and Vārshneya of the *Suta* race, and also Vāhuka in that guise, asked herself,—Whose is this car-rattle? It was loud as that of Nala, But I do not see the ruler of the Nishadhas! Certainly, Vārshneya hath learnt the art from Nala, and it is for this that the rattle of the car driven by him hath been even like that of Nala! Or, is Rituparna equally skilled with Nala so that the rattle of his car seemeth to be like that of Nala?—And reflecting thus, O monarch, the blessed and beauteous girl sent a female messenger in search of Naishadha.'"

Thus ends the seventy-third Section in the Nalopākhyāna of the Vana Parva.

SECTION LXXIV.

(*Nalopākhyāna Parva continued.*)

"'Damayanti said,—O Keçini, go thou and learn who that charioteer is that sitteth by the car, unsightly and possessed of short arms! O blessed one, O faultless one, approaching him, cautiously and with soft words, make thou the usual inquiries of courtesy and learn all particulars truly. Having regard to the feeling of satisfaction my mind experienceth, and the delight my heart feeleth, I am greatly afraid this one is king Nala himself. And, O faultless one, having inquired after his welfare, thou shalt speak unto him the words of Parnāda. And, O beauteous one, understand the reply he may make thereto!—Thus instructed, that female-messenger, going cautiously, while the blessed Damayanti watched from the terrace, addressed Vāhuka in these words,—O foremost of men, thou art welcome! I wish thee happiness! O bull among men, hear now the words of Damayanti! When did ye all set out, and with what object have ye come hither! Tell us truly, for the princess of Vidarbhas wisheth to hear it!—Thus addressed, Vāhuka answered,—The illustrious king of Koçala had heard from a Brāhmana that a second *Swayamvara* of Damayanti would take place. And hearing it, he hath come here, by the help of excellent steeds fleet as the wind and capable of going an hundred *yojanas.* I am his charioteer.—Keçini then asked,—Whence doth the third among you come, and whose (son) is he? And whose son art thou, and how hast thou come to do this work? Thus questioned, Vāhuka replied,—He (of whom thou inquirest) was the charioteer of the virtuous Nala, and known to all by the name of Vārshneya. After Nala had, O beauteous one, left his kingdom, he came to the son of Bhangāsura! I am skilled in horse-lore, and have, therefore, been appointed as charioteer. Indeed, king Rituparna hath himself chosen me as his charioteer and cook!—At this Keçini rejoined,—Perhaps Vārshneya knoweth where king Nala hath gone, and O Vāhuka, he may also have spoken to thee (about his master)! Vāhuka then said,—Having brought hither the children of Nala of excellent deeds, Vārshneya went away whither he listed. He doth not know where Naishdha is. Nor, O illustrious one, doth any body else know Nala's whereabouts; for the king (in calamity) wandereth over the world in disguise and despoiled of (his native) beauty! Nala's self only knoweth Nala, and she also that is his second self. Nala never discovereth his marks of indentity anywhere.—Thus addressed, Keçini returned,—the Brāhmana that had before this gone to Ayodhyā, had repeatedly said these words suitable to female lips,—*O beloved gambler, where hast thou gone, cutting off half my piece of cloth, and deserting me—his dear and devoted wife asleep in the woods? And she herself, as commanded by him, waiteth expecting him clad in half a garment and burning day and night in grief! O king, O hero, do thou relent towards her that weepeth ceaselessly for that calamity, and do thou give her an answer! O illustrious one, do thou speak the words agreeable into her.*

for the blamelessness one panteth to hear them! Hearing these words of the Brāhmana thou didst formerly give a reply! The princess of Vidarbha again wisheth to hear the words thou didst then say!—'

"Vrihadaçwa continued.—'O son of the Kuru race, hearing these words of Keçini, Nala's heart was pained, and his eyes became filled with tears. And repressing his sorrow, the king, who was burning in grief, said again these words, in accents choked with tears,—*Chaste women, though overtaken by calamity, yet protect themslves, and thereby secure heaven! Women that are chaste, deserted by their lords, never become angry, but continue to live, cased in virtue's mail. Deserted by one fallen into calamity, bereft of sense, and despoiled of bliss, it behoveth her not to be angry! A virtuous lady should not be angry with one that was deprived by birds of his garment while striving to procure sustenance and who is burning in misery! Whether treated well or ill she should never be angry, seeing her husband in that plight, despoiled of his kingdom, bereft of prosperity, oppressed with hunger, and overwhelmed with calamity!* And, O Bhārata, while speaking thus, Nala, oppressed with grief, could not restrain his tears, but began to weep! And thereupon Keçini went back to Damayanti, and acquainted her with everything about that conversation as well as that outburst of grief!" '

Thus ends the seventy-fourth Section in the Nalopākhyāna of the Vana Parva.

SECTION LXXV.

(*Nalopākhyāna Parva continued.*)

"Vrihadaçwa said.—'Hearing everything, Damayanti became oppressed with grief, and suspecting the person to be Nala, said unto Keçini,—O Keçini, go thou again, and examine Vāhuka, and staying in silence at his side mark thou his conduct! And, O beauteous one, whenever he happens to do anything skilful, do thou observe well his acts while accomplishing it![*] And, O Keçini, whenever he may ask water or fire, with the view of offering him obstruction thou shalt be in no hurry to give it. And marking everything about his behaviour come thou and tell me! And whatever human or superhuman[†] thou seest in Vāhuka, together with anything else, should all be reported unto me!—And thus addressed by Damayanti, Keçini went away, and having marked the conduct of that person versed in horse-lore, she came back And she related unto Damayanti all that had happened, indeed, everything of human and superhuman that she had witnessed in Vāhuka. And Keçini said,—O Damayanti, a person of such control over the elements[‡] I have never before seen or heard! Whenever he cometh to a low passage, he never stoopeth down, but seeing him, the passage itself groweth in height so that he may pass through it easily! And at his approach, impassable narrow holes open wide. King Bhima had sent various kinds of meat—of diverse animals, for Rituparna's food. And many vessels had been placed there for washing the meat. And as he looked upon them those vessels became filled (with water). And having washed the meat, as he set himself to cook, he took up a handful of grass and held it in the sun, when fire blazed up all on a sudden! Beholding this marvel, I have come hither amazed! Further, I have witnessed in him another great wonder! O beauteous one, he touched fire and was not burnt! And at his will, water falling floweth in a stream! And, I have witnessed another greater wonder still. He took up some flower, began to press them slowly with his hands. And pressed by his hand, the flowers did not lose their original forms, but, on the contrary, became gayer and more odorous than before. Having beheld these wonderful things I have come hither with speed !—"

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[*] There is a difference of reading here: for *karanantatra* some texts read *káuçalāntatra* which seems to be the true reading. I have accordingly followed it. The Pandits of the Maharajah of Burdwan have followed it. In the second line also, for *lakshayantee* some read *sanlakshethas*. This, however, is hardly a variance.

[†] This line beginning with *nimittam* and ending with *mànusham* does not occur in every text.

[‡] The word in the text is *çuchyupáchāras* compounded of *çuchi* and *upacharas*. Nílakantha explains this to mean, as he puts it, *jalasthala-çudhyādiparas*, which is substantially as I have put it, "with power over the elements."

"Vrihadaçwa continued.—'Hearing of these acts of the virtuous Nala, and discovering him from his behaviour, Damayanti considered him as already recovered. And from these indications suspecting that Vāhuka was her husband, Damayanti once more weepingly addressed Keçini in soft words, saying,—O beautious one, go thou once more, and bring from the kitchen without Vāhuka's knowledge some meat that hath been boiled and dressed (by him) ! Thus commanded, Keçini, ever bent on doing what was agreeable to Damayanti, went to Vāhuka, and taking some hot meat came back without loss of time. And Keçini gave that meat, O son of the Kuru race, unto Damayanti ! And Damayanti who had formerly often partaken of meat dressed by Nala, tasted the meat that was brought by her hand-maid. And she thereupon decided Vāhuka to be Nala and wept aloud in grief of heart. And, O Bhārata, overwhelmed with grief, and washing her face, she sent her two children with Keçini. And Vāhuka, who was the king in disguise, recognising Indrasenā with her brother, advanced hastily, and embracing them, took them up on his lap. And taking up his children like unto the children of the celestials, he began to weep aloud in sonorous accents, his heart oppressed with great sorrow. And after having repeatedly betrayed his agitation, Naishadha suddenly left the children, and addressed Keçini, saying,—O fair damsel, these twins are very like my own children ! Beholding them unexpectedly, I shed tears ! If thou comest to me frequently people may think evil, for we are guests from other land. Therefore, O blessed one, go at thy ease '—' "

Thus ends the seventy-fifth Section in the Nalopākhyāna of the Vana Parva.

SECTION LXXVI.

(*Nalopākhyāna Parva continued.*)

"Vrihadaçwa said.—'Beholding the agitation of the virtuous and wise Nala, Keçini returned unto Damayanti and related everything unto her. And thereupon Damayanti with a sorrowful heart and eager to behold Nala, again despatched Keçini to her mother, asking her to say on her behalf,—Suspecting Vāhuka to be Nala, I have tried him in various ways. My doubt now only relates to his appearance. I intend to examine him myself. O mother, either let him enter the palace, or give me permission to go to him. And arrange this with the knowledge of my father or without it!—And thus addressed by Damayanti, that lady communicated unto Bhima the intention of his daughter and upon learning it the king gave his consent. And, O bull of the Bharata race, having obtained the consent both of her father and mother, Damayanti caused Nala to be brought to her appartments. And as soon as he saw Damayanti unexpectedly, king Nala was overwhelmed with grief and sorrow, and bathed in tears. And that best of women Damayanti also, upon beholding king Nala in that condition, was sorely afflicted with grief. And, O monarch, herself clad in a piece of red cloth, and wearing matted locks, and covered with dart and dust, Damayanti then addressed Vāhuka, saying,—O Vāhuka, hast thou ever seen any person acquainted with duty, who hath gone away, deserting his sleeping wife in the forest? Who except the virtuous Nala, could go away, deserting in the woods, his dear and unoffending wife overcome with fatigue? Of what offence was I guilty in the eyes of that monarch since my early youth that he should go away deserting me in the woods while overcome with sleep? Why should he whom I formerly chose in preference to the gods themselves abandon his ever-devoted and loving wife who had become the mother also of his children? Before the fire, and in presence also of the celestials, he had taken my hand, vowing,—*Verily I will be thine!* Oh, where was that vow when he deserted me,—O repressor of foes, while Damayanti was saying all this, tears begot of sorrow began to flow plentifully from her eyes! And beholding her thus afflicted with grief, Nala also, shedding tears from his eyes black as those of the gazelle with extremities of reddish hue, said,—O timid one, neither the loss of my kingdom nor my desertion of thee was my act! Both were due to Kali! And, O foremost of virtuous women, lamenting for me day and night, and overcome with sorrow, since thou hadst in the woods cursed Kali, he began to dwell in my body, burning in consequence of thy curse! Indeed, burning with thy curse, he lived within me like fire within fire! O blessed girl, that our sorrows might terminate, that wretch have I overcome by my observances and austerities! The sinful wretch hath already left me, and it is for this that I have come hither! My presence here, O fair lady, is for thy sake! I have no other object! But, O timid one, can any other woman, forsaking her loving and devoted husband, ever choose a second lord like thee? At the command of the king, messengers are ranging this entire earth, saying,—*Bhima's daughter will, of her own accord, choose a second husband worthy of her!* Immediately on hearing this, the son of Bhangāsura hath arrived here!—Hearing these lamentations of Nala, Damayanti, affrighted and trembling, said with joined hands,—It behoveth thee not, O blessed one, to suspect any fault in me! O ruler of the Nishadas, passing over the celestials themselves, I chose thee as my lord! It was to bring thee hither that the Brāhmanas had gone out in all directions, even to all the sides of the horizon, singing my words in the form of ballads! At last, O king, a learned Brāhmana named Parnāda had found thee in Koçala in the palace of Rituparna! When thou hadst returned a fit answer to those words of his, it was then, O Naishadha, that I devised this scheme to recover thee! Except thee, O lord of earth, there is no one in this world, who in one day can clear, O king, an hundred *yojanas* with horses! O monarch, touching thy feet I can swear truly that I have not, even in thought, committed any sin! May the all-witnessing Air that courseth through this world, take my life, if I have committed any sin! May the Sun that ever courseth through the sky take my life, if I have commited any sin! May the Moon, that dwelleth within every creature as a witness, take my life, if I have committed any sin! Let the three gods that sustain the triple worlds in their entirety, declare truly, or let them forsake me to-day!—And thus addressed by her, the Wind-god said from the sky,—O Nala, I tell thee truly that she hath done no wrong! O king, Damayanti, well guarding the honor of thy family, hath enhanced it! Of this we are the witnesses, as we have been her protectors for these three years! It is for thy sake that she hath devised this unrivalled scheme, for, excepting thee, none on earth is capable of travelling in a single day an hundred *yojanas*! O monarch, thou hast obtained Bhima's daughter, and she hath also obtained thee! Thou needest not entertain any suspicion but be united with thy partner!—And after the Wind-god had said this, a floral shower fell there and the celestial kettle-drum began to play, and auspicious breezes began to blow. And beholding those wonders, O Bhārata, king Nala, the repressor of foes, cast away all his doubts in respect of Damayanti. And then that lord of earth, remembering the king of serpents, wore that pure garment and regained his native form. And beholding her righteous lord in his own form, Bhima's daughter of faultless limbs embraced him, and began to weep aloud. And king Nala also embraced Bhima's daughter devoted to him, as before, and also his children, and experienced great delight. And burying her face in his bosom, the beauteous Damayanti of large eyes began to sigh heavily, remembering her griefs. And overwhelmed with sorrow, that tiger among men stood for some time, clasping the dust-covered Damayanti of sweet smiles. And, O king, the queen-mother then, with a glad heart, told Bhima all that had passed between Nala and Damayanti! And the mighty monarch answered,—Let Nala pass this day in peace, to-morrow I shall see him after his bath and prayers, with Damayanti by his side!—And, O king, they passed that night pleasantly, in relating to each other the past incidents of their life in the forest. And with hearts filled with joy, the princess of Vidarbha and Nala began to pass their days in the palace of king Bhima, intent upon making each other happy. And it was in the fourth year (after the loss of his kingdom) that Nala was reunited with his wife, and all his desires gratified, once more experienced the highest bliss. And Damayanti rejoiced exceedingly in having recovered her lord even as fields of tender plants on receiving a shower. And Bhima's daughter, thus recovering her lord, obtained her wish, and blazed forth in beauty,—her weariness gone, her anxieties dispelled and herself swelling with joy, even like a night that is graced by the bright disc of the moon.' "

Thus ends the seventy-sixth Section in the Nalopākhyāna of the Vana Parva.

SECTION LXXVII.

(Nalopākhyāna Parva continued.)

"Vrihadaçwa said,—'Having passed that night, king Nala, decked in ornaments and with Damayanti by his side, presented himself in due time before the king. And Nala saluted his father-in-law with becoming humility, and after him the fair Damayanti paid her respects to her father. And the exalted Bhima, with great joy, received him as a son, and honoring him duly along with his devoted wife, comforted them in proper words. And duly accepting the homage rendered unto him, king Nala offered his father-in-law his services as became him. And seeing Nala arrived, the citizens were in great joy. And there arose in the city a loud uproar of delight. And the citizens decorated the city with flags and standards and garlands of flowers. And the streets were watered and decked in floral wreaths and other ornaments. And at their gates the citizens piled flowers,* and their temples and shrines were all adorned with flowers. And Rituparna heard that Vāhuka had already been united with Damayanti. And the king was glad to hear of all this. And calling unto him king Nala, he asked his forgiveness. And the intelligent Nala also asked Rituparna's forgiveness, showing diverse reasons. And that foremost of speakers versed in the truth, king Rituparna, after being thus honored by Nala, said, with a countenance expressive of wonder, these words unto the ruler of the Nishadhas,—By good fortune it is that regaining the company of thy own wife, thou hast obtained happiness! O Naishadha, while dwelling in disguise at my house, I hope I did not wrong thee in any way, O lord of Earth! If knowingly or unknowingly I have done thee any wrong, it behoveth thee to forgive me!—Hearing this, Nala replied,—Thou hast not, O monarch, done me ever so little an injury! And if thou hast, it hath not awakened my ire, for surely, thou shouldst be forgiven by me! Thou wert formerly my friend, and, O ruler of men, thou art also related to me! Henceforth I shall find greater delight in thee! O king, with all my desires gratified, I lived happily in thy abode, in fact more happily there than in my own house! This thy horse-lore is in my keeping! If thou wishest, O king, I will make it over to thee!—saying this, Naishadha gave unto Rituparna that science, and the latter took it with the ordained rites. And, O monarch, the royal son of Bhangāsura, having obtained the mysteries of equestrian science and having given unto the ruler of the Nishadhas the mysteries of dice, went to his own city, employing another person for his charioteer. And, O king, after Rituparna had gone, king Nala did not stay long in the city of Kundina!' "

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* This was an auspicious ceremony.

Thus ends the seventy-seventh Section in the Nalopākhyāna of the Vana Parva.

SECTION LXXVIII.

(*Nalopākhyāna Parva continued.*)

"Vrihadaçwa said.—'O son of Kunti, the ruler of the Nishadhas, having dwelt for a month (at Kundina), set out from that city with Bhima's permission and accompanied by only a few followers for the country of tha Nishadhas. With a single car white in hue, sixteen elephants, fifty horse, and six hundred infantry, that illustrious king, causing the earth itself to tremble, entered (the country of the Nishadhas) without loss of a moment and swelling with rage. And the mighty son of Virasena, approaching his brother Pushkara said unto him,—We will play again, for I have earned vast wealth! Let Damayanti and all else that I have be my stake, and let, O Pushkara, thy kingdom be thy stake! Let the play begin again! This is my certain determination. Blessed be thou, let us stake all we have along with our lives! Having won over and acquired another's wealth or kingdom, it is a high duty, says the ordinance, to stake it when the owner demands. Or, if thou dost not relish play with dice, let the play with weapons begin! O king, let me or thyself have peace by a single combat. That this ancestral kingdom should, under all circumstances and by any means, be recovered, there is the authority of sages for holding. And, O Pushkara, choose thou one of these two things,—gambling with dice or bending the bow in battle!—Thus addressed by Naishadha, Puskara, sure of his own success, laughingly answered that monarch, saying,—O Naishadha, it is by good fortune that thou hast earned wealth (again) to stake. It is by good fortune also that Damayanti's ill-luck hath at last come to an end! And, O king, it is by good fortune that thou art still alive with thy wife, O thou of mighty arms! It is evident that Damayanti, adorned with this wealth of thine that I will win, will wait upon me like an Apsarā in heaven upon Indra! O Naishadha, I daily recollect thee and am even waiting for thee! since I derive no pleasure from gambling with those that are not connected with me in blood! Winning over to-day the beauteous Damayanti of faultless features, I shall regard myself fortunate, indeed, since she it is that hath ever dwelt in my heart!—Hearing these words of that incoherent braggart, Nala in anger desired to cut off his head with a scimitar. With a smile however, though his eyes were red in anger, king Nala said,—Let us play. Why do you speak so now? Having vanquished me, you can say anything you like. Then the play commenced between Pushkara and Nala. And, blessed be thou, Nala at a single throw won his wealth and treasures back along with the life of his brother that also had been staked. And the king, having won, smilingly said unto

Pushkara.—This whole kingdom without a thorn in its side is now undisturbedly mine! And, O worst of kings, thou canst not now even look at the princess of Vidarbha! With all thy family, thou art now, O fool, reduced to the position of her slave! But my former defeat at thy hands was not due to any act of thine! Thou knowest it not, O fool, that it was Kali who did it all! I shall not, therefore, impute to thee the faults of others. Live happily as thou choosest, I grant thee thy life! I also grant thee thy portion (in the paternal kingdom) along with all necessaries! And, O hero, without doubt, my affection towards thee is now the same as before! My faternal love also for thee will never know any diminution! O Pushkara, thou art my brother, live thou for a hundred years!—'

"'And Nala of unbaffled prowess, having comforted his brother thus, gave him permission to go to his own town, having embraced him repeatedly. And Pushkara himself, thus comforted by the ruler of the Nishadhas, saluted that righteous king, and addressed him, O monarch, saying these words with joined hands,—Let thy fame be immortal, and live thou happily for ten thousand years, thou who grantest me, O king, both life and refuge!—And entertained by the king, Pushkara dwelt there for a month and then went to his own town accompanied by a large force and many obedient servants and his own kindred, his heart filled with joy. And that bull among men all the while blazed forth in beauty of person like a second sun. And the blessed ruler of the Nishadhas, having established Pushkara and made him wealthy and freed him from troubles, entered his richly decorated palace. And the ruler of the Nishadhas, having entered his palace, comforted the citizens. And all the citizens and the subjects from the country horripilated in joy. And the people headed by the officers of state said with joined hands,—O king, we are truly glad to-day throughout the city and the country! We have obtained to-day our ruler, like the gods their chief of a hundred sacrifices!—'"

Thus ends the seventy-eighth Section in the Nalopākhyāna of the Vana Parva.

SECTION LXXIX.

(*Nalopākhyāna Parva continued.*)

"Vrihadaçwa said.—'After the festivities had commenced in the city that was full of joy and without anxiety of any kind, the king with a large force brought Damaynti (from her father's home). And her father too, that slayer of hostile heroes, Bhima of terrible prowess and immeasurable soul, sent his daughter, having honored her duly. And upon the arrival of the princess of Vidarbha accompanied by her son and daughter, king Nala began to pass his days in joy like the chief of the celestials in the gardens of Nandana. And the king of undying fame, having regained his kingdom and becoming illustrious among the monarchs of the island of Jamvu,* began once more to rule it. And he duly performed numerous sacrifices with abundant gifts to Brāhmanas. O great king, thou also wilt, with thy kindred and relatives, so blaze forth in effulgence soon! For, O foremost of men, it was thus that that subjugator of hostile cities, king Nala, had fallen into distress along with his wife, in consequence, O bull of Bharata race, of dice! And, O lord of earth, Nala had suffered such dire woe all alone and recovered his prosperity, whereas thou, O son of Pāndu, with heart fixed on virtue, art sporting in joy in this great forest, accompanied by thy brother and Krishnā! When thou art also, O monarch, mixing daily with blessed Brāhmanas versed in the Vedas and their branches, thou hast little cause for sorrow! This history, besides, of the Nāga Karkotaka, of Damayanti, of Nala, and of that royal sage Rituparna, is destructive of evil.† And, O thou of unfading glory, this history, destructive of the influence of Kali, is capable, O king, of comforting persons like thee when they listen to it! And reflecting upon the uncertainty (of success) of human exertion, it behoveth thee not to joy or grieve at prosperity or adversity![*] Having listened to this history, be comforted, O king, and yield not to grief! It behoveth thee not, O great king, to pine under calamity. Indeed, men of self-possession, reflecting upon the caprice of destiny and the fruitlessness of exertion, never suffer themselves to be depressed. They that will repeatedly recite this high history of Nala, and they that will hear it recited, will never be touched by adversity. He that listeneth to this old and excellent history, hath all his purposes crowned with success and, without doubt, obtaineth fame, besides sons and grand-sons and animals, a high position among men, and health, and joy. And, O king, the fear also that thou entertainest, *viz*; *Some one skilled in dice will summon me*, I will for once dispel. O thou of invincible prowess, I know the science of dice in its entirety! I am gratified with thee; take this lore, O son of Kunti, I will tell it unto thee!' "

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* The peninsula of India is frequently called in the *Purānas* the "Island of Jamvu." It is supposed to be the central division of the world, there being six other divisions.

† This *Sloka* does not occur in every text.

Vaiçampāyana continued.—"King Yudhishthira then, with a glad heart, said unto Vrihadaçwa, 'O illustrious one, I desire to learn the science of dice from thee!' The Rishi then gave his dice-lore unto the high-souled son of Pāndu, and having given it unto him, that great ascetic went to the sacred waters of *Açawçira* for a bath.

"And after Vrihadaçwa had gone away, Yudhishthira of firm vows heard from Brāhmanas and ascetic that came to him from various directions and from places of pilgrimage and mountains and forests that Arjuna of high intelligence and capable of drawing the bow with his left hand, was still engaged in the austerest of ascetic penances, living upon air alone. And he heard that the mighty-armed Pārtha was engaged in such fierce asceticism that none else before him had ever been engaged in such penances. And Dhananjaya the son of Prithā, engaged in ascetic austerities with regulated vows and fixed mind and observing the vow of perfect silence, was, he heard, like the blazing god of justice himself in his embodied form. And, O king, (Yudhishthira) the son of Pāndu hearing that his dear brother Jaya, the son of Kunti, was engaged in such asceticism in the great forest, began to grieve for him. And with a heart burning in grief, the eldest son of Pāndu, seeking consolation in that mighty forest, held converse with the Brāhmanas possessed of various knowledge who were living with him there."

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[*] This *Sloka* also does not occur in every text.

Thus ends the seventy-ninth Section in the Nalopākhyāna of the Vana Parva.

SECTION LXXX.

(*Tirtha-yātrā Parva.*)

Janamejaya said.—"O holy one, after my great-grandfather Pārtha had gone away from the woods of Kāmyaka, what did the sons of Pāndu do in the absence of that hero capable of drawing the bow with his left hand? It seemeth to me that that mighty bowman and vanquisher of armies was their refuge, as Vishnu of the celestials. How did my heroic grandsires pass their time in the forest, deprived of the company of that hero, who resembled Indra himself in prowess and never turned his back in battle?"

Vaiçampāyana said.—"After Arjuna of unbaffled prowess had gone away from Kāmyaka, the sons of Pāndu, O son, were filled with sorrow and grief. And the Pāndavas with cheerless hearts very much resembled pearls unstrung from a wreath, or birds shorn of their wings. And without that hero of white deeds that forest looked like the *Chaitraratha* woods when deprived of the presence of Kuvera. And, O Janamejaya, those tigers among men—the sons of Pāndu—deprived of the company of Arjuna, continued to live in Kāmyaka in perfect cheerlessness. And, O chief of the Bharata race, those mighty warriors endued with great prowess slew with pure arrows various kinds of sacrificial animals for the Brāhmanas. And those tigers among men and repressors of foes, daily slaying those wild animals and sanctifying them properly, offered them unto the Brāhmanas. And it was thus, O king, that those bulls among men afflicted with sorrow lived there with cheerless hearts after Dhananjaya's departure. The princess of Pānchāla in particular, remembering her third* lord, addressed the anxious Yudhishthira and said,—'That Arjuna who with two hands rivals the thousand-armed Arjuna (of old); alas, without that foremost of the sons of Pāndu, this forest doth not seem at all beautiful in my eyes! Without him, wherever I cast my eyes this earth seems to be forlorn! Even this forest with its blosoming trees and so full of wonders, without Arjuna seems not so delightful as before! Without him who is like a mass of blue clouds (in hue),† who hath the prowess of an infuriate elephant,‡ and whose eyes are like the leaves of the lotus, this Kāmyaka forest doth not seem beautiful to me! Remembering that hero capable of drawing the bow with his left hand, and the twang of whose bow sounds like the roar of thunder, I cannot feel any happiness, O king!' And, O monarch, hearing her lament in this strain, that slayer of hostile heroes, Bhimasena, addressed Draupadi in these words,—'O blessed lady of slender waist, the agreeable words thou utterest delight my heart like the quaffing of nectar! Without him whose arms are long and symmetrical and stout and like unto a couple of iron maces and round and marked by the scars of the bowstrings and graced with the bow and sword and other weapons and encircled with golden bracelets and like unto a couple of five-headed snakes, without that tiger among men the sky itself seemeth to be without the Sun! Without that mighty-armed one relying upon whom the Pānchālas and the Kauravas fear not the sternly-exerting ranks of the celestials themselves, without that illustrious hero relying upon whose arms we all regard our foes as already vanquished and the earth itself as already acquired, without that Phālguna I cannot obtain any peace in the woods of Kāmyaka! The different directions also appear to me to be empty and enveloped in thick gloom. The earth also, wherever I cast my eyes, appears to be empty!'

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* The word in the text is *madhyamàm* (accusative) meaning *middle*, because Arjuna was the third of the Pāndavas, having two above him and two below him. Sometimes, however, Bhima is called the *madhyama* or middle Pāndava, *madhgama* in that connection meaning *second.*

† The word is *nilambuda-chaya-prakshyam.* Some texts read *nilāmbuda-sama-prakshyam.* The difference is herdly material.

‡ *Matta-mátanga-vikramam.* As I have explained elsewhere, I am not sure that I have correctly rendered the word here. The sense may be "with tread like that of the infuriate elephant." In either sense, this may be a consistent adjective of Arjuna.

"After Bhima had concluded, Nakula the son of Pāndu, with voice choked in tears, said,—'Without him whose extraordinary deeds on the field of battle constitute the talk of even the gods, without that foremost of warriors, what pleasure can we have in the woods? Without him who having gone towards the north had vanquished mighty Gandharva chiefs by hundreds, and who, having obtained numberless handsome horses of the *Tittiri* and *Kalmāsha* species all endued with the speed of the wind, presented them from affection unto his brother the king, on the occasion of the great *Rājasuya* sacrifice, without that dear and illusrious one, without that terrible warrior born after Bhima, without that hero equal unto a god, I do not desire to live in the Kāmyaka woods any longer!'

"After Nakula's lamentations, Sahadeva said,—'He who having vanquished mighty warriors in battle won wealth and virgins and brought them unto the king on the occasion of the great *Rājasuya* sacrifice, that hero of immeasurable splendour who having vanquished single-handed the assembled Yādavas in battle, ravished Subhadrā with the consent* of Vāsudeva, he who, having invaded the dominions of the illustrious Drupada gave, O Bhārata, unto the preceptor Drona his tuition fee,—beholding, O king, that Jishnu's bed of grass empty in our asylum, my heart refuses consolation! A migration from this forest is what, O repressor of foes, I would prefer, for without that hero this forest cannot be delightful!'"

Thus ends the eightieth Section in the Tirtha-yātrā of the Vana Parva.

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* Some texts read *sadmani* (loc. sing) house, which would have no meaning. The ravishment really took place with Vāsudeva's consent, and not from or in his "house."

SECTION LXXXI.

(Tirtha-yātrā Parva continued.)

Vaiçampāyana said.—"Hearing these words of his brothers as also of Krishnā, all of whom were anxious on account of Dhananjaya, king Yudhishthira the just became melancholy. And at that time he saw (before him) the celestial Rishi Nārada blazing with *Brāhmya** beauty and like unto a fire flaming up in consequence of a sacrificial libation. And beholding him come, king Yudhishthira with his brothers stood up and duly worshipped the illustrious one. And endued with blazing energy, the handsome chief of the Kuru race, surrounded by his brothers, shone like the god of an hundred sacrifices encircled by the celestials. And Yājnaseni in obedience to the dictates of morality adhered† to her lords the sons of Prithā, like Sāvitri to the Vedas or the rays of the Sun to the peak of Meru. And the illustrious Rishi Nārada, accepting that worship, comforted the son of Dharma in proper terms. And, O sinless one, addressing the high-souled king Yudhishthira the just, the Rishi said, 'Tell me, O foremost of virtuous men, what is it that thou seekest and what can I do for thee!' At this, the royal son of Dharma, bowing with his brothers unto Nārada, who was the revered of the celestials, told him with joined hands, 'O thou that are highly blessed and worshipped by all the worlds, when thou art gratified with me, I regard all my wishes, in consequence of thy grace, as already filled, O thou of excellent vows! If, O sinless one, I with my brothers deserve thy favor, it behoveth thee, O best of Munis, to dispel the doubt that is in my mind! It behoveth thee to tell me in detail what merit is his that goeth round the worlds, desirous of beholding the sacred waters and shrines* that are on it!'

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* *Bráhmya*, lit., what appertains to a *Brāhmana*, or, which is the same thing, what appertains to *Brahma*, the Supreme Being. This adjective is frequently used in respect of Rishis and Munis.

† The word in the text are *najahau*, lit., "did not abandon." *Savitri* is regarded as the mother of the Vedas. In the *Purānas* she is also regarded as the wife of Brahmā.

"Nārada said,—'Listen, O king, with attention, to what the intelligent Bhishma had heard before from Pulastya! From early, O blessed one, that foremost of virtuous men, Bhishma, while in the observance of the *pitrya*† vow, lived, O king, in the company of Munis in a delightful and sacred region, near the source of the Ganges, that is resorted to by the celestial Rishis and Gandharvas and the celestials themselves! And while living there, the resplendent one gratified with his oblations the *pitris*, the gods, and the Rishis according to the rites inculcated in the scriptures. And once on a time while the illustrious one was engaged in his silent recitations‡ he beheld Pulastya—that best of Rishis, of wonderful appearance. And beholding that austere ascetic blazing with beauty, he was filled with great delight and exceeding wonder. And, O Bhārata, that foremost of virtuous men, Bhishma, then worshipped that blessed Rishi according to the rites of the ordinance. And purifying himself and with rapt attention, he approached that best of Brahmarshis, with the *Arghya* on his head. And uttering aloud his name, he said,—O thou of excellent vows, blessed be thou, I am Bhishma thy slave! At sight of thee, I am freed from all my sins!—And saying this, that foremost of virtuous men, Bhishma, restraining his speech, stood, O Yudhisthira, in silence and with joined hands! And beholding Bhishma that foremost of the Kurus, reduced and emaciated by the observance of vows and the study of the Vedas, the Muni became filled with joy.'"

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* The words are *Tirtha-tatparas*. A *tirtha*, as explained in the *Adi-Parva*, is a region of sacred water. There can be no *tirtha* without a piece of water, it matters little whether it is an arm of the sea or a river or a lake or even a tank.

† The vow called *pitrya* was one in honor of the deceased ancestors. It consisted of continued fasts and daily oblations according to the ordinance.

‡ *Yapa*, lit., silent prayers, or, rather, silent recitation of some particular *mantra*.

Thus ends the eighty-first Section in the Tirtha-jātrā of the Vana Parva,

SECTION LXXXII.

(*Tirtha-yātrā Parva continued.*)

'Pulastya said.—O thou of excellent vows, I have been much gratified with thy humility, thy self-control, and thy truth, thou blessed one versed in morality! O sinless one, it is for this virtue of thine which thou hast acquired from regard to thy ancestors, that I have been gratified with thee and thou hast, O son, obtained a sight of my person! O Bhishma, my eyes can penetrate into everything. Tell me what I may do for thee! O sinless one, O thou foremost of the Kuru race, I will grant thee whatever thou mayst ask me!—

'Bhishma said.—O highly blessed one, when thou who art worshipped by the three worlds hast been gratified with me and when I have obtained a sight of thy exalted self, I regard myself as already crowned with success! But, O thou foremost of virtuous persons, if I have deserved thy favor, I will tell thee my doubts and it behoveth thee to dispel them! O holy one, I have some religious doubts in respect of *tirthas*. Speak of these to me in detail, I desire to hear thee! O thou that resemblest a celestial himself, what is his merit, O regenerate Rishi, who goeth round the whole earth (visiting shrines)! O tell me this with certainty!—

'Pulastya said.—O son, listen with attention, I will tell thee of the merit which attaches to *tirthas* and which constitutes the refuge of the Rishis! He whose hands and feet and mind and knowlege and asceticism and acts are under wholesome control, enjoyeth the fruits of *tirthas*.* He who has ceased to accept gifts, he that is contented, he that is free from pride enjoys the fruits of *tirthas.* He that is without sin, he that acts without purpose*, he that eats light, he that has his senses under control, he that is free from every sin, enjoys the fruits of *tirthas.* O king, he that is free from anger, he that adhereth to truth, he that is firm in his vows, he that regardeth all creatures as his own self, enjoyeth the fruits of *tirthas.* In the Vedas the Rishis have declared in due order the sacrifices and also their fruits here and hereafter truely. O lord of earth, those sacrifices cannot be accomplished by him that is poor, for those sacrifices require various materials and diverse things in large measures! These, therefore, can be performed by kings or sometimes by other men of prosperity and wealth. O lord of men, that rite, however, when men without wealth, without allies, singly, without wife and children, and destitute of means, are capable of accomplishing and the merit of which is equal unto the sacred fruits of sacrifices, I will now declare unto thee, thou best of warriors! O thou best of the Bharata race, sojourns in *tiathrs,* which are meritorious and which constitute one of the high mysteries of the Rishis, are even superior to sacrifices! He is a poor man who having gone to a *tirtha* hath not fasted for three nights, who hath not given away gold, and who hath not distributed kine. Indeed, one acquireth not, by the performance of the *Agnishtoma* and other sacrifices distinguished by large gifts, that merit which one acquireth by a sojourn to a *tirtha.* In the world of men, there is that *tirtha* of the God of gods, celebrated over the three worlds by the name of *Pushkara.*† One that sojourneth there becometh equal unto that deity,

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* I think Nilakantha righty explains this passage. According to him, knowledge under control is equivalent to a determination of not using it for injuring others; asceticism under control is equal to ascetic merit without a sense of pride; acts under control being equivalent to freedom from sin. When, however, he explains feet under control to mean a refusal to go into sinful territories, I think he only shows his ingenuity, and his inveterate predilection for a needless subordination of the expressions of the poet to purely Brahmanical ideas, although I think it

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is just probable that he is correct. I think it might as well mean a a refusal to tread on sacred ground.

* To act with a definite purpose is fraught with no merit. To give because it is a virtue and would aid in the acquisition of heaven is like trading in virtue. This doctrine is elaborated in the *Bhagavat-gita* where it is laid down in a more direct form that man should be virtuous because it is his duty to be so and not for the sake of the reward promised to virtue. *Vide* also Yudhishthira's words to Draupadi. p.—89

† Some text read *Pushkaram namavikhyātam mahabhagas samāviçet,* for *Pushkaram tirthamāsadya mahābhaga samobhavet,* which appears to be the true reading.

O high-souled son of the Kūru race, during the two twilights and mid-day, there is the presence of hundred thousand millions of *tirthas* in *Pushkara.* The Adityas, the Vasus, the Rudras, the Sādhyas, the Maruts, the Gandharvas, and the Apsaras are ever present, O exalted one, in *Pushkara.* It was there, O king, that the gods, the Daityas, and *Brahmarshis*, having porformed ascetic devotions there, obtained great merit and finally attained to god-hood.

Men of self-control, by even thinking mentally of Pushkara, are cleansed from their sins, and regarded in heaven, O king, the illustrious grandsire having the lotus for his seat, had dwelt with great pleasure in this *tirtha.* O blessed one, it was in Pushkara that the gods with the Rishis having acquired of old great merit, finally obtained the highest success. The person who, devoted to the worship of the gods and the *pitris*, batheth in this *tirtha*, obtaineth, it hath been said by the wise, merit that is equal to ten times that of the horse-sacrifice. Having gone to the Puskara woods, he that feedeth even one Brāhmana, becometh happy here and hereafter, O Bhishma, for that act. He that supporteth himself on vegetables and roots and fruits, may with pious regard and without disrespect, give even such fare to a Brāhmana. And O best of kings, the man of wisdom, even by such a gift, will acquire the merit of a horse-sacrifice. Those illustrious persons among Brāhmanas or Kshatriyas or Vaiçyas or Sudras that bathe in Puskara are freed from the obligation of re-birth. That man in especial who sojourneth to Puskara on the full moon of the month of *Kartika*, acquireth ever-lasting regions in the abode of Brahmā. He that thinketh with joined hands, morning and evening, of the Pushkaras, practically batheth, O Bhārata, in every *tirtha.* Whether a male or a female, whatever sins one may commit since birth, are all destroyed as soon as one batheth in Puskara. As the slayer of Madhu is the foremost of all the celestials, so is Puskara, O king, the foremost of all *tirthas.* A man by residing with purity and regulated vows for twelve years in Pushkara, acquireth the merit* of all the sacrifices, and goeth to the abode of Brahmā. The merit of one who performeth the *Agni-hotra* for a full one hundred years, is equal to that of him who resideth for the single month* of *Kārtika* in Pushkara. There are three white hillocks and three springs known from the remotest times, we do not know why, by the name of the Pushkaras. It is difficult to go to Pushkara; it is difficult to undergo ascetic austerities at Pushkara; it is difficult to give away at Pushkara; and it is difficult to live at Pushkara.

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* There is a substantial difference of reading in this *Sloka.* For

Having dwelt for twelve nights at Pushkara with regulated diet and vows, and having walked round (the place), one must go to *Jamvu-mārga*. One that goeth to *Jamvu-mārga* which is resorted to by the celestials, the Rishis, and the *Pitris*, acquireth the merit of the horse-sacrifice and the fruition of all his wishes. The man that resideth there for five nights, hath his soul cleansed from all sins. He never sinketh into hell, but acquireth high success. Leaving Jamvu-mārga one must go to *Tandulikāçrama*. He that goeth there never sinketh into hell but ascendeth to the abode of Brahmā. He that goeth to the lake of Agastya and occupieth himself with the worship of the *Pitris* and the celestials, fasting for three nights, acquireth, O king, the fruit of the *Agnishtoma*. Going thither, he hath liveth on vegetables or fruits, acquireth the status called *Kaumāra*. One should next proceed to the beautiful asylum of Kanwa, which is worshipped by the whole world. That sacred wood characterised by holiness, existeth, O bull of the Bharata race, from very remote times. As soon as one entereth it, he is freed from all his sins. He who with regulated diet and vows worrshippeth

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Kratun (acc. pl.), some texts read *Ritun*. It is noticed by Nilakantha. *Ritun* means the *seasons*. Nilakantha explains it as *Samvatsarātmaka-prajāpati-sayujyam*. He also quotes the *Srutis* in his support, which, indeed, do say, that "the seasons or the year are *Prajāpatis*, and the latter is the seasons and the year." I incline, however, to the supposition that *Kratun* is the correct reading.

* The word in the text is *Kārtiki.* I may mean both the month of *Kārtika* and the day of full moon of that month.

the *Pitris* and the gods there, obtaineth the fruit of a sacrifice that is capable of bestowing the fruition of all one's desires. Having walked round this asylum, one must then go to the spot where Yayāti fell.* He that goeth thither, acquireth the merit of a horse-sacrifice. One must then go to *Mahākāla* with regulated diet and senses subdued. And having bathed in the *tirtha* called *Koti,* one obtaineth the merit of a horse-sacrifice. A virtuous man should next proceed to the *tirtha* of Sthānu, the husband of Umā, known over the three worlds by the name of *Bhadravata.* That best of men who goeth to *Bhadravata,* beholdeth Içāna† and obtaineth the fruit of a gift of a thousand kine. And through the grace of Mahādeva, he acquireth the status of *Gānapatya*‡ blessed with prosperity and peace and high grace. Having arrived then at *Narmadā,* that river celebrated over the three worlds, and given oblations of water to the *Pitris* and the gods, one acquireth the fruit of the horse-sacrifice. He that goeth into the Southern ocean, practising the Brahmacharya mode of life, and with senses subdued, acquireth the fruit of the *Agnishtoma* sacrifice, and ascendeth to heaven. Having arrived at *Charmanwati,* with regulated diet and senses subdued, one acquireth, at the command of Rantideva, the merit of the *Agnishtoma* sacrifice. One must then go, O virtuous chief of warriors,§ to *Arvuda,* the son of Himavat, where there was a hole through the earth in days of yore. There is the asylum of Vaçishta, celebrated over the three worlds. Having resided for one night, one obtaineth the merit of the gift of a thousand kine. He that, leading a Brahmacharya mode of life, batheth in the *tirtha* called *Pingā*, obtaineth, O tiger among kings, the merit of the gift of an hundred *Kapilā*[*] kine. One must next go, O king, to that excellent *tirtha* called *Prabhāsa*. There Hutāçana[†] is always present in his own person. He, the friend of Pavana, O hero, is the mouth of all the gods. The man that with subdued and sanctified soul batheth in that *tirtha*, obtaineth merit greater than that of the *Agnishtoma* or *Atirātra* sacrifices. Proceeding next to the spot where the Saraswati mingleth with the sea, one obtaineth the fruit of the gift of a thousand kine and heaven also, besides, O bull of the Bharata race, blazing forth for all time like Agni himself. He that with subdued soul batheth in the *tirtha* of the king of waters, and giveth oblations of water unto the *Pitris* and the gods, living there for three nights, blazeth forth like the Moon, and obtaineth also the fruit of the horse-sacrifice. One should next proceed, O best of the Bhārata, unto the *tirtha* known by the name of *Varadāna*, where (the Rishi) Durvāsas had given a boon unto Vishnu.[‡] A man by bathing in Varadāna obtaineth the fruit of the gift of a thousand kine. One should next proceed with subdued senses and regulated diet to *Dwāravati*, where by bathing in *Pindāraka*, one obtaineth the fruit of the gift of gold in abundance. O blessed one, it is wonderful to relate that in that *tirtha*, to this day, coins with the mark of the lotus, and lotuses also with the mark of the trident, are seen, O reqressor of heroes! And, O bull among men, the presence of Mahādeva is there. Arriving then, O Bhārata, at the spot where the *Sindhu* mingleth with the sea, one should with subdued soul bathe in that *tirtha* of Varuna. And bathing there and giving oblations of water to the *Pitris*, the Rishis, and the gods, one acquireth, O bull of the Bharata race, the region of Varuta, and blazeth forth in effulgence of his own. Men of wisdom say that by worshipping the god known by the name of *Shankukarneçwara*, one acquireth ten times the merit of the horse-sacrifice. O bull of the Bharata race, having walked round that *tirtha*, one should, O thou foremost of the Kurus, go to that *tirtha* celebrated over the three worlds and known by the name of *Drimi.** That *tirtha* cleanseth from every sin, and it is there that the gods including Brahmā worship Maheçwara. Having bathed there and worshipped Rudra surrouded by the other gods, one is freed from all sins since birth. It was there, O best of men, that *Drimi* was adored by all the gods. Bathing there, O best af men, one obtaineth the fruit of the horse-sacrifice. O thou of great intelligence, Vishnu the creator of the universe, after slaying the Daityas and Dānavas, went thither to purify himself. O virtuous one, one should next proceed to *Vasudhārā* adored by all. By an only sojourn to that *tirtha*, one acquireth the fruit of the horse-sacrifice. And, O thou best of the Kurus, by bathing there with subdued soul and rapt attention, and giving oblations of water unto the gods and the *Pitris*, one ascendeth unto the rigion of Vishnu and is adored there. In that *tirtha*, O bull of the Bharata race, there is a sacred lake of the Vasus. By bathing there and drinking of its water, one becometh regarded of the Vasus. There is a celebrated *tirtha* of the name of *Sindhuttama*, which destroyeth every sin. O best of men, by bathing there, one acquireth the fruit of the gift of gold in abundance. By arriving at *Bhadratunga* with sanctified soul and purity of conduct, one acquireth the region of Brahmā and a high state of blessedness. There is then the *tirtha* of the *Kumārikās* of Indra, that is much resorted to by the *Siddhas*. O best of men, by bathing there, one obtaineth the region of Indra. In *Kumārika* there is another *tirtha* called *Renukā*, which is also resorted to by the *Siddhas*. A Brāhmana by bathing there would become as bright as the Moon. Proceeding next to the *tirtha* called the *Panchanada*, with subdued sense and regulated diet, one obtaineth the fruit of the five sacrifices that have been mentioned one after another in the scriptures. Then, O king, one should go to the excellent region of *Bhimā*. O best of the Bhāratas, by bathing in the *tirtha* there that is called *Yoni*, a man (in his next birth) becometh, O king, the son of a goddess, bearing ear-rings decked with pearls, and obtaineth also the merit of the gift of an hundred thousand kine. Proceeding next to *Srikunda* celebrated over the three worlds and worshipping the grandsire, one obtaineth the fruit of the gift of a thousand kine. O virtuous one, one should then go to the excellent *tirtha* called *Vimala*, where to this day may be seen fishes of golden and silver hues. By bathing there, one soon acquireth the region of Vāsava, and his soul being cleansed from every sin, he attaineth to a high state of blessedness. Proceeding next to *Vitastā* and giving oblations of water unto the *Pitris* and the gods, a man, O Bhārata, obtaineth the fruit of the *Vājapeya* sacrifice. That sin-destroying *tirtha* known by the name of *Vitastā*, is situate in the country of the Kāçmiras and is the abode of the Nāga Takshaka. Bathing there, a man certainly obtaineth the fruit of the *Vājapeya* sacrifice, and his soul cleansed from every sin, he attaineth to a high state of blessedness. One should next proceed to *Vadavā* celebrated over the three worlds. Bathing there with due rites in the evening, one should offer rice boiled in butter and milk, according to the best of his might, unto the deity of seven flames. Men of wisdom say that a gift made here in honor of the *Pitris*, becometh inexhaustible. The Rishis, the *Pitris*, the gods, the Gandharvas, several tribes of Apsaras, the Guhyakas, the Kinnaras, the Yakshas, the Siddhas, the Vidyādharas, men, Rākshasas, Daityas, Rudras, and Brahmā himself, O king, having with subdued senses accepted a course of austerities for a thousand years inorder to move Vishnu to grace, cooked rice in milk and butter and gratified Keçava with oblations, each offered with seven *Richs.*[*] And, O king, the gratified Keçava thereupon conferred on them the eight-fold atributes called *Aiçwaryya*[†] and other objects that they desired. And having bestowed upon them these, that god disappeared in their sight like lightning in the clouds. And it is for this, O Bhārata that that *tirtha* became known by the name of *Saptacharu.*[‡] And if one offereth *Charu* there to the seven-flamed deity, he obtaineth merit superior to that of the gift of an hundred thousand kine, to that of an hundred Rājasuya sacrifices, as also of an hundred horse-sacrifices. Leaving *Vadavā*, O king, one should then proceed to *Raudrapada*, and beholding Mahādeva there one obtaineth the merit of the horse-sacrifice. Proceeding then, with subdued soul and leading a Brahmacharya mode of life, to *Manimat*, and residing there for one night, one acquireth, O king, the merit of the *Agnishtoma* sacrifice. One should then go, O king, to *Devika* celebrated over the whole world. It was there, O bull of Bharata race, that as heard by us, the Brāhmanas first spang into existance. There also is the region of the holder of the trident,—a region that is celebrated over the world. Having bathed in *Devikā* and worshipped Maheçwara by offering him, to the best of one's might, rice, boiled in milk and butter, a man obtaineth, O bull of the Bharata race, the merit of a sacrifice that is capable of filling every desire. There also is another *tirtha* of Rudra, called *Kāmākhya*, which is much resorted to by the gods. Bathing there, a man speedily obtaineth success. By touching also the water of *Yajana*, *Yājana*, *Brahmavāluka*, and *Pushpāmva*, one becometh free from sorrow in after life. The learned have said that the sacred *tirtha* of *Devika*, the resort of the gods and the Rishis, is five *Yojanas* in length and half a *Yojana*

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* *Vide Adi Parva,* p 264.

† A name of Siva.

‡ The status of *Gānapatya* is that of one who is an attendant of Siva. I render *asapatnam* (lit., *foelessness*) as *peace.*

§ Most editions end this *Sloka* with the word *Yudhishthira* (in the vocative case). The whole of the section, however. represents the speech of Pulastya to Bhishma, which Nârada is reciting to Yudhishthira. The *sloke,* therefore, as usually read, is evidently an instance of editorial carelessness. I have no hesitation in changing *Yudhishthira* into *Yudhāmvara* although, I must confess, I have not met with this reading in any of the texts I have consulted, including some manuscripts.

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[*] A cow with auspicious marks and giving milk whenever required is called *Kapilā*.

[†] *Hutāçana* is Agni, so called because of the libations (of clarified butter) that he eats, he being the mouth through which the other gods take their food.

[‡] This *Sloka* also ends with "Yudhishthira" in the vocative case, *Vide* the last note in page 243.

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* Some texts read *Dumi*.

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[*] Mantras of the *Rig Veda.*

[†] *Sapta* is seven, and *charu*, rice boiled in milk and butter ; so called, (as explained above) because of oblations of *charu*, each offered with *seven Richs.*

[‡] It is difficult to assign a meaning to this word. It may mean either *rabbits or spots of the moon.*

in breadth. One should then, in due order, proceed, O king, to *Dirgasatra.* There the gods with Brahmā at there head, the *Siddhas*, and the greatest Rishis, with regulated vows and the recitation and acceptance of the priliminary pledge, perform the long-extending sacrifice. O king, by going only to *Dirghasatra*, O repressor of foes, one obtaineth merit that is superior, O Bhārata, to that of either the Rājasuya or the horse-sacrifice. One should next proceed with subdued senses and regulated diet to *Vinaçana*, where *Saraswati* disappearing on the breast of Meru, re-appeareth at *Chamasa, Sivodveda*, and *Nāgadveda* Bathing in *Chamasodveda*, one obtaineth the merit of the *Agnishtoma* sacrifice. Bathing in *Shivodveda*, one acquireth the merit of the gift of a thousand kine. And bathing in *Nāgadveda*, one obtaineth the region of the Nāgas. One should proceed next, to the inaccessible *tirtha* of *Shaçayāna*, where the cranes, O Bhārata, disappearing in the form of *çuças*,* re-appear every year in the month of *Kārtika*, and bathe, O blessed chief of the Bharata race, in the *Saraswati*. Bathing there, O tiger among men, one blazeth forth like the Moon, and obtaineth, O bull of the Bharata race, the merit of the gift of a thousand kine. One should next proceed, O thou of the Kuru race, *Kumārakoti*, with subdued senses, and bathing there, worship the gods and the *Pitris*. By doing this, one obtaineth the merit of the gift of ten thousand kine, and raiseth all his ancestors to higher regions. One should next, O virtuous one, proceed with subdued soul to *Rudrakoti*, where in olden days, O king, ten millions of Munis had assembled. And, O king, filled, with great joy at the prospect of beholding Mahādeva, the Rishis assembled there, each saying, *I will first behold the god! I will first behold the god!** And, O king, in order to prevent disputes amongst those Rishis of subdued souls, the Lord of *Yoga*, by help of his *Yoga* powers, multiplied himself into ten millions forms, and stood before every one of them

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* The word used in the text is, *Vrishava-dhwajam*, meaning one whose mark (or vehicle) is the bull. This is a common name of Mahâdeva.

And every one of these Rishis said,—*I have seen him first!* And gratified, O king, with the deep devotion of those Munis of subdued souls, Mahādeva granted them a boon, saying, *From this day your righteousness shall grow!* And, O tiger among men, one that bathes, with a pure mind, in Rudrakotī obtains the merit of the horse-sacrifice and delivers his ancestors, One should next proceed, O king, to that highly sacred and celebrated region where the Saraswati mingles with the Sea. Thither, O king, the gods with Brahmā at their head and Rishis with wealth of asceticism repair for adoring Keçeva on the fourteenth day of the lighted fortnight of the month of Chaitra. Bathing there, O tiger among men, one obtaineth the merit of giving away gold in abundance, and his soul being cleansed from every sin, he ascendeth to the region of Brahmā. It is there, O king, that the Rishis have completed many a sacrifice! By a sojourn to that spot one obtains the merit of the gift of a thousand kine!—' "

Thus ends the eighty-second Section in the Tirtha-yātrā of the Vana Parva.

SECTION LXXXIII.

(*Tirtha-yātrā Parva continued.*)

" 'Pulastya said.—One should next proceed, O king, to the adored Kurukshetra at sight of which all creatures are freed from their sins. He is freed from all sins who constantly sayeth—*I will live in Kurukshetra!* The very dust of Kurukshetra, conveyed by the wind, leadeth a sinful man to a blessed course (in after life). They that dwell in Kurukshetra which lieth to the south of the Saraswati and the north of the Drishadwati, are said to dwell in heaven. O hero, one should reside there, O thou foremost of warriors,* for a month! There, O lord of earth, the gods with Brahmā at their head, the Rishis, the Siddhas the Chāranas, the Gandharvas, the Apsaras, the Yakshas, and the Nāgas, often repair, O Bhārata, to the highly sacred Brahmakshetra! O foremost of warriors, the sins of one that desireth to repair to Kurukshetra even mentally are all destroyed, and he finally goeth into the region of Brahmā.* O son of the Kuru race, by repairing to Kurukshetra in a pious frame of mind, one obtaineth the fruit of the Rājasuya and horse sacrifices! By saluting next the Yaksha called Mankanaka, that mighty gate-keeper (of Kuvera), one obtaineth the fruit of giving away a thousand kine. O virtuous king, one should next repair to the excellent region of Vishnu, where Hari is always present! Bathing there and bowing down unto Hari the Creator of the three worlds, one obtaineth the fruit of the horse-sacrifice and repaireth to the abode of Vishnu! One should next repair to Pāriplava that *tirtha* celebrated over the three worlds. (Bathing there,) O Bhārata, one obtaineth merit that is greater than that of the *Agnistoma* and the *Atiratra* sacrifices! Repairing next to the *tirtha* called Prithivi, one obtaineth the fruit of the gift of a thousand kine. The sojourner to *tirthas* should next, O king, proceed to Shālukini, and bathing there in the Daçāçwamedha one obtaineth the merit of ten horse-sacrifices! Proceeding next to Sarpadevi, that excellent *tirtha* of the Nāgas, one obtaineth the merit of the *Agnishtoma* sacrifice and attaineth to the region of the Nāgas. O virtuous one, one should next proceed to Tarantuka, the gate-keeper, and residing there for one night one obtaineth the merit of giving away a thousand kine. Proceeding next with subdued senses and regulated diet to Panchanada and bathing in the *tirtha* there called Koti, one obtaineth the fruit of the horse-sacrifice. Proceeding then to the *tirtha* of the twin Açwins, one obtaineth personal beauty. O virtuous one, one should next proceed to the excellent *tirtha* called Vārāha, where Vishnu formerly stood in the form of a boar. Bathing there, one obtaineth, O foremost of men, the merit of the horse-sacrifice! One should next, O king, repair to the *tirtha* called Soma in Jayanti. Bathing there, one obtaineth the merit of the Rājasuya sacrifice! By bathing in Ekahansa, a man obtaineth the merit of giving away a thousand kine. O king, a sojourner to *tirthas* repairing to Kritaçaucha obtaineth the lotus-eyed deity (Vishnu) and perfect purity of soul. One should next proceed to Munjavata, that spot sacred to the illustrious Sthānu! Residing there without food for one night, one obtaineth the status called *Gānpatya*. There, O king, is the celebrated *tirtha* called Yakshini. O king, repairing to that *tirtha* and bathing there, one obtaineth the fruition of all his desires. O bull of the Bharata race, that *tirtha* is regarded as the gate of Kurukshetra. The sojourner to *tirthas* should, with concentrated soul, walk round it. Equal unto the Pushkaras, it was created by the high-souled Rāma the son of Jamadagni. Bathing there, and worshipping the Pitris and the gods, one abtaineth, O king, the merit of the horse-sacrifice and becometh successful in everything. The sojourner of *tirthas* should next repair with concentrated soul to the Rāmahradas. There, O king, the heroic Rāma of resplendent energy, exterminating the Kshatriyas by his might, dug five lakes and filled them, O tiger among men, with the blood of his victims, as heard by us. And having filled those lakes with Kshatriya blood, Rāma offered oblations of blood to his sires and grandsires. Gratified (with the oblations) those Rishis then addressed Rāma and said,—O Rāma, O Rāma, O thou of great good fortune, we have been gratified with thee, O thou of the Bhrigu race, for this thy regard for the Pitris, and thy prowess, O exalted one! blessed be thou, ask thou the boon thou choosest. What is it that thou desirest, O thou of great splendour!—Thus addressed (by them), Rāma, that foremost of smiters, said with joined hands these words unto the Pitris stationed in the firmament.—If ye have been gratified with me, if I have deserved your favor, I desire this favor of the Pitris, *viz.*, that I may have pleasure again in ascetic austerities! Let me also, through your power, be freed from the sin I have committed by exterminating, from wrath, the Kshatriya race! Let also my lakes become *tirthas* celebrated over the world!—The Pitris, hearing these blessed words of Rāma, were highly gratified, and filled with joy they answered him, saying,—Let thy asceticism increase in consequence of thy regard for the Pitris! Thou hast exterminated the Kshatriyas, from wrath, Freed art thou already from that sin, for they have perished as a consequence of their own misdeeds! Without doubt, these lakes of thine will become *tirthas*. And he who, bathing in these lakes, offereth oblations of the water thereof to the Pitris, the latter, gratified with him, will grant him desires difficult of fulfilment in the world, as also eternal heaven!—O king, having granted him these boons, the Pitris joyfully saluted Rāma of the Bhrigu race and disappeared there and then. It was thus that the lakes of the illustrious Rāma of the Bhrigu race became sacred. Leading a Brahmacharya mode of life and observing sacred vows, one should bathe in the lakes of Rāma. Bathing there in and worshipping Rāma, one obtaineth, O king, the merit of gift of gold in abundance! Proceeding next, O son of the Kuru race, to Vançamulaka, a sojourner to *tirthas*, by bathing there raiseth, O king, his own race! O best of the Bharatas, arriving next at the *tirtha* called Kāyaçodhana, and bathing there, one purifieth, without doubt, his own body, and proceedeth with purified body to blessed regions of unrivalled excellent. One should next repair, O virtuous one, to that *tirtha*, celebrated over the three worlds, called Lokodhava, were formerly Vishnu of great prowess had created the worlds. Arriving at that *tirtha* which is adored by the three worlds one earneth, O king, by bathing there, numerous worlds for himself. Repairing next with subdued soul to the *tirtha* called Sree, one acquires, by bathing there and worshipping the Pitris and the gods, high prosperity. Leading a Brahmacharya mode of life and with concentrated soul, one should proceed next to the *tirtha* called Kapilā. Bathing there and worshipping one's own Pitris and the gods, a man earneth the fruit of the gift of a thousand Kapilā kine. Repairing next to the *tirtha* called Surya and bathing there with subdued soul and worshipping the Pitris and the gods, fasting all the while, one obtaineth the fruit of the *Agnishtoma* sacrifice and goeth (finally) to the region of the Sun. The sojourner to *tirthas* by proceeding next to Go-bhavana and bathing there obtaineth the merit of the gift of a thousand kine. O son of the Kuru race, the sojourner to *tirthas* by repairing then to the *tirtha* called Shankhini and bathing in the Devi *tirtha* that is there, obtaineth high prowess. O king, one should then proceed to the *tirtha* called Tarandaka situate in the Saraswati and belonging to the illustrious chief of the Yakshas who is one of the gate-keepers (of Kuvera). O king, bathing there, one obtaineth the fruit of the *Agnishtoma* sacrifice. O virtuous king, one should next repair to the *tirtha* called Brahmāvarta Bathing in Brahmāvarta, one ascendeth to the abode of Brahmā. O king, one should then repair to that excellent *tirtha* called Sutirtha. There the Pitris are ever present along with the gods. One should bathe there and worship the Pitris and the gods. By so doing, one obtaineth the merit of the horse sacrifice and goeth (finally) into the region of the Pitris, It is for this, O virtuous one, that Sutirtha situate in Amvumati is regarded as so excellent. And, O thou best of the Bharata race, having bathed in the *tirtha* of Kāçiçwara,* one becometh freed from all diseases and is adored in the abode of Brahmā. There in that *tirtha* is another called Mātri. One that bathes in Matri *tirtha* hath a large progeny and obtaineth, O king, great prosperity! One should next proceed with subdued sense and regulated diet to the *tirtha* called Shitavana. And, O great king, it hath been seen that one merit of that *tirtha* which rarely belongs to any other, is that one only going thither obtaineth holiness. By casting off his hair in that *tirtha* one acquireth, O Bhārata, great sanctity! There in that *tirtha* is another called Shwāvillomāpaha, where, O tiger among men, and chief of the Bharata race, learned Brāhmanas that sojourn to *tirtha* obtain great satisfaction by a dip into its waters! Good Brāhmanas, O king, by casting off their hair in that *tirtha* acquire holiness by *Prānāyāma*[†] and finally attain to a high state. There, O king, in that *tirtha* is also another called Daçāçwamedhika. Bathing there, O tiger among men, one attains to a high state. One should next proceed, O king, to the celebrated *tirtha* called Mānusha where, O king, a number of black antelopes afflicted by the hunter's arrows, plunging into its waters, were transformed into human beings! Bathing in that *tirtha* leading a Brahmacharya mode of life and with concentrated soul, a man becomes freed from all his sins and is adored in heaven. Distant by a croça, O king, to the east of Mānusha there is a river celebrated by the name of Apagā that is resorted to by the Siddhas. The man that offereth there the çyamāka grain in honor of the gods and the Pitris acquireth great religious merit. And if one Brāhmana is fed there, it beomes equivalent to feeding ten milions of Brāhmanas. Having bathed in that *tirtha* and worshipped the gods and the Pitris and resided there for one night, a man obtaineth the merit of the *Agnishtoma* sacrifice. One should then repair, O king, to that excellent region of Brahmā which, O Bhārata, is known on earth by the name of Brahmodumvara. Bathing in the tank of the seven Rishis that is there, O bull among men, with pure mind and subdued soul, as also in the *tirtha* called Kedāra of the high-souled Kapila, and beholding Brahmā who is there, one's soul being purified from all sins one goeth to the abode of Rrahmā. Proceeding next to the inaccessible *tirtha* called Kedāra of Kapishtala, and burning one's sins there by ascetic penances, one acquireth the power of disappearance at will. One should next proceed, O king, to the celebrated

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* The word *Yudishthira* occurs in the text. A Pundit suggests to me that instead of meaning the eldest son of Pāndu, the word here may be an adjective implying "firm or steady in battle". This certainly is ingenious, for it may apply very well to Bhishma to whom of course, the whole speech of Pulastya is addressed, Nārada being only the repeater of that speech to the eldest son of Pāndu.

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* *Brahmaloka.* Wherever this word occurs, it may either mean "the region of Brahmā," or, "the state of Brahma." As the fruits of pilgrimages (as recited by Pulastya) are furthest removed from the *spiritual*, I have thought it proper not to take this one expresion, amongst a thousand others, in a spiritual sense.

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* A name of *Shiva*. The *tirtha* of *Kāçiçwara* is Beneras (otherwise called *Kāçi*). The four succeeding *tirthas* are all in Kàçi and exist to this day, being known by these very names.

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[*] A process of *Yoga* by which the five intercorporal airs *viz.*, *Prána*, *Apána*, *Samána*, *Udána*, and *Vyána*, are controlled by the will.

tirtha called Saraka, and beholding Mahādeva there on the fourteenth day of the dark fortnight, one obtaineth all his wishes and goeth also into heaven. O son of the Kuru race, in Saraka and Rudrakoti as also in the well and the lakes that are there, thirty millions of *tirthas* are present. There in that *tirtha*, O chief of the Bharatas, is another called Ilāspada. Bathing there and worshipping the gods and the Pitris, one never sinketh into hell but obtaineth the fruit of the *Vājapeya* sacrifice. Repairing next to Kindāna and Kinjapya, one acquireth, O Bhārata, the merit of giving away in measureless abundance and the infinite recitation of prayers. Repairing next to the *tirtha* called Kalaçi and bathing there devoutly and with the senses under control, a man obtaineth the fruit of the *Agnishtoma* sacrifice. To the east of Saraka, O chief of the Kurus, there is an auspicious *tirtha*, known by the name of Ambājanma, of the high-souled Nārada. He that bathes there, O Bhārata, obtaineth, after death, at the command of Nārada, various unrivalled regions. One should next proceed, on the tenth day of the lighted fortnight, to the *tirtha* called Pundarika. Bathing there, O king, one obtaineth the merit of the Pundarika sacrifice. One should next proceed to the *tirtha* called Tripistapa that is known over the three worlds. There in that *tirtha* is the sacred and sin-destroying river called Baitarani. Bathing there and adoring the god known by the mark of the bull and holding the trident in his hand, one's soul being purified from every sin one attaineth to the highest state. One should next proceed, O king, to the excellent *tirtha* called Falakivana. There in that *tirtha* the gods, O monarch, having been present, had performed their ascetic austerities extending for many thousand years! One should then proceed to the Dhrishadwati. Bathing there and worshipping the gods, one obtaineth, O Bhārata, merit that is superior to that of both the *Agnishtoma* and the *Atirātra* sacrifices. O chief of the Bharatas, bathing in that *tirtha* called Sarvadeva, a man obtaineth, O king, the merit of the giving away a thousand kine. Bathing next in the *tirtha* called Pānikhāta and worshipping all the gods, a man obtaineth merit that is superior to that of both the *Agnishtoma* and the *Atirātra* sacrifices, besides acquiring that of the Rājasuya sacrifice and finally going into the region of the Rishis. One should next proceed, O virtuous one, to that excellent *tirtha* called Miçraka. There, O tiger among kings, it hath been heard by us that the high-souled Vyasa, for the sake of the Brāhmanas, hath mixed all the *tirthas.* He, therefore, that bathes in Miçraka really bathes in all the *tirthas.* One should next proceed with subdued senses and regulated diet, to the *tirtha* called Vyasavana. Bathing in the *tirtha* called Manojava that is there one obtaineth the merit of the gift of a thousand kine. Proceeding next to the Devi *tirtha* that is in Madhuvati, one that bathes there and worships the gods and the Pitris obtains at the command of the Goddess the merit of the gift of a thousand kine. Proceeding with regulated diet, he that bathes in the confluence of the Kauçiki and the Drishadwati, becometh free from all his sins. One should next proceed to Vyasasthali where Vyasa of great intelligence, burning with grief for his son had resolved to cast off his body but was cheered again by the gods. Proceeding to that spot of Vyasa, one obtaineth the merit of the gift of a thousand kine. O son of the Kuru race, proceeding next to the well called Kindatta, he that throweth into it a measure* of sesame, is freed from all his debts and obtaineth his success. Bathing in the *tirtha* called Vedi, one obtaineth the merit of the gift of a thousand kine. There are two other celebrated *tirthas* called Ahas and Sudina. Bathing there, O tiger among men, one goeth to the region of the Sun. One should next proceed to the *tirtha* called Mrigadhuma that is celebrated throughout the three worlds. One should bathe there, O king, in Gangā. Bathing there and worshipping Mahādeva, one obtaineth the merit of the horse-sacrifice. Bathing next in the Devi *tirtha,* one obtaineth the merit of the gift of a thousand kine. One should then proceed to Vāmanaka celebrated over the three worlds. Bathing there in Vishnupada and worshipping Vāmana,* one's soul being purified from every sin, one goeth to the abode of Vishnu. Bathing next in Kulampuna, one sanctifieth his own race. Proceeding then to the Pavana-hrada,† that excellent *tirtha* of the Marutas, and bathing there, O king and tiger among men, one becometh adored in the region of the Wind-god. Bathing in the Amara-hrada‡ and worshipping with devotion the chief of the celestials, one becometh adored in heaven and courseth, seated on an excellent car, in the company of the immortals. O best of great men, bathing next with due rites in the *tirtha* called Cālisurya, of Cālihotra, one obtaineth the merit of the gift of a thousand kine. O best of the Bhāratas, there is a *tirtha* called Creekunja in the Saraswati. Bathing there, O best of men, one obtaineth the merit of the *Agnishtoma* sacrifice. O son of the Kuru race, one should next repair to Naimishakunja. O king, the Rishis engaged in ascetic austerities in the woods of Naimisha had, in days of old, taking the vow of pilgrimage, gone to Kurukshetra. There, on the banks of the Saraswati, O chief of the Bhāratas, a woody tope was made, which might serve for a resting spot for themselves, and which was highly gratifying to them. Bathing in the Saraswati there, one obtaineth the merit of the *Agnishtoma* sacrifice. One should next proceed, O virtuous one, to the excellent *tirtha* called Kanyā. Bathing there one obtaineth the merit of the gift of a thousand kine. One should next proceed to the excellent *tirtha* of Brahmā. Bathing there, a person, of the (three) inferior orders, obtaineth the status of a Brāhmana, and if one be a Brāhnana, his soul being purified from every sin, he attaineth to the highest state. One should then, O best of men, proceed to the excellent *tirtha* called Soma. Bathing there, O king, one obtaineth the region of Soma. One should next proceed, O king, to the *tirtha* called Sapta-sāraswata, where the celebrated Rishi, Mankanaka, had obtained ascetic success. O king, it hath been heard by us that in days of old Mankanaka having cut his hand with the pointed blade of the Kuça grass, there flowed from his wound vegetable juice (instead of blood). And beholding vegetable juice flow from his wound, the Rishi began to dance with wonder-expanded eyes. And as the Rishi danced, all the mobile and immobile creatures also, overwhelmed with his prowess, began to dance with him. Then, O king, the gods with Brahmā at their head and Rishis endued with the wealth of asceticism, moved by the act of Mankanaka, represented the matter to Mahādeva, saying,—It behoveth thee, O god, to act in such a way that this Rishi may not dance!—Thus addressed, Mahādeva, with heart filled with joy, approached the dancing Rishi, and moved by the desire of doing good to the gods, said,—O great Rishi, O virtuous one, why dost thou dance? O bull among Munis, what can be the reason of this thy present joy?—The Rishi answered,—O best of Brāhmanas, I am an ascetic that tread the path of virtue. Dost thou not behold, O Brāhmana, that vegetable juice floweth from the wound in my hand? Filled with great joy at sight of this, I am dancing!—Addressing the Rishi blinded by emotion, the god laughingly said,—O Brāhmana, I do not wonder at this. Behold me!—Having said this, O best of men, Mahādeva, O sinless king, pressed his thumb by the tip of his own finger. And, lo, from the wound thus inflicted, there came out ashes white as snow! And beholding this, O king, that Muni became ashamed and fell at the feet of the god. And believing that there was nothing better and greater than the god Rudra, he began to adore him in these words:—

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* The word is *Prastha.* It is equal to forty-eight double handfulls, *Vide.* Wilsons Dic.

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* Lit. *dwarf.* Vishnu himself took his birth in the womb of *Aditi*, the mother of the gods, in the form of a dwarf, to effect the destruction of the Asura, Vali.

† The lake of *Pavana*, the wind-god. I have left such expressions as they are, so that the scholar and the antiquary may not feel additional difficulty in identifying them.

‡ The celestial lake. I have not translated the word for the above reason.

O holder of the trident, thou art the refuge of the celestials and the Asuras, of, indeed, the universe; By thee have been created the three worlds with their mobile and immobile beings! It is thou again that swallowest everything at the end of the *Yuga*. Thou art incapable of being known by the gods themselve, far less by me! O sinless one, the gods with Brahmā at their head are all displayed in thee. Thou art all, the Creator himself and the Ordainer of the worlds! It is by thy grace that all the gods sport without anxiety or fear!—And adoring Mahādeva thus, the Rishi also said,—O God of gods, grant me thy grace, so that my asceticism may not diminish!—Then that god of cheerful soul answered the regenerate Rishi, saying,—Let thy asceticism, O Brāhmana, increase a thousand fold through my grace! And, O great Muni, I shall dwell with thee in this thy asylum! Bathing in Saptasāraswata, they that will worship me, shall be able to attain everything here and hereafter! And, without doubt, they shall all attain to the *Sāraswata* region in the end! —Having said this, Mahādeva disappeared then and there.

After visiting Sāraswata, one should proceed to Auçanasa,* celebrated over the three worlds. There, O Bhārata, the gods with Brahmā at their head, and Rishis endued with wealth of asceticism, and the illustrious Kārtikeya, were ever present during two twilights and the mid-day, impelled by the desire of doing good to Bhārgava.† There in that *tirtha* is another called Kapālamochana, which cleanseth from every sin. O tiger among men, bathing there one is cleansed from every sin. One shauld then proceed to the *tirtha* called agni. Bathing there, O bull among men, one obtaineth the regions of Agni and raiseth his own race (from lower regions). There in that *tirtha* is another, O chief of the Bhāratas, that belongeth to Viçwāmitra. Bathing there, O best of men, one obtaineth the status of a Brāhmana. Proceeding next to Brahmayoni in purity of body and with subdued soul, one obtaineth, O tiger among men, by bathing there, the abode of Brahmā, and sanctifieth, without doubt, his own race to the seventh generation up and down. One should next proceed, O king, to the *tirtha* celebrated over the three worlds, which is called

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* From *Uçanas*, one of the many names of the great Sukrāchārya, the spiritual preceptor of the Asuras.

† Uçanas of the Bhrigu race.

Prithudaka, belonging to Kārtikeya. One should bathe there and occupy himself in the worship of the *Pitris* and the gods. Whatever of evil hath been committed, knowingly or unknowingly, by man or woman, impelled by human motives, is all destroyed, O Bhārata, by a bath in that *tirtha*. Bathing there, one obtaineth too the merit to the horse-sacrifice and heaven also. The learned have said that Kurukshetra is holy; that holier than Kurukshetra is the Saraswati; that holier than the Saraswti are all the *tirthas* together; and that holier than all the *tirthas* together is Prithudaka. He that engaged in the recitation of prayers casteth off his body at Prithudaka, which is the best of all *tirthas*, becometh an immortal.* It hath been sung by Sanatkumāra and by the high-souled Vyāsa, and it is in the Vedas also, that one should, O king, sojourn to Prithudaka, with subdued soul. O son of the Kuru-race, there is no *tirtha* which is superior to Prithudaka. Without doubt, that *tirtha* is purifying, holy, and sin-destroying. O best of men, it hath been said by learned persons that men, however sinful, by bathing in Prithudaka, go to heaven. O best of the Bhāratas, there in that *tirtha* is another called Madhusrava. Bathing there, O king, one obtaineth the merit of giving away thousand kine. One should then proceed, O king, to that celebrated and sacred *tirtha* where the Saraswati uniteth with the Arunā. One that batheth there, having fasted for three nights, is cleansed of even the sin of slaying a Brāhmana, and obtaineth also merit that is superior to that of either the *Agnishtoma* or the *Atirātra* sacrifice, and rescueth his race to the seventh generation up and down. There in that *tirtha* is another, O perpetuator of the Kuru race, that is called Ardhakila. From compassion for the Brāhmanas, that *tirtha* was made by Darbhi in days of old. Without doubt, by vows, by investiture of the sacred thread, by fasts, by rites, and by *Mantras*, one becometh a

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* There is a difference of reading here. For *na tasya maranam bhavet*, some texts read *na tamçwo maranam tapet*. Nilakantha explains this as meaning that he who has said his prayers at the Kurukshetra has nothing to grieve for, if he dies the day after.

Brāhmana. O bull among men, it hath been seen, however, by learned persons of old that even one destitute of rites and *Mantras*, by only bathing in that *tirtha* becometh learned and endued with the merit of vows. Darbhi had also brought hither the four oceans; O best of men, one that batheth here, never meeteth with distress hereafter, and obtaineth also the merit of giving away four thousand kine. One should next repair, O virtuous one, to the *tirtha* called Catasahasraka. Near to this is another called Sāhasraka. Both are celebrated, and one that batheth in them, obtaineth the merit of giving away a thousand kine. Fasts and gifts there multiply a thousand-fold.* One should next proceed, O king, to the excellent *tirtha* called Renukā. One should bathe there and worship the *Pitris* and the gods. By this, cleansed from every sin, he obtaineth the merit of the *Agnishtoma* sacrifice. Bathing next in the *tirtha* called Vimochana with passions and senses under control, one is cleansed from all the sins generated by the acceptance of gifts. With senses under control and practising the Brahmacharya mode of life, one should next repair to the woods of Panchavati. By a sojourn thither, one earneth much virtue and becometh adored in the regions of the virtuous. One should next proceed to the *tirtha* of Varuna called Taijasa, blazing in effulgence of its own. There in that *tirtha* is the lord of Yoga, Sthānu himself, having for his vehicle the bull. He that sojourneth there, obtaineth success by worshipping the god of gods. It was there that the gods with Brahmā at their head and Rishis endued with wealth of asceticism, installed Guha as the generalissimo of the celestials. To the east of that *tirtha* is another, O perpetuator of Kuru race, that is called Kuru *tirtha*. With senses under control and leading a Brahmacharya mode of life, he that bathes in *Kuru-tirtha*, becometh cleansed of all his sins and obtaineth the region of Brahmā. With subdued senses and regulated diet one should next proceed to Sargadwāra.† Sojourning thither, one obtaineth the merit of the *Agnishtoma* sacrifice and goeth to the abode of Brahmā. The pilgrim should then, O king, proceed to the *tirtha* called Anaraka. Bathing there, O king, one never meeteth with distress hereafter. There, O king, Brahmā himself with the other gods having Nārāyana at there head, is ever present, O tiger among men! And, O royal son of the Kuru race, the wife also of Rudra is present there! Beholding the goddess, one never meeteth with distress hereafter. There in that *tirtha*, O king, is also (an image of) Viçweçwara, the lord of Umā. Beholding the god of gods there, one is cleansed of all his sins. Beholding also (the image of) Narāyana, from whose navel had sprung the lotus, one blazeth forth, O royal repressor of all foes, and goeth to the abode of Vishnu. O bull among men, he that batheth in the *tirthas* of all the gods, is exempted from every sorrow and blazeth forth like the Moon. The pilgrim should next proceed, O king, to Swastipura. By walking around that place, one obtaineth the merit of giving away a thousand kine, Arriving next at the *tirtha* called Pāvana, one should offer oblations to the *Pitris* and the gods. By this, he obtaineth, O Bhārata, the merit of the *Agnishtoma* sacrifice. Near to that is Gangā-hrada, and another, O Bhārata, called Kupa. Thirty millions of *tirthas*, O king, are present in that Kupa. Bathing there, O king, a person obtaineth heaven. Bathing also in the Gangā-hrada and adoring Maheçwara, one obtaineth the status of Gānpatya and rescueth his own race! One should next proceed to Sthānuvata, celebrated over the three worlds. Bathing there, O king, one obtaineth heaven. One should then proceed to Vadaripachana the asylum of Vaçishtha. Having fasted there for three nights, one should eat jujubes. He that liveth on jujubes for twelve years, and he that fasteth at the *tirtha* for three nights, acquire merit that is equal. Arriving then at Indramārga, O king, and fasting there for a day and night, the pilgrim becometh adored in the abode of Indra. Arriving next at the *tirtha* called Ekarātra, person that stayeth there for one night, with regulated vows, and refraining from untruth, becometh adored in the abode of Brahmā. One should next go, O king, to the asylum of

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* One fast or one gift would be equivalent to a thousand fasts or a thousand gifts.

† Lit, "the gate of heaven," probably, a mountain-pass leading to trans-Himalayan regions.

Aditya—that illustrious god who is a mass of effulgence. Bathing in that *tirthā* celebrated over the three worlds, and worshipping the god of light, one goeth to the region of Aditya and rescueth his own race. The pilgrim then, O king, bathing in the *tirtha* of Soma, obtaineth, without doubt, the region of Soma. One should next proceed, O virtuous one, to the most sacred *tirtha* of the illustrious Dadhicha, that sanctifying *tirtha*, which is celebrated over the whole world. It was here that Angiras, that ocean of ascetic austerities, belonging to the Sāraswata race, was born. Bathing in that *tirtha*, one obtaineth the merit of the horse-sacrifice, and, without doubt, gaineth also residence in the region of Saraswati. With subdued senses and leading a Brahmacharya mode of life, one should next proceed to Kanyāçrama. Residing there for three nights, O king, with subdued senses and regulated diet, one obtaineth an hundred celestial damsels and goeth also to the abode of Brahmā. One should next, O virtuous one, proceed to the *tirtha* called Sannihati. Sojouring thither, the gods with Brahmā at their head and Rishis endued with wealth of asceticism earn much virtue. Bathing in Saraswati during a solar eclipse, one obtaineth the merit of an hundred horse-sacrifices, and any sacrifice that one may perform there produceth merit that is eternal. Whatever *tirthas* exist on earth or in the firmament, all the rivers, lakes, smaller lakes, springs, tanks, large and small, and spots sacred to particular gods, without doubt, all come, O tiger among men, month after month, and mingle with Sannihati, O king of men! And it is because that all other *tirthas* are united together here, that this *tirtha* is so called.* Bathing there and drinking of its water, one becometh adored in heaven. Listen now, O king, to the merit acquired by that mortal who performeth a *Çraddha* on the day of new moon during a solar eclipse. The person that performeth a *Çraddha* there after having bathed in that *tirtha*, obtaineth the merit that one earneth by properly celebrating a thousand horse-sacrifices. Whatever sins a man or woman committeth, are, without doubt, all destroyed as soon as one batheth in that *tirtha*. Bathing there one also ascendeth to the abode of Brahmā on the lotus-colored car. Bathing next in *Koti-tirtha*, after having worshipped the Yaksha door-keeper, Machakruka, one obtaineth the merit of giving away gold in abundance. Near to this, O best of the Bhāratas, is a *tirtha* called Gangā-hrada. One should bathe there, O virtuous one, with subdued soul and leading a Brahmacharya mode of life. By this, one obtaineth merit that is greater than that of a Rājasuya and horse-sacrifices. The *tirtha* called Naimisha is productive of good in earth; Pushkara is productive of good in the regions of the firmament; Kurukshetra, however, is productive of good in respect of all the three worlds.* Even the dust of Kurukshetra, carried by the wind, leadeth sinful men to a highly blessed state. They that reside in Kurukshetra, which lieth to the north of the Drishadwati and the south of the Saraswati, really reside in heaven. *I will go to Kurukshetra, I will dwell in Kurukshetra,*—he that uttereth these words even once, becometh cleansed of all sins. The sacred Kurukshetra which is worshipped by Brahmorshis, is regarded as the sacrificial alter of the celestials.† Those mortals that dwell there, have nothing to grieve for at any time. That which lieth between Taruntuka and Arantuka and the lakes of Rāma and Machakruka is Kurukshetra. It is also called Samantapanchaka and is said to be the northern sacrificial alter of the Grandsire.—'

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* *Sannihati* lit. implies a union or adjacence of many objects.

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* Nilakantha adds a long note to this. He inclines to the belief that *Kurukshetra* implies (in this passage) Kāçi or Benares. He quotes numerous authorities, to prove that the incident of Kurukshetra, as described in this and the preceding *slokas*, all appertain to Kāçi. At any rate, it is evident that many of the *slokas* commencing from this are repetitions of earlier *slokas* of this very section. (*Vide* p—249) There is authority for holding that the fruits of a sojourn to Naimisha are confined to the blessings of this earth. What is meant by Pushkara being productive of good in the regions of the firmament, is that a sojourn there leadeth to ascension, in after life, to such regions as those of the Sun, the Moon, &c

† The word in the text is *Brahmavedi*. This very word occurs in one of the *Brahmanas* of the Vedas.

Thus ends the eighty-third Section in the Tirtha-yātrā of the Vana Parva.

SECTION LXXXIV.

(*Tirtha-yātrā Parva continued.*)

" 'Pulastya said.—Then, O great king, one should proceed to the excellent *tirtha* of Dharma, where the illustrious god of Justice had practised highly meritorious austerities. And it is for this that he made the spot a sacred *tirtha* and rendered it celebrated by his own name. Bathing there, O king, a virtuous man with concentrated soul certainly sanctified his family to the seventh generation.* One should then repair, O king, to the excellent Jnānapāvana. Sojourning thither, one obtaineth the merit of the *Agnishtoma* sacrifice, and goeth to the region of the Munis. Then, O monarch, a man should repair to the Saugandhika-vana. There dwell the celestials with Brahmā at their head, Rishis endued with wealth of asceticism, the Siddhas, the Chāranas, the Gandharbhas, the Kinnaras and the great serpents. As soon as one entereth these woods, he is cleansed of all his sins. Then, O king, should one repair to the sacred goddess Saraswati, known there as the goddess Plakshā, that best of streams and foremost of rivers. There should one bathe in the water issuing from an ant-hill. (Bathing there and) worshipping the Pitris and the gods, one obtaineth the merit of the horse-sacrifice. There existeth a rare *tirtha* called Içānādhyushita, lying from the ant-hill at the distance of six throws of a heavy stick.† As seen in the Purānas, O tiger among men, bathing there a man obtaineth the merit of giving away a thousand Kapilā kine and of the horse-sacrifice. Sojourning next, O foremost of men, to Sugandhā, and Catakumbhā and Pancha-yakshā, a man becometh adored in heaven. Repairing to another *tirtha* there called Triçulakhāta, one should bathe and set himself to worship the Pitris and the gods. Doing so, without doubt, one obtaineth, after death, the status of *Gānapatya*, One should next proceed, O king, to the excellent spot of the Goddess celebrated over the three worlds by the name of Cākamvari. There, for the space of a thousand celestial years, she of excellent vows, month after month, had subsisted upon herbs, O king of men! And attracted by their reverence for the Goddess, many Rishis with wealth of asceticism, came thither, O Bhārata, and were entertained by her with herbs. And it is for this that they bestowed on her the name of Cākamvari. O Bhārata, the man who arriveth at Cākamvari, with rapt attention and leading a Brahmacharya mode of life and passeth three nights there in purity and subsisting on herbs alone, obtaineth, at the will of the goddess, the merit of him that liveth upon herbs for twelve years. Then should one proceed to the *tirtha* called Suvarna, famed through the three worlds. There in days of old, Vishnu had paid his adorations to Rudra, for his grace, and obtained also many boons difficult of acquisition even by the gods. And, O Bhārata, the gratified destroyer of Tripura said,—O Krishna, thou shalt, without doubt, be much beloved in the world, and the foremost of everything in the universe!—Sojourning thither, O king, and worshipping the deity having the bull for his mark, one obtaineth the merit of the horse-sacrifice as also the status of *Gānopatya*. One should next proceed to the *tirtha* of Dhumavati. Fasting there for three nights, one obtaineth, without doubt, all the wishes cherished by him. To the southern half of this spot of the Goddess, there is, O king, a *tirtha* called Rathāvarta. One should, O virtuous one, go up to that place, with devout heart, and having his senses under control! By this, through the grace of Mahādeva, one attaineth to an exalted state. After walking round the place, one should, O bull of the Bhārata race, proceed to the *tirtha* named Dhārā, which, O thou of great wisdom, washeth off all sins! Bathing there, O tiger among men, a man is freed from every sorrow. One should then repair, O virtuous one, after bowing to the great mountain (Himavat), to the source of the Ganges, which is, without doubt, like the gate of heaven,

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* *Asaptamam* lit., to seven generations. The meaning, however, is seven proceeding and seven succeeding generations.

† Camya is a wooden club used in a sacrifice.

There should one, with concentrated soul, bathe in the *tirtha* called Koti. By this, one obtaineth the merit of the Pundarika sacrifice, and delivereth his race. Residing one night there, one acquireth the merit of giving away a thousand kine. By offering oblations of water duly to the gods and the Pitris, at Saptagangā, Trigangā and Cakrāvarta, (which are all there,) becometh adored in the regions of the virtuous. Bathing next at Kanakhala, and fasting there for three nights, a person reapeth the merit of the horse-sacrifice and goeth to heaven. Then O lord of men, the pilgrim should repair to Kapilāvata. Fasting for one night there, he obtaineth the merit of giving away a thousand kine. O king, there is a *tirtha* of the illustrious Kapila, king of the Nāgas, that is celebrated, O thou best of Kurus, over all the worlds! Bathing there at the *Nāga-tirtha* one obtaineth, O king, the merit of giving away a thousand Kapilā kine. One should next repair to the excellent *tirtha* of Cāntanu, called Lalitika. Bathing there, O king, one never sinketh into distress (hereafter). The man that bathes at the confluence of the Gangā and the Yamunā obtains the merit of ten horse-sacrifices, and also rescues his race. One should next, O king, sojourn to Sugandha, celebrated over the world. By this, cleansed of every sin, he becometh adored in the abode of Brahmā. Then, O lord of men, the pilgrim should repair to Rudrāvarta. Bathing there, one ascendeth to heaven. Bathing at the confluence of the Ganges and the Saraswati, a person obtaineth the merit of the horse-sacrifice and also ascendeth to heaven. Proceeding next to Bhadrakarneçwara and worshipping the gods duly, one, without sinking into distress, becometh adored in heaven. Then, O lord of men, the pilgrim should proceed to the *tirtha* called Kuvjāmraka. By this he obtaineth the merit of giving away a thousand kine, and heaven also. Then, O king, the pilgrim should go to the Arundhativata. Proceeding thither with concentrated soul and practising the Brahmacharya vows, one that batheth in Sāmudraka and fasteth for three nights, obtaineth the merit of the horse-sacrifice and of giving away a thousand kine, and also rescueth his race. One should next proceed to Brahmāvarta, with concentrated soul and practising the Brahmacharya vows. By this, one obtaineth the merit of the horse-sacrifice, and goeth to the region of Soma. The man that proceedeth to the Yamunā-prabhava, (the source of the Yamunā) and batheth there, obtaineth the merit of the horse-sacrifice and is worshipped in heaven. Arriving at Darvisankramana, that *tirtha* which is worshipped of the three worlds, a person obtaineth the merit of the horse-sacrifice and goeth to heaven. Repairing next to Sindhu-prabhava (the source of Indus) which is worshipped by Siddhas and Gandharvas, and staying there for five nights, one obtaineth the merit of giving away gold in abundance. Proceeding next to the inaccessible *tirtha* called Vedi, one obtaineth the merit of the horse-sacrifice and ascendeth to heaven. Then, O Bhārata, should one proceed to Rishikulya and Vaçistha. By visiting the latter, all orders attain to Brāhmanhood. Repairing to Rishikulyā and bathing there, and living a month upon herbs, and worshipping the gods and Pitris, one is cleansed of all his sins, and obtaineth the region of the Rishis. Proceeding next to Bhrigutunga a person acquireth the merit of the horse-sacrifice. Repairing then to Virapramoksha, one is freed from every sin. Proceeding then to the *tirtha* of Krittikā and Maghā, one, O Bhārata, obtaineth merit superior to that of the *Agnishtoma* and *Atirātra* sacrifices. The man who, repairing to the excellent *tirtha* called Vidya, batheth there in the evening, obtaineth proficiency in every kind of knowledge. One should next reside for one night at Mahāçrama capable of destroying every sin, taking a single meal. By this, one obtains many auspicious regions, and delivers ten preceding and ten succeeding generations of his race. Dwelling next for a month of Mahālaya, and fasting there for three nights,* one's soul is cleansed of all sins and one acquires the merit of giving away gold in abundance.* Proceeding next to Vetasikā worshipped by the Grand-sire, one obtaineth the merit of the horse-sacrifice and the state of Uçanas.† Sojourning next to the *tirtha* called Sundarikā, worshipped by the Siddhas, one obtains personal beauty as witnessed by the ancients. Proceeding next to Brāhmani, with subdued senses and observing the Brahmacharya vow, a person ascendeth to the region of Brahmā on a lotus-hued car. One should repair next to the sacred Naimisha, worshipped by the Siddhas. There dwelleth for aye Brahmā with the gods. By only purposing to sojourn to Naimisha, half one's sins are destroyed; by entering it, he is cleansed of all his sins. The pilgrim of subdued senses should stay at Naimisha for a month; for, O Bhārata, all the *tirthas* of the earth are at Naimisha! Bathing there, with restrained senses and regulated fare, one obtains, O Bhārata, the merit of the cow-sacrifice, and also sanctifies, O best of the Bharatas, his race for seven generations both upwards and downwards. He who renounceth his life at Naimisha by fasting, enjoyeth happiness in the heavenly regions. Even this is the opinion of the wise. O foremost of kings, Naimisha is ever sacred and holy. Proceeding next to Gangodveda, and fasting there for three nights, a man obtaineth the merit of the *Vājapeya* sacrifice, and becometh like unto Brahmā himself. Sojouring next to the Saraswati, one should offer oblations unto the gods and the Pitris. By this, one certainly enjoyeth bliss in the regions called Sāraswata. Then should one wend to Vāhudā, with subdued soul and observing the Brahmacharya vow. Residing there for one night, one bebometh adored in heaven, and obtaineth also, O Kaurava, the merit of the *Revasatra* sacrifice. Then should one repair to the holy Kshiravati. frequented by holier men. By worshipping the gods and the Pitris there, one obtains the merit of the *Vājapeya* sacrifice. Proceeding next to Vimalāçoka, with subdued soul and observing the Brahmacharya vow, and residing there for one night, one is adored in heaven. One should next proceed to the excellent Gopratāra in the Sarayu, whence Rāma, O king, with all his attendants and animals, renouncing his body, ascended to heaven in consequence of the efficacy of the *tirtha* alone. Bathing in that *tirtha*, O Bhārata, one's soul, through Rāma's grace, and by virtue of his own deeds, being cleansed of all sins, one becometh adored in heaven. O Bhārata! Proceeding next, O son of the Kuru race, to the Rāma *tirtha* on the Gomati, and bathing there, one obtaineth the merit of the horse-sacrifice, and sanctifieth also his own race. There, O bull of the Bharata race, is another *tirtha* called Catasahasrika. Bathing there, with restrained senses and regulated diet, a person reapeth, O bull of the Bhārata race, the merit of giving away a thousand kine. Then should one, O king, sojourn to the unrivalled *tirtha* called Bharthristhāna. By this, a person obtains the merit of the horse-sacrifice. Bathing next in the *tirtha* called Koti, and worshipping Kārtikeya, a man reapeth, O king, the merit of giving away a thousand kine, and acquireth great energy. Proceeding next to Vārānasi, and worshipping the god having the bull for his mark, after a bath in the Kapilāhrada, one obtaineth the merit of the Rājasuya sacrifice. Repairing then, O perpetuator of the Kuru race, to the *tirtha* called Avimukta, and beholding there the god of gods, the pilgrim, from such sight alone, is immediately cleansed of even the sin of slaying a Brāhmana. By renouncing one's life there, one obtaineth deliverance. Arriving next, O king, at the rare *tirtha* called Mārkandeya celebrated over the world and situated at the confluence of the Ganges, a person obtaineth the merit of the *Agnishtoma* sacrifice, and delivereth his race. Sojourning next to Gayā, with subdued senses and observing the Brahmacharya vow, one obtaineth the merit of the horse-sacrifice and also rescueth his race, There in that *tirtha* is the Akshayo-vata,* celebrated over the three worlds. Whatever is offered there to the Pitris is said to become inexhaustible. Bathing there at the Mahānadi, and offering oblations to the gods and the Pitris, a man acquireth eternal regions, and also rescueth his race. Proceeding then to Brahma-sara that is adorned by the woods of Dharma, and passing one night there, a man attaineth to the region of Brahmā. In that lake, Brahmā had raised a sacrificial piller. By walking round this pillar, a person acquireth the merit of the *Vājapeya* sacrifice. One should next, O mighty monarch, sojourn to Dhenuka celebrated over the world. Staying there for one night, and giving away sessame and kine, one's soul being, cleansed from every sin, one ascendeth, without doubt, to the region of Soma. There, O king, on the mountains, the cow called Kapilā used to range with her calf. There is little doubt of this, for, O Bhārata, the hoof-marks of that cow and her calf are seen there to this day !* Bathing in these hoof-prints, O foremost of monarchs, whatever sin a man may have incurred is, O Bhārata, washed away! Then should one go to Gridhravata, the spot consecrated to the trident-bearing god. Approaching the deity having the bull for his mark, one should rub himself with ashes. If a Brāhmana, he obtains the merit of observing the twelve year's vow, and if belonging to any of the other orders, he is freed from all his sins. One should next proceed to the Udyanta mountain, resounding with melodious notes. There, O bull of the Bharata race, is still seen the foot-print of Sāvitri. The Brāhmana of rigid vows, who sayeth his morning noon, and

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* The words in the text are *Shastha-kāla, i. e.* six half-days or three full days. This, according to Sanskrit idiom (still preserved in Bengali) is called *triratra*, equivalent in English to *three nights*, but really meaning *three days* or 72 hours.

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* There is a difference of reading here. I have followed the text of the Roy Press, edited by Pandit Kalivara Vedantavagisha.

† The words are *auçanasim gatim*, explained by Nilakantha as *Sukratwam*.

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* Lit., *eternal baniam.* To this day priests of Gaya show this tree. There is, however, another *akshayavata* in Allahabad. It is

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within the fort of the capital of the North-West Provinces, and is under the ground. To this day those that go to Allahabad perform the *Srād-dhas* of their ancestors in the subterranean chambers within the fort. Two branches, each of about 4 cubits in length shooting from a thick stem of about a cubit is all that are shown of this eternall banian, under whose spreading branches the great Rámachandra had performed the *Sraddha* of Daçaratha.

* There is a difference of reading here, and in the two following lines. The meaning, however, is substantially the same.

evening prayers there, obtaineth the merit of performing that service for twelve years. There, O bull of the Bharata race, is the famous Yonidwāra. Repairing thither, a person becometh exempted from the pain of rebirth. The person that stayeth at Gaya during both the dark and lighted fortnights, certainly sanctifieth, O king, his own race up and down to the seventh generation! One should wish for many sons so that even one may go to Gayā, or celebrate the horse-sacrifice, or offer a *nila** bull. Then, O king, the pilgrim should proceed to Falgu. By this, he obtains the merit of horse-sacrifice, and acquires great success. O king. one should repair then, with subdued soul, to Dharmaprishtha.† There, O foremost of warriors, dwelleth Dharma for aye! Drinking of the water of a well which is there, and purifying one's self by a bath, he that offers oblations to the gods and the Pitris is cleansed of all his sins and ascends to heaven. There in that *tirtha* is another of great Rishi Matanga of soul under complete control. By entering that beautiful asylum capable of soothing fatigue and sorrow, one earneth the merit of the *Gavāyana* sacrifice, and by touching (the image of) Dharma which is there, one obtaineth the fruit of the horse-sacrifice. One should next go, O king, to the excellent *tirtha* called Brahmasthāna. Approaching Brahmā, that bull among male beings, who is there, one acquires, O mighty monarch, the merit of the Rājasuya and horse-sacrifices. The Pilgrim should then repair to Rājasuya, O king of men! Bathing there, one liveth (in heaven) as happily as (the Rishi) Kākshivat. After purifying himself, one should partake there of the offerings daily made unto the Yakshini. By this, one is free from the sin of even slaying a Brāhmana, through the Yakshini's grace. Proceeding next to Maninaga, one obtains the merit of giving away a thousand kine. O Bhārata, he that eateth anything belonging to the *tirtha* of Manināga, if bitten by a venomous snake, doth not succumb to its poison! Residing there for one night, one is cleansed of all his sins. Then should one proceed to the favorite wood of the Brahmarshi Gautama. There bathing in the lake of Alaya, one attaineth to an exalted state. Beholding next the image of Cree, one acquireth great prosperity. There in that *tirtha* is a well celebrated over the three worlds. Bathing in it, one obtains the merit of the horse-sacrifice. There also existeth a well sacred to the royal Rishi Janaka, which is worshipped by the gods. Bathing in that well, one ascendeth to the region of Vishnu. Then should one repair to Vinaçana that destroys every sin. By a sojourn thither, one obtaineth the merit of the *Vājapeya* sacrifice, and goeth also to the region of Soma. Proceeding next to Gandakī which is produced by the waters of every *tirtha*, a person acquireth the merit of the *Vājapeya* sacrifice, and ascendeth also to the solar region. Proceeding next to the Viçālā, that river celebrated over the three worlds, one obtaineth the merit of the *Agnishtoma* sacrifice and ascendeth also to heaven. Repairing then, O virtuous one, to the woody seat of ascetics that is called Adhivanga, one obtains, without doubt, great happiness amongst the Guhyakas. Proceeding next to the river Kampanā, visited by the Siddhas, one obtaineth the merit of the *Pundirika* sacrifice, and ascendeth also to heaven. Arriving then, O lord of earth, at the stream called Māheçwarī, one obtaineth the merit of the horse-sacrifice and also rescueth his own race. Repairing next to the tank of the celestials, one earneth immunity from misfortune, and also the merit of the horse-sacrifice. One should next go to Somapada, with subdued soul and leading a Brahmacharya mode of life. Bathing in Māheçwarapada that is there, one reapeth the merit of the horse-sacrifice. There in that *tirtha*, O bull of the Bhārata race, it is well known that ten millions of *tirthas* exist together! A wicked Asura in the shape of a tortoise had, O foremost of monarchs, been carrying it away when the powerful Vishnu recovered it from him! There in that *tirtha* should one perform his ablutions, for by this he acquireth the merit of the *Pundirika* sacrifice and ascendeth also to the region of Vishnu. Then, O best of kings, should one proceed to the place of Nārāyana, where, O Bhārata, Nārāyana is ever present and dwelleth for aye! There the gods with Brahmā at their head, Rishis endued with wealth of asceticism, the Adityas, the Vasus, and the Rudras, all adore Janārddana! In that *tirtha*, Vishnu of wonderful deeds hath become known as Sālagrāma. Approaching the eternal Vishnu, that lord of the three worlds, that giver of boons, one obtaineth the merit of the horse-sacrifice, and goeth to the region of Vishnu. There in that place, O virtuous one, is a well capable of destroying every sin. The four seas are ever present in that well. He that bathes in it, O king, will have immunity from misfortune. Beholding (the immage of) the boon-giving, eternal, and fierce Mahādeva who is there, one shineth, O king, like the moon emerged from the cloud. Bathing then in Jātismara, with pure mind and subdued senses, one acquireth, without doubt, the recollections of his former life. Proceeding then to Māheçwarapura, and worshipping the god having the bull for his mark, fasting the while, one obtaineth, without doubt, the fruition of all his desires. Repairing then to Vāmana that destroys every sin, and beholding the god Hari, one acquireth exemption from every misfortune. One should next sojourn to the asylum of Kuçika that is capable of removing every sin. Repairing then to the river Kauçika that cleanseth from even great sins, one should bathe in it. By this one obtaineth the merit of Rājasuya sacrifice. One should next, O foremost of kings, proceed to the excellent woods of Champaka. By spending there one night, one acquireth the merit of giving away a thousand kine. Arriving next at Jyeshthilā, that *tirtha* of rare worth, and passing one night there, one reapeth the fruit of the gift of a thousand kine. Beholding there (the image of) Viçweçwara of great splendour, with his consort the goddess, a person obtaineth, O bull among men, the region of Mitrāvaruna. By fasting there for three nights, a man acquireth the merit of the *Agnishtoma* sacrifice. By visiting Kanyā-samvedya, with senses restrained and regulated fare, one acquireth, O bull among men, the region of Manu the lord of creation. Rishis of rigid vows have said that he that giveth away rice or maketh any gift at the *tirtha* called Kanyā, rendereth such gift eternal. Arriving next at Nischirā celebrated over the three worlds, one obtaineth the merit of the horse-sacrifice, and goeth to the region of Vishnu. O king, those that give away at the confluence of the Niçchirā, ascend to the blessed region of Brahmā. There in that *tirtha* is the asylum of Vaçishta that is known over the three worlds. Bathing there, one obtaineth the merit of the *Vājapeya* sacrifice. Proceeding next to Devakuta that is resorted to by celestial Rishis, one acquireth the merit of the horse-sacrifice, and also delivereth his race. Then should one, O king, go to the lake of the Muni Kauçika, where Kauçika's son, Viçwāmitra, obtained high success! Bathing there, a person acquireth the merit of the *Vājapeya* sacrifice. There, O hero, at Kauçika, should one reside for a month, O bull of the Bhārata race! By a month's residence there, one reapeth the merit of the horse-sacrifice. He that resideth at that best of *tirthas* called Mahā-hrada, enjoys immunity from misfortune, and also obtains the merit of giving away gold in abundance. Beholding next Kārtikeya who dwelleth at Virāçrama, a man certainly reapeth the fruit of the horse-sacrifice. Proceeding then to Agnidhāra celebrated over the three worlds, and beholding there after a bath the eternal and boon-giving Vishnu, that god of gods, one obtaineth the merit of the *Agnishtoma* sacrifice. Proceeding next to the Grand-sire's tank near the monarch of mountains, and bathing in it, a man obtains the merit of the *Agnishtoma* sacrifice. Falling from the Grand-sire's tank, is that world-sanctifying (stream), celebrated over the three worlds, called Kumāra Dhārā. Bathing there, one regardeth himself as having all his purposes fulfilled. Fasting in that *tirtha* for three days, one is even cleansed from the sin of slaying a Brāhmana. The pilgrim should next, O virtuous one, proceed to the peak of the great goddess Gauri, famed over the three worlds. Ascending it, O best of men, one should approach Stana-kunda. By touching the waters of Stanakunda, a person obtaineth the merit of the *Vājapeya* sacrifice. Bathing in that *tirtha* and worshipping the gods and the Pitris, one acquireth the merit of the horse-sacrifice and also ascendeth to the region of Indra. Arriving next at the well of Tāmrāruna, that is frequented by the gods, one acquireth, O lord of men, the merit of that attaches to human-sacrifice. Bathing next at the confluence of the Kirtikā with the Kauçiki and the Arunā, and fasting there for three nights, a man of learning is cleansed of all his sins. Proceeding next to the *tirtha* called Urvasi, and then to Somāçrama, a wise man, by bathing next at Kumbhakarnāçrama, becometh adored in the world. The ancients knew that by touching the waters of Kokāmukha, with steady vows and leading a Brahmacharya mode of life, the memory of one's former life is revived. Arriving next with speed to the river called Nandā, a regenerate one becometh freed from all his sins, and ascendeth, with soul under control, to Indra's region. Proceeding next to the island called Rishava, that is destructive of cranes, and bathing in the Saraswati, an individual blazeth forth in heaven. Proceeding next to the *tirtha* called Auddālaka frequented by *Munis*, and bathing there, one is cleansed of all his sins. Repairing next to the sacred *tirtha* called Dharma that is visited by Bramarshis, one acquireth the merit of the *Vājapeya* sacrifice and becometh respected in heaven. Proceeding next to Champā, and bathing in the Bhāgirathi, he that sojourneth to Dandāparna, acquireth the merit of giving away a thousand kine. Then should one procled to the sacred Lalitikā that is graced by the presence of the virtuous. By this, one acquireth the merit of the Rājasuya sacrifice and is regarded in heaven.—' "

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* Lit. *blue*. A bull, however, is called *nila* whose face and tail are of ash color, hoofs and horns white, and other parts red.

† Some texts read *Dharmaprastha*.

Thus ends the eighty-fourth Section in the Tirtha-yātrā of the Vana Parva.

Section LXXXV.

(*Tirtha-yātrā Parva continued.*)

" 'Pulastya said.—Arriving next at the excellent *tirtha* called Samvedya in the evening, and touching its waters, one surely obtaineth knowledge. Created a *tirtha* in day of yore by Rāma's energy, he that proceedeth to Lohittya, obtaineth the merit of giving away gold in abundance. Proceeding next to the river Karotoyā, and fasting there for three nights, a man acquireth the merit of the horse-sacrifice. Even this is the injunction of the Creator himself. It hath been said by the wise, O king, that if a person sojourneth to the spot where Gangā, mingleth with the sea, he reapeth merit which is ten times that of the horse-sacrifice. Crossing over to the opposite bank of Gangā, he that batheth there, having resided for three nights, is, O king, cleansed from all his sins. One should next proceed to the Vaitarani capable destroying every sin. Arriving next at the *tirtha* named Viraja, one shineth like the moon, and sanctifying his race rescueth it, and is himself cleansed of all his sins. He that bathes in Viraja further reapeth the merit of giving away a thousand kine besides sanctifying his line. Residing with purity at the confluence of the Sona and the Jyotirathi, and offering oblations of water to the gods and the Pitris, a man reapeth the merit of the *Agnishtoma* sacrifice. Touching next the waters of the Vansagulma constituting the sources of both the Sona and Narmadā, one obtaineth the merit of the horse-sacrifice. Sojourning next to the *tirtha* called Rishava in Koçalā, O lord of men, and fasting there for three nights, one earneth the merit of the Vājapeya sacrifice, and of the gift of a thousand kine, and also delivereth his race. Arriving at Cocalā, a man should bathe in the *tirtha* named Kāla. By this, one surely obtaineth the merit of giving away one and ten bulls. By bathing in Pushpavati and fasting there, O king, for three nights, one sanctifieth his own race, besides earning the merit of the gift of a shousand kine. Then, O foremost of the Bharata race, by bathing in the *tirtha* called Vadarikā, one obtaineth long life, and also goeth to heaven. Arriving next at Champā, and bathing in the Bhāgirathi, and seeing Danda, one earneth the merit of giving away a thousand kine. Then should one go to the sacred Lapetikā, graced by the presence of the pious. By so doing one reapeth the merit of the *Vājapeya* sacrifice and also becometh regarded by the gods. Proceeding next to the mountain called Mahendra, inhabited (of yore) by Jāmadagnya, and bathing in Rāma's *tirtha*, a person acquireth the merit of the horse-sacrifice. Here is Matanga's *tirtha* called Kedāra, O son of the Kuru race! Bathibg in it, O foremost of the

Kurus, a man obtaineth the merit of giving away a thousand kine. Going to the mountain Cree, one should touch the waters of the stream that is there, By worshipping there the god having the bull for his mark, one obtaineth the merit of the horse-sacrifice. On the mountain Cree dwelleth happily, the effulgent Mahādeva with the goddess, as also Brahmā with the other gods. By bathing in the lake of Deva, with purity and restrained mind, one obtaineth the merit of the horse-sacrifice, and also attaineth to the highest success.

Proceeding next to the mountain Rishabha in Pāndya, worshipped by the gods, one obtains the merit of the *Vājapeya* sacrifice and rejoices in heaven. One should next proceed to the river Kāveri, frequented by Apsarā's. Bathing there, O monarch, one obtaineth the merit of giving away a thousand kine. Touching next the words of the *tirtha* called Kanyā on the shores of the sea one is cleansed from every sin. Proceeding next to Gokarna celebrated over the three worlds, and which is situate, O best of kings, in the midst of the deep, and is reverenced by all the worlds, and where the gods headed by Brahmā, and Rishis endued with wealth of asceticism, and spirits and Yokshas and Piçāchas, and Kinnaras and the great Nāgas, and Siddhas and Chāranas and Gandharbhas, and men and Pannagas, and rivers and Seas and Mountains, worship the lord of Umā, one should worship Içāna, fasting there for three nights. By this, one acquireth the merit of the horse-sacrifice, and the status of *Gānapatya*. By staying there for twelve nights, one's soul is cleansed of all sins. One should next proceed to the *tirtha* known as Gāyatri celebrated over the three worlds. Staying there for three nights, one acquireth the merit of giving away a thousand kine. A strange phenomenon is seen to occur there in respect of Brāhmanas, O lord of men! If a Brāhmana, whether born of a Brāhmani or any other woman, reciteth the *Gāyatri* there, the recitation becomes rythmatic and musical, while, O king, a person who is not a Brāhmana cannot adequately hymn it at all! Proceeding next to the inaccessible tank of the Brāhmana Rishi Samvarta, one acquireth personal beauty, and prosperity. Repairing next to Veṇā, he that offers oblations of water to the gods and the Pitris, obtains a car drawn by peacocks and cranes. Sojourning next to the Godāvari, ever frequented by the Siddhas, one earneth the merit of the cow-sacrifice, and goeth to the excellent region of Vāsuki.* Bathing next at the confluence of the Vennā, one obtains the merit of the *Vājapeya* sacrifice. By a dip next at the confluence of Varada, one acquires the merit of giving away a thousand kine. Arriving next at Brahmasthāna, one that stayeth there for three nights acquireth the merit of giving away a thousand kine, and also ascendeth to heaven. Coming next to Kuçaplavana, with subdued soul and leading a Brahmacharya mode of life, and staying there for three nights, he that bathes in it obtains the merit of the horse-sacrifice. Bathing next at the romantic Deva-hrada that is supplied by the waters of the Krishnā-Vennā, and also in the Jātismara-hrada, one acquireth the memory of one's former life. It was there that the chief of the celestials celebrated an hundred sacrifices and ascended to heaven. By a visit only to that spot, one acquireth the merit of the *Agnishtoma* sacrifice. Bathing next in the Sarvadeva-hrada, a person obtaineth the merit of giving away a thousand kine. Proceeding next to the highly sacred tank called Payoshini that best of waters, he that offers oblations of water to the gods and the Pitris acquires the merit of the gift of a thousand kine. Arriving next at the sacred forest of Dandaka, a person should bathe (in the waters) there. By this, O king, one at once obtains, O Bhārata, the merit of giving away a thousand kine! Proceeding next to the asylum of Sarabhanga and that of the illustrious Suka, one acquireth immunity from misfortune, besides sanctifying his race. Then should one proceed to Surapāraka, where Jamadagni's son had formerly dwelt. Bathing in that *tirtha* of Rāma, one acquireth the merit of giving away gold in abundance. Bathing next in the Saptagodāvara, with subdued sense and regulated diet;

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* A different reading is, *Vāyulokancha gachhati*—goeth to the region of Vāyu (Wind-god).

one earneth great merit, and goeth also to the region of the celestials. Proceeding next to Devahrada, with subdued sense and regulated diet, a man obtaineth the merit of the *Devasatra* sacrifice. One should proceed next to the forest of Tungaka, with subdued senses and leading a Brahmacharya mode of life. It was here that in olden days the Muni Sāraswata taught the Vedas to the ascetics. When the Vedas had been lost (in consequence of the Munis having forgotten them), Angirasa's son, seated at ease on the upper garments of the Munis (duly spread out), pronounced distinctly and with emphasis the word *Om*. And at this, the ascetics again recollected all that they had learnt before. It was there that the Rishis and the gods Varuna, Agni, Prajāpati, Nārāyana also called Hari, Mahādeva, and the illustrious Grandsire of great splendour, appointed the resplendent Bhrigu to officiate at a sacrifice. Gratifying Agni by libations of clarified butter poured according to the ordinance, the illustrious Bhrigu once more performed the *Agnyādhāna* sacrifice for all those Rishis, after which both they and the gods went away to their respective homes one after another. One who enters the forest of Tungaka, is, O best of kings, male or female, cleansed of every sin! There in that *tirtha*, O hero, one should reside for a month, with subdued senses and regulated diet! By this, O king, one ascendeth to the region of Brahmā, and delivereth also his race! Arriving next at Medhāvika, one should offer oblations of water to the gods and the Pitris. By this, one acquires the merit of the *Agnishtoma* sacrifice, and also memory and intellect. There in that *tirtha* is the mountain known over the whole world and called Kālanjara. Bathing in the celestial lake that is there, one acquires the merit of giving away a thousand kine. He that, O king, after a bath, offereth oblations (to the gods and the Pitris) on the Kālanjara mountain, is, without doubt, regarded in heaven. Proceeding next, O monarch, to the river Mandākini capable of destroying all sins and which is on that best of mountains called Chitrakuta, he that bathes there and worships the gods and the Pitris, obtains the merit of the horse-sacrifice, and attains to an exalted state

One should next, O virtuous one, proceed to the excellent *tirtha* called Bhartristhāna, where, O king, ever dwells the celestial generalissimo Kārtikeya. By a journey only to that spot, a person, O foremost of kings, attaineth to success! Bathing next at the *tirtha* called Koti, one earneth the merit of giving away a thousand kine. Having walked round Koti, one should proceed next to Jyeshthasthāna. Beholding Mahādeva, who is there, one shineth like the moon. There, O mighty monarch, is a celebrated well, O bull of the Bharata race! There in that well, O foremost of warriors, are the four seas! He that bathes there, O foremost of kings, and with subdued soul worships the gods and the Pitris, cleansed of all his sins, attaineth to an exalted state. Then, O mighty king, should one proceed to the great Sringaverapura, where, O foremost of kings, formerly Rāma, Daçaratha's son, had crossed (the Gangā)! Bathing in that *tirtha*, one, O mighty-armed one, is cleanced of all his sins! Bathing, with subdued senses and leading a Brahmacharya mode of life, in Gangā, one is cleansed of every sin, and obtains also the merit of the *Vājapeya* sacrifice. One should next proceed to the place called Mayuravata, conscereted to Mahādeva of high intelligence. Beholding there the god, bowing down to him, and walking round the spot, one acquireth, O Bhārata, the *Gānapatya* status! Bathing in Gangā at that *tirtha*, one is cleansed of all his sins. Then, O king, should one proceed to Prayāga, whose praises have been sung by Rishis and where dwell the gods with Brahmā at their head, the Directions with their presiding deities, the Lokapālas, the Siddhas, the Pitris adored by the worlds, the great Rishis—Sanatkumāra and others, stainless Brahmarshis—Angiras and others, —the Nāgas, the Suparnas, the Siddhas, the Snakes, the Rivers, the seas, the Gandharvas, the Apsaras, and the lord Hari with Prajāpati. There in that *tirtha* are three fiery caverns between which Gangā, that foremost of *tirthas*, rolleth rapidly. There in that region also the world-purifying daughter of the Sun, Yamunā, celebrated over the three worlds, uniteth with Gangā. The country between Gangā and Yamunā is regarded as the *mons veneris* of the world, and Prayāga as the foremost point of that region. The *tirthas* Prayāga, Pratisthāna, Kamvala, Açwatara and Bhagabat are the sacrificial platforms of the Creator. There, in those places, O foremost of warriors, the Vedas and the Sacrifices, in embodied forms, and the Rishis endued with wealth of asceticism, adore Brahmā. And there the gods and rulers of territories also celebrate their sacrifices. The learned, however, say that of all these *tirthas*, O exalted one, Prayāga is the most sacred, in fact, the foremost of all *tirthas* in three worlds! By going to that *tirtha*, by singing its praises, or by taking a little earth from it, one is cleansed from every sin. He that bathes in that confluence celebrated over the world, acquires all the merits of the Rājasuya and the horse-sacrifices. This sacrificial place is worshipped by the gods themselves. If a man giveth there ever so little, it increaseth, O Bhārata, a thousandfold! O child, let not the texts of the Veda, nor the opinions of men dissuade thy mind from the desire of dying at Prayāga. O son of the Kuru race, the wise say that six hundred million and ten thousand *tirthas* exist at Prayāga! Bathing in the confluence of Gangā and Yamunā, one obtains the merit that attaches to the four kinds of knowledge and the merits also of those that are truthful. There at Prayāga is the excellent *tirtha* of Vāsuki, called Bhogavati. He that batheth in it, obtaineth the merit of the horse-sacrifice. There also in Gangā in the *tirtha* famed over the three worlds, called Rāmaprapatana; which confereth the merit of ten horse-sacrifices, O son of the Kuru race! Wherever may a person bathe in Gangā, he earneth merit equal to that of a sojourn to Kurukshetra. An exception, however, is made in favor of Kanakhala, while the merit attaching to Prayāga is the greatest. Having committed an hundred sins, he that bathes in Gangā, hath all his sins burnt off by the waters thereof, even as fuel is consumed by fire.* It hath been said that in the *Satya yuga*, all the *tirthas* were sacred; in the *Tretā*, Pushkara alone was such; in the *Dwāpara*, Kurukshetra; and in the *Kali-yuga*, Gangā alone is sacred! In Pushkara, one should practise austerities; in Mahālaya, one should give away; in the Malaya mountains, one should ascend the funeral pyre; and in Bhrigutunga, one should renounce his body by foregoing food. Bathing in Pushkara, in Kurukshetra, in Gangā, and in the confluence (of Gangā and Yamunā), one sanctifieth seven generations of his race up and down. He that reciteth the name of Gangā is purified; while he that beholdeth her, receiveth prosperity; while he that bathes in her and drinks of her waters, sanctifieth seven generations of his race up and down. As long, O king, as one's bones lie in contact with the waters of Gangā, so long doth he live regarded in heaven, even as one liveth in heaven in consequence of the merit he earneth by pious sojourns to sacred *tirthas* and holy spots! There is no *tirtha* that is like unto Gangā, there is no god like unto Keçava, and there is none superior to Brāhmanas,—this hath been said even by the Grandsire! O great king, the region through which Gangā flows should be regarded as a pious asylum, and a spot of land that is on Gangā's shores, should be regarded as one favorable to the attainment of ascetic success!

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* Another reading is *Gangāpastularāçimivānala*—"the waters of the Ganges (in respect of his sins) are like fire in regard to a heap of cotton."

This truthful description (of the *tirthas*) one should recite only unto the regenerate ones, unto those that are pious, unto one's son and friends and disciples and dependents! This narrative, without a rival, is blessed and holy, and leadeth to heaven. Holy and entertaining and sanctifying, it is productive of merit and high worth. Destructive of every sin, it is a mystery that the great Rishis cherish with care. By reciting it in the midst of Brāhmana's, one is cleansed of every sin, and ascends to heaven. This discription of *tirthas* is auspicious and heaven-giving and sacred; ever blessed as it is, it destroys one's enemies; foremost of all accounts, it sharpens the intellect. By reading this narrative the sonless obtain sons, the destitute obtain riches, a person of the royal order conquereth the whole earth, the Vaiçya cometh by wealth, the Sudra obtaineth all his desires, and the Brāhmana crosseth the ocean (of the world). Purifying himself, he that listens daily to the merits of the different *tirthas*, recollects the incidents of many previous births, and rejoices in heaven! Of the *tirthas* that have been recited here, some are easily accessible, while others are difficult of access. But he that is inspired with the desire of beholding all *tirthas*, should sojourn to them even in imagination. Desirous of obtaining merit, the Vasus, and the Sāddhas, the Adityas, the Māruts, the Açwins, and the Rishis equal unto celestials, all bathed in these *tirthas!* Do thou also, O thou of the Kuru race, observing the ordinance as explained by me, sojourn with subdued senses, to these *tirthas*, increasing thy merit, O thou of excellent vows! Men of piety and learning are able to visit these *tirthas*, by reason of their purified senses, their belief in Godhead, and their acquaintance with the Vedas! He that doth not observe vows, he that hath not his soul under control, he that is impure, he that is a thief, and he that is of crooked mind, doth not, O Kauravya, bathe in *tirthas!* Thou art ever observant of virtue, and art of pure character! By thy virtue, O virtuous one, thou hast always gratified thy father and thy grandfather, and great-grand-fathers, and the gods with Brahmā at their head, and the Rishis also, O thou versed in virtue! Thou who resemblest Vāsava, thou wilt, O Bhishma, attain to the region of the Vasus, and also eternal fame on earth!—'

"Narada continued.—'Having cheerfully spoken thus, the illustrious Rishi Pulāstya, well-pleased, bidding Bhishma farewell, disappeared there and then. And Bhishma also, O tiger among men, well understanding the true import of the *Shāstras*, wandered over the world at the command of Pulastya. Thus, O thou blessed one, did Bhishma end at Prayāga his highly meritorious sojourn to the *tirthas*, capable of destroying all sins! The man that ranges the earth in accordance with these injunctions, obtains the highest fruit of an hundred horse-sacrifice and earns salvation hereafter. Thou wilt, O son of Prithā, obtain merit consisting of the eight attributes, even like that which Bhishmā the foremost of the Kurus had obtained of yore. And as thou wilt lead these ascetics to those *tirthas*, thy merit will be much greater. Those *tirthas* are infested by Rākshasas, and no one, save thyself, O son of the Kuru race, can go there! Rising early he that reciteth this narrative by the celestial Rishis on the subject of the *tirthas*, becometh free from all sins! Those foremost of Rishis,—Vālmiki, and Kāçyapa, and Atreya, and Kundajathara, and Viçwāmitra, and Gautama, and Asita, and Devala, and Mārkandeya, and Gālava, and Bharadwāja, and Vaçishtha, and the *Muni* Uddālaka, and Saunaka, with his son, and Vyāsa, that best of ascetics, and Durvāsas that foremost of *Munis*, and Jāvāli of great austerities,—all these illustrious Rishis endued with wealth of asceticism, are staying in expectation of thee! With these, O mighty king, do thou meet by visiting these *tirthas!* And, O illustrious monarch, a great Rishi of immeasurable energy, Lomaça by name, will come to thee! Do thou follow him, and me, and by turns visit these *tirthas*, O thou virtuous one! By this, thou wilt acquire great fame, like king Mahābhisha! O tiger among kings, even as the virtuous Yayāti and king Pururavas, dost thou blaze forth with thy own virtue! Like king Bhāgiratha and the illustrious Rāma, dost thou shine among kings even as the Sun himself! And thou art, O great king, celebrated (in the world) even as Muni, or Ikshwāku, or the highly famous Puru, or Vainya! And as in days of yore the slayer of Vritra, after burning all his foes, ruled the three worlds, his mind freed from anxiety, so wilt thou rule thy subjects, after slaying all thy enemies! And, O thou of eyes like lotus leaves, having conquered the earth according to the customs of thy order, thou wilt obtain renown by thy virtue, even like Kārttaviryāryuna!' "

Vaiçampāyana continued,—"O great king, having comforted the monarch thus, the illustrious Rishi Nārada, bidding farewell to the king, disappeared there and then! And the virtuous Yudhishthira, reflecting upon the subject, began to recite unto the ascetics the merit attaching to *tirthas!*"

Thus ends the eighty-fifth Section in the Tirtha-yātrā of the Vana Parva.

SECTION LXXXVI.

(Tirtha-yātrā Parva continued.)

Vaiçampāyana continued.—"Having ascertained the opinion of his brothers, and of the intelligent Nārada, king Yudhishthira, addressing Dhaumya, who was like unto the Grandsire himself, said,—'I have, for the acquisition of arms, sent away that tiger among men, Jishnu, whose prowess is incapable of being baffled, and who is possessed of long arms and immeasurable intelligence! O thou of ascetic wealth, that hero is devoted to me, endued with ability, and well-skilled in weapons, and like unto the exalted Vāsudeva himself! I know them both, Krishna and Arjuna, those destroyers of enemies, O Brāhmana, endued with prowess, even as the puissant Vyāsa knoweth them! I know Vāsudeva and Dhananjaya to be none else than Vishnu himself, possessed of the six attributes.* And this is also what Nārada knoweth, for he hath always spoken so unto me! I also know them to be the *Rishis* Nara and Nārāyana! Knowing him to possess the ability, I have sent him (on the mission)! Not inferior unto Indra and fully competent (for the task), I have sent that son of a god to see the lord of the celestials and obtain weapons from him. Bhishma and Drona are *Atirathas*,† Kripa and the son of Drona are invincible; these mighty warriors have been installed by Dhritarāshtra's son in the command of his army. All these are versed in the Vedas, are heroic, and possessed of the knowledge of every weapons. Endued with great strength, these always desire to encounter Arjuna in fight! And Karna also of the *Suta* caste is a mighty warrior versed in celestial weapons! In respect of the impetus of his weapons, he is endued with the strength of the Wind-god! Himself, like a flame of fire, the arrows (proceeding from him) constitute its tongues! The slaps of his left hand cased in leathern fence constitute the crackling of that flame. The dust of the battle-field is its smoke. Urged by the sons of Dhritarāshtra even as the wind urgeth the fire, Karna like unto the all-consuming fire at the end of the *Yuga* that is sent by death himself, will, without doubt, consume my troops like unto a heap of straw! Only that mighty mass of clouds called Arjuna, aided by Krishna like unto a powerful wind, with celestial weapons representing its fierce lightning; the white steeds, the rows of white cranes coursing underneath; and the unbearable Gāndiva, the rainbow ahead, is capable of extinguishing the blazing flame represented by Karna, by means of its arrowy showers let off with unflagging steadiness.* That conqueror of hostile cities, Vibhatsu, will, without doubt, succeed in obtaining from Indra himself all the celestial weapons with their fulness and life. Alone he is equal, I think, unto them all! Otherwise† it is impossible (for us) to vanquish in fight all those foes, who have attained to eminent success in all their purposes! We shall behold Arjuna that repressor of foes, fully equipped with celestial weapons, for Vibhatsu, having once undertaken a task, never, droopeth under its weight! Without that hero, however, that best of men, ourselves, with Krishnā cannot be at rest in Kāmyaka! Therefore, do thou mention some other wood that is sacred and delightful, and abounds in food and fruits, and that is inhabited by men of pious practices;—where we may pass some time, expecting the warlike Arjuna of unbaffled prowess, like the *Chātaka** in expectation of gathering clouds! Do thou tell us of some asylums open to the regenerate ones, and lakes and streams and beautiful mountains! O Brāhmana, deprived of Arjuna, I do not like to stay in this wood of Kāmyaka! We wish to go somewhere else!' "

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* The word is *Triyugau* (in dual number). Nilakantha explains this so, although he suposes it might as well mean, "those that have been incarnate in pairs in the three *Yugas*." The gramatical construction of the words (in the sense taken by me) is "*Trini Yugāni Yugalāni shadaiçwaryyāni bhaga samgāni &c.*"

† An *Atiratha* is a warrior fighting on a big car and competent to fight at the same time with a very large number of warriors. A *Mahāratha* is slightly inferior to an *Atiratha*. Here, however, it is used in the sense of a great and mighty car-warrior. M. Davies is not accurate when he renders *Mahārata*(in his *Bhāgavat-gita*)as "he of the great car."

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* The passage comparing Karna to a flame of fire and Arjuna to a mass of clouds is an instance of the highly ornate imagery of the Ayran bard. The diction is not at all turgid like the English rendering. Sanskrit admitting of the formation of compounds without the necessity of repeating the connecting particles, is peculiarly adapted to such descriptions. The reader has not to stay even once for catching the sense. It is impossible to render the dignity and harmony of the original in any language not directly derived from the Sanskrit.

† *Alam* is explained by Nilakantha as equivalent to *Jetum paryyaptas*, *i. e.*, "sufficient to vanquish," or, as I have rendered it, "aqual" or "fully equal." The *tu* in the second line is explained by the same scholiast as" otherwise."

Thus ends the eighty-sixth Section in the Tirtha-yātrā of the Vana Parva.

SECTION LXXXVII.

(*Tirtha-yātrā Parva continued.*)

Vaiçampāyana said.—"Beholding the Pāndavas afflicted with anxiety and depressed in spirits, Dhaumya, who resembled Vrihaspati, spake thus, comforting them. 'O bull of the Bharata race, O sinless one, listen to me as I mention certain sacred asylums and regions and *tirthas* and mountains, that are approved of by Brāhmanas! O king, listen to me as I speak, thyself with the daughter of Drupada and thy brothers, wilt, O lord of men, be relieved from grief! And, O son of Pāndu, by hearing only of these places, thou wilt acquire merit! And by visiting them thou wilt obtain merit a hundred times greater, O best of men! First, O king, I will, so far as I recollect, speak of the beautiful eastern country, much regarded, O Yudhishthira, by royal Rishis! In that direction, O Bhārata, is a place called Naimisha which is regarded by the celestials. There, in that region, are several sacred *tirthas* belonging to the gods. There also is the sacred and beautiful Gomati which is adored by celestial Rishis, and there also is the sacrificial region of the gods, and the sacrificial stake* of Surya. In that quarter also is that best of hills called Gayā, which is sacred and much regarded by royal ascetics. There, on that hill, is the auspicious lake called Brahmasara which is adored by celestial Rishis. It is for this that the ancients say that one should wish for many sons, so that even one among them may visit Gayā, celebrate the horse-sacrifice, or give away a *nila*† bull, and thereby deliver ten generations of his race, up and down. There, O monarch, is a great river, and spot called Gayaçira.‡ In Gayaçira is a banian, which is called by the Brāhmanas the *Eternal*§ banian, for the food that is offered there to the Pitris, becometh eternal, O exalted one! The great river that floweth by the place is known by the name of Phalgu, and its waters are all sacred. And, O bull among the Bharatas, there also, in that place, is the Kauçiki, whose basin abounds in various fruits and roots, and where Viçwāmitra endued with wealth of asceticism acquired Brāhmanahood. Towards that direction also is the sacred Gangā, on whose banks Bhagiratha celebrated many sacrifices with profuse gifts (to Brāhmanas). They say that in the country of Pānchāla, there is a wood called Utpalā, where Viçwāmitra of Kuçika's race had performed sacrifices with his son, and where beholding the relics of Viçwāmitra's superhuman power, Rama, the son of Jamadagni, recited the praises of his ancestry. At Kāmyaka Kuçika's son had quaffed the *Soma* juice with Indra. Then abandoning the Kshatriya order, he began to say—*I am a Brāhmana!*—In that quarter, O hero, is the sacred confluence of Gangā and Yamunā which is celebrated over the world. Holy, and sin-destroying, that *tirtha* is much regarded by the Rishis. It is there that the soul of all things, the Grandsire, had, in olden days, performed his sacrifice, and it is for this, O chief of the Bharata race, that the place hath come to be called Prayāga.* In this direction, O foremost of kings, lieth the excellent asylum of Agastya, O monarch, and the forest called Tāpasa, decked by many ascetics. And there also is the great *tirtha* called Hiranyavinda on the Kālanjara hills, and that best of mountains called Agastya, which is beautiful, sacred, and auspicious. In that quarter, O descendant of the Kuru race, is the mountain called Mahendra, sacred to the illustrious Rāma of the Bhrigu race. There, O son of Kunti, the Grandsire performed sacrifices of yore. There, O Yudhishthira, the sacred Bhagiratha entereth a lake,† and there also, O king, is that sacred river known by the name of the merit-bestowing Brahmaçālā, whose banks are inhabited by persons whose sins have been washed away, and whose sight alone produceth merit. In that direction also lieth the high-souled Mātanga's excellent asylum, called Kedāra, which is sacred and auspicious and celebrated over the world. And there also is the mountain called Kundoda, which is so delightful and abounding in fruits and roots and waters, and where the king of the Nishadhas (Nala) had slaked his thirst and rested for a while. In that quarter also is the delightful Deva-vana which is graced by ascetics. There also are the rivers Vāhudā and Nandā on the mountain's crest. O mighty king, I have described unto thee all the *tirthas* and [illegible] spots in the Eastern quarter! Do thou now hear [illegible] *tirthas*, and rivers and mountains, and [illegible] spots in the other three quarters!''

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* *Vrishttikàmā ivāmvudam.* Most of the Bengali translators have rendered it as "like men in expectation of rain-drops waiting for the clouds," which is certainly a very prosaic idea. *Virshtikāmas* is another name for the bird called *Chataka*, which is popularly supposed to drink nothing but rain-drops with beaks upraised. Its long, shrill note, with a touch of the pathetic, may be heard in summer, resembling the cry—*Fatik jal—Fatik jal*, *i. e.*, "a drop of clear water!"—"a drop of clear water!" The idea of the *Chàtaka* in expectation of the clouds is very common in Indian poetry.

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* The word in the text is, *Sāmitra*, which is a stake to which beasts intended for sacrifice are tethered.

† *Vide* note *ante*. p. 272.

‡ *Gaya-çira* is lit. the head of Gaya. Gaya was an Asura slain by Vishnu. As a boon to the dying Asura, Vishnu granted that the spot where the Asura fell, should be a holy *tirtha*.

§ *Vide* note *ante*, p, 270.

Thus ends the eighty-seventh Section in the Tirtha-yātrā of the Vana Parva.

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* Lit, the place of sacrifice.

† This lake, Nilakantha says, is called *Manikarnikā*.

SECTION LXXXVIII.

(Tirtha-yātrā Parva continued.)

"Dhaumya continued.—'Listen, O Bhārata, I shall now narrate to thee in detail, according to my knowledge, the sacred *tirthas* of the south! In that quarter lieth the sacred and auspicious river Godāvari, full of water, abounding in groves, and frequented by ascetics! In that direction also are the rivers Venā and Bhimarathi, both capable of destroying sin and fear, and abounding in birds and deer, and graced with abodes of ascetics! In that region also, O bull of the Bharata race, is the *tirtha* of the royal ascetic, Nriga, *viz.*, the river Payoshni, which is delightful and full of waters and visited by Brāhmanas. There the illustrious Mārkandeya, of high ascetic merit sang the praises in verse of king Nriga's line! We have heard respecting the sacrificing king Nriga that which really took place while he was performing a sacrifice in the excellent *tirtha* called Varāha on the Payashni. In that sacrifice Indra became intoxicated with quaffing the *Soma*, and the Brāhmanas, with the gifts they received! The waters of the Payashni, taken up (in vessel), or flowing along the ground, or conveyed by the wind, can cleanse a person from whatever sins he may commit till the day of his death. Higher than heaven itself, and pure, and created and bestowed by the trident-bearing god, there in that *tirtha* is an image of Mahādeva, beholding which a mortal goeth to the region of Siva. Placing on one scale Gangā and the other rivers with their waters, and on the other, the Payoshni, the latter, in my opinion, would be superior to all the *tirthas* together, in point of merit! Then, O foremost of the Bharata race, on the mountain called Varuna-srotasa is the sacred and auspicious wood of Māthara, abounding in fruits and roots, and containing a sacrificial stake. Then, O king, it is said that in the region on the north of the Praveni, and about the sacred asylum of Kanwa, are many woody retreats of ascetics. And, O child, in the *tirtha* called Surpāraka are two sacrificial platforms of the illustrious Jamadagni, called Pāshāna and Punaschandrā, O Bhārata! And, O son of Kunti, in that spot is the *tirtha* called Açoka abounding with woody retreats of ascetics. And, O Yudhishthira, in the country of the Pandyas are the *tirthas* named Agastya and Vāruna! And, O bull among men, there, amongst the Pandyas, is the *tirtha* called the Kumāris. Listen, O son of Kunti, I shall now describe Tāmraparni! In that asylum the gods had undergone penances impelled by the desire of obtaining salvation. In that region also is the lake of Gokarna which is celebrated over the three worlds, hath an aboundance of cool waters, and is sacred, auspicious, and capable, O child, of producing great merit. That lake is extremely difficult of access to men of unpurified souls. Near to that *tirtha* is the sacred asylum of Agastya's disciple, the mountain Devasabha, which abounds in trees and grass, and fruits and roots. And there also is the Vaiduryya mountain, which is delightful and abounding in gems and capable of bestowing great merit. There on that mountain is the asylum of Agastya abounding in fruits and roots and water.

'I shall now, O lord of men, describe the sacred spots, and asylums, and rivers and lakes belonging to the Surāshtra country! O Yudhishthira, the Brāhmanas say that on the sea-coast is the Chamasodvedana, and also Prabhāsa,—That *tirtha* which is much regarded by the gods. There also is the *tirtha* called Pindāraka, frequented by ascetics and capable of producing great merit. In that region is a mighty hill named Ujjayanta, which conduceth to speedy success. Regarding it the celestial *Rishi* Nārada of great intelligence hath recited an ancient *sloka*. Do thou listen to it, O Yudhishthira! By performing austerities on the sacred hill of Ujjayanta in Surāshtra, that abounds in birds and animals, a person becometh regarded in heaven. There also is Dwārāvati, producing great merit, where dwelleth the slayer of Madhu, who is the Ancient one in embodied form, and eternal virtue! Brāhmanas versed in the Vedas, and persons acquainted with the philosophy of the soul say that the illustrious Krishna is eternal Virtue. Govinda is said to be the purest of all pure things, the righteous of the righteous, and the auspicious of the auspicious. In all the three worlds, He of eyes like lotus leaves is the God of gods, and is eternal. He is the pure soul and the active principle of life, is the Supreme *Brahma* and is the lord of all! That slayer of Madhu, Hari of inconceivable soul, dwelleth there!' "

Thus ends the eighty-eight Section in the Tirtha-yātrā of the Vana Parva.

SECTION LXXXIX.

(*Tirtha-yātrā Parva continued.*)

"Dhaumya continued.—'I shall describe to thee those sacred spots capable of producing merit that lie on the west, in the country of the Anarttas.* O Bhārata, there flows in a westward course the sacred river Narmadā, graced by *Priyāngu* and mango trees, and engarlanded with thickets of canes! All the *tirthas* and sacred spots, and rivers and woods and foremost of mountains, that are in the three worlds, all the gods with the Grandsire, along with the Siddhas, the Rishis and the Chāranas, O best of the Kurus, always come, O Bhārata, to bathe in the sacred waters of the Narmadā! And it hath been heard by us that the sacred asylum of the Muni Viçravas, had stood there, and that there was born the lord of treasures, Kuvera, having men for his vehicles! There also is that foremost of hills, the sacred and auspicous Vaiduryya peak abounding with trees that are green and which are always graced with fruits and flowers! O lord of the earth on the top of that mountain is a sacred tank decked with full blown lotus and resorted to by the gods and the Gandharvas! Many are the wonders, O mighty monarch, that may be seen on that sacred mountain which is like unto heaven itself, and which is visited by celestial Rishis. There, O subjugator of hostile cities, is the sacred river called Viçwāmitra belonging to the royal sage of that name and which abounds, O king, in many sacred *tirthas!* It was on the banks of this river, that Yayāti the son of Nahusha fell (from heaven) among the virtuous, and obtained once more the eternal regions of the righteous. Here also are the well-known lake called *Punya*, the mountain called Maināka, and that other mountain called

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* Another reading is *Atnavishu*, in the country of the Avantis.

Asita abounding in fruits and roots. And here also is the sacred asylum of Kakshasena, and, O Yudhishthira, the asylum of Chyavana also which is famed over every country, O son of Pāndu! In that spot, O exalted one, men attain to (ascetic) success without severe austerities. Here also, O mighty king, is the region called Jamvumārga, inhabited by birds and deer, and which constitutes the retreat of ascetics with souls under control, O thou foremost of those that have subdued their senses! Next lie the exceedingly sacred Ketumālā, and Medhyā ever graced with ascetics, and, O lord of earth, Gangādwāra, and the well-known woods of Saindhabha which are sacred and inhabited by the regenerate ones. There also is the celebrated tank of the Grandsire, called Pushkara, the favorite abode of the Vaikhānasas,* and Siddhas and Rishis. Moved by the desire of obtaining its protection, the Creator sang this verse at Pushkāra, O chief of the Kurus and foremost of virtuous men! *If a person of pure soul purposes a sojourn to the Pushkaras in imagination even, he becometh purged from all his sins and rejoiceth in heaven!'"*

Thus ends the eighty-ninth Section in the Tirtha-yātrā of the Vana Parva.

SECTION XC.

(*Tirtha-yātrā Parva continued.*)

"Dhaumya continued.—'O tiger among kings, I shall now describe those *tirthas* and sacred spots that lie to the north! Do thou, O exalted one, listen to me attaintively! By hearing this narration, O hero, one acquireth a reverential frame of mind, which conduceth to much good! In that region is the highly sacred Saraswati abounding in *tirthas* and with banks easy of descent. There also, O son of Pāndu, is the ocean-going and impetuous Yamunā, and the *tirtha* called Plakshāvatarana, productive of high merit and prosperity. It was there that the regenerate ones having performed the *Sāraswata* sacrifice, bathed on the completion thereof. There also, O sinless one, is the well-known celestial *tirtha* called Agniçiras, which is productive of great merit. There king Sahadeva had celebrated a sacrifice measuring out the ground by a throw of the *Camyā*.* It is for this reason, O Yudhishthira, that Indra sang the praises of Sahadeva in verse! Those verses are still current in this world, being recited by the regenerate ones. *On the Yamunā Sahadeva worsdipped the sacrificial fire, with gifts in hundred thousands to Brāhmanas!* There the illustrious king, the imperial Bharata, performed five and thirty horse-sacrifices. O child, we have heard that Swarabhanga of yore used to fully gratify the desires of the regenerate ones! There in this region is his celebrated asylum productive of great merit! In that region also, O son of Prithā, is the river Saraswati, which is ever worshipped by the good, where, in days of yore, the Vālikhilyas, O great king, performed sacrifices! In that region also, O Yudhishthira, is the well-known river Driçadwati, which is productive of great merit. Then, O chief of men, are Nagrodhākhya, and Pānchālya, and Punyākhya, and Dalbhyaghosha, and Dalbhya, which are, O son of Kunti, the sacred asylums, in the world, of illustrious Anandayaças of excellent vows and great energy, and which are celebrated over the three worlds! Here also, O lord of men, the illustrious Etāvarna and Avavarna, versed in the Vedas, learned in Vedic lore, and proficient in the knowledge of Vedic rites, performed meritorious sacrifices, O chief of the Bharata race! There also is Viçākhayupa to which, in days of yore, came the gods with Varuna and Indra, and practised ascetic austerities. And therefore is that spot so eminently sacred! Here also is Palāçaka, where the great and illustrious and highly blessed Rishi Jamadagni performed sacrifices! There all the principal rivers in their embodied forms, taking their respective waters, stood surrounding that best of sages! And there also, O monarch, Vibhāvasu (Fire) himself, beholding that high-souled one's initiation, sang the following *sloka*:—*The*

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* *Vaikhānasas* are those ascetics that have entered into pure contemplation, renouncing all acts and rites.

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* See note—*ante*.

Rivers coming to the illustrious Jamadagni while sacrificing unto the gods, gratified the Brāhmanas with offerings of honey! O Yudhishthira, the spot where Gangā rusheth past, clearing the foremost of mountains which is frequented by Gandharvas and Yakshas and Rākshas and Apsaras, and inhabited by hunters, and Kinnaras, is called Gangā-dwāra. O king, Sanatkumāra regardeth that spot visited by Brahmarshis, as also the *tirtha* Kanakhala (that is near to it), as sacred. There also is the mountain named Puru which is resorted to by great Rishis and where Pururavas was born, and Bhrigu practised ascetic austerities. For this it is, O king, that that asylum hath become known as the great peak of Bhrigutunga. Near that peak is the sacred and extensive Vadari, that highly meritorious asylum, famed over the three worlds, of him, O bull of the Bharata race, who is the Present, the Past, and the Future, who is called Nārāyana and the lord Vishnu, who is eternal and the best of male beings, and who is pre-eminently illustrious. Near Vadari, the cool current of Gangā was formerly warm, and the banks there were overspread with golden sands. There the gods and Rishis of high fortune and exceeding effulgence, approaching the divine lord Nārāyana, always worship him! The entire universe with all its *tirthas* and holy spots is there where dwelleth the divine and eternal Nārāyana, the Supreme soul, for he is Merit, he is the supreme *Brahma*, he is *tirtha*, he is the ascetic retreat, he is the First, he is the foremost of gods, and he is the great Lord of all creatures. He is eternal, he is the great Creator, and he is the highest state of blessedness! Learned persons versed in the scriptures attain to great happiness by knowing Him. In that spot are the celestial Rishis, the Siddhas, and, indeed, all the Rishis, where dwelleth the slayer of Madhu, that primeval Deity and mighty Yogin! Let no doubt enter thy heart that that spot is the foremost of all holy spots! These, O lord of earth, are the *tirthas* and sacred spots on earth, these that I have recited, O best of men! These all are visited by the Vasus, the Sāddhas, the Adityas, the Marutas, the Açwins, and the illustrious Rishis resembling the celestials themselves. By sojourning, O son of Kunti, to those places, with the Brāhmanas and ascetics that are with thee and with thy blessed brothers, thou wilt be freed from anxiety!' "

Thus ends the ninetieth Section in the Tirtha-yātrā of the Vana Parva.

SECTION XCI.

(Tirtha-yātrā Parva continued.)

Vaiçampāyana continued.—"O son of the Kuru race, while Dhaumya was speaking thus, there arrived at the spot the Rishi Lomaça of great energy. And the king, who was the eldest of Pāndu's sons, with his followers and those Brāhmanas sat round the highly righteous one, like the celestials in heaven sitting round Cakra. And having received him duly, Yudhishthira the just inquired after the reason of his arrival, and the object also of his wanderings. Thus asked by Pāndu's son, the illustrious ascetic, well-pleased, replied in sweet words, delighting the Pāndavas.—'Travelling at will, O Kaunteya, over all the regions, I came to Cakra's abode, and saw there the lord of the celestials! There I saw thy heroic brother capable of wielding the bow with his left hand, seated on the same seat with Cakra. And beholding Pārtha on that seat, I was greatly astonished, O tiger among men! And the lord of the celestials then said unto me,—*Go thou unto the sons of Pāndu!* At the request, therefore, of Indra as also of the high-souled son of Prithā have I come hither with speed, desiring to see thee with thy younger brothers! O child, I will relate what will please thee highly, O son of Pāndu! Do thou listen to it, O king, with Krishnā and the Rishis that are with thee! O bull of the Bharata race, Pārtha hath obtained from Rudra that incomparable weapon for the acquisition of which thou hadst sent him to heaven! That fierce weapon, known by the name of *Brahma-çira* which arose after *Amrita*, and which Rudra had obtained by means of ascetic austerities, hath been acquired by Arjuna, together with the *Mantras* for hurling and withdrawing it, and the rites of expiation and revival, And, O Yudhishthira, Arjuna of immeasurable prowess hath also acquired *Vajras* and *Dandas* and other celestial weapons from Yama and Kuvera and Varuna and Indra, O son of the Kuru race! And he hath also thoroughly learnt music, both vocal and instrumental, and dancing, and the proper recitation of the *Sāma* (Veda) from Viçwāvasu's son! And having thus acquired weapons and mastered the *Gandharva Veda*, thy third brother Vibhatsu liveth happily (in heaven)! Listen to me, O Yudhishthira, for I shall now deliver to thee the message of that foremost of celestials! He hath commanded me saying,—*Thou wilt, no doubt, go to the world of men! O best of Brāhmanas, tell thou Yudhishthira these words of mine! Soon will thy brother Arjuna come to thee, having acquired arms and accomplished a great deed for the celestials that is incapable of being accomplished by themselves! Do thou meanwhile devote thyself to ascetic austerities, with thy brothers! There is nothing superior to asceticism, and it is by asceticism that a person achieveth great results! And, O bull of the Bharata race, well do I know that Karna is endued with great ardour and energy and strength and prowess that is incapable of being baffled. Well do I know that, skilled in fierce canflict, he hath not his rival in lattle; that he is a mighty bowman, a hero deft in the use of fierce weapons, and cased in the best of mail. Well do I know that that exalted son of Aditya resembleth the son of Maheçwara himself! Well do I also know the high natural prowess of the broad-shouldered Arjuna! In battle Karna is not equal unto even a sixteenth part of Prithā's son! And as for the fear of Karna which is in thy heart, O repressor of foes, I shall dispeld when Savyaçāchin will have left heaven. And as regards thy purpose, O hero, to set out on a sojourn to tirthas, the great Rishi Lomaça will, without doubt, speak unto thee! And whatever that regenerate Rishi will relate unto thee touching the merits of asceticism and tirthas, thou shouldst receive with respect and not otherwise!*—',

Thus ends the ninety-first Section in the Tirtha-yātrā of the Vana Parva.

SECTION XCII.

(*Tirtha-yātrā Parva continued.*)

"Lomaça continued.—'Listen now, O Yudhishthira, to what Dhananjaya hath said!—Cause my brother Yudhishthira to attend to the practice of virtue which leadeth to prosperity! Endued with wealth of asceticism, thou art conversant with the highest morality, with ascetic austerities of every kind, with the eternal duties of kings blessed with prosperity, and the high and sanctifying merit that men obtain from *tirthas*! Persuade thou the sons of Pāndu to acquire the merit attaching to *tirthas!* Do thou with thy whole soul persuade the king to visit the *tirthas* and give away kine!—This is what Arjuna said unto me! Indeed, he also said,—Let him sojourn to all the *tirthas*, protected by thee! Thou wilt also protect him from Rākshasas, and watch over him in inaccessible regions and rugged mountain breasts. And as Dadhicha had protected Indra, and Angiras had protected the Sun so do thou, O best of regenerate ones, protect the sons of Kunti from Rākshasas! Along the way are many Rākshasas, huge as mountain-cliffs. But protected by thee, these will not be able to approach the sons of Kunti!—Obidient to the words of Indra and at the request of Arjuna also, protecting thee from dangers, I shall wander with thee! Before this, O son of the Kuru race, I have twice visited the *tirthas!* With thee I shall repair to them for the third time! O Yudhishthira, Manu and other royal *Rishis* of meritorious deeds had undertaken journeys to *tirthas!* Indeed, a sojourn to them is capable of dispelling all fear, O king! They that are crooked-minded, they that have not their souls under control, they that are illiterate and perverse, do not, O Kauravya, bathe in *tirthas!* But thou art ever of a virtuous disposition and conversant with morality and firm in thy promises! Thou wilt surely be able to free thyself from the world! For, O son of Pāndu, thou art even as king Bhagiratha, or Gaya, or Yayāti, or any one, O son of Kunti, that is like them!'

"Yudhishthira answered,—'I am so overwhelmed with amongst the sons of Pāndu—surrounded by his heroic brothers headed by Bhima, with tears of joy in his eyes, said unto all those ascetics,—'Let it be so !' With the permission then of Lomaça, as also of his priest Dhaumya, that foremost of Pāndu's sons with soul under complete control, resolved, along with his brothers and Drupada's daughter of faultless features, to set out. Just at this time, the blessed Vyāsa as also Parvata and Nārada, all endued with high intelligence, came to Kāmyaka for seeing the son of Pāndu. Beholding them, king Yudhishthira worshipped them with due rites. And worshipped by the monarch thus, those blessed ones, addressing Yudhishthira, said,—'O Yudhishthira, O Bhima, and ye twins, banish all evil thoughts from your minds! Purify your hearts and then set out for the *tirthas!* The Brāhmanas have said that the (observance of) regulations in respect of the body are called earthly vows, while efforts to purify the heart, so that it may be free from evil thoughts, are called spiritual vows. O king, the mind that is free from all evil thoughts is highly pure ! Purifying yourselves, therefore, harbouring only friendly feelings for all, behold ye the *tirthas* ! Observing (earthly) vows in respect of your bodies, and purifying your minds by spiritual vows, obtain ye the fruits, as recited, of sojourns to *tirthas* !'

"Saying 'So be it,' the Pāndavas with Krishnā, caused those celestial and human Rishis to perform the usual propitiatory ceremonies. And those heroes, having worshipped the feet of Lomaça and Dwaipayana and Nārada and the celestial Rishi Parvata, O king, and accompanied by Dhaumya as also the ascetics that had been residing with them in the woods, set out on the day, following the full moon of *Agrahāyana*, in which the constellation *Pushyā* was ascendant. Dressed in barks and hides, and with matted locks on head, they were all cased in impenetrable mail and armed with swords. And, O Janamejaya, the heroic sons of Pāndu, with quivers and arrows and scimitars and other weapons, and accompanied by Indrasena and other attendants with fourteen and one cars, a number of cooks, and servants of other classes, set out with faces turned towards the east !' "

Thus ends the ninty-third Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXIV.

(Tirtha-yātiā Parva continued.)

"Yudhishthira said.—'O best of celestial Rishis, I do not think that I am without merits! Yet am I afflicted with so much sorrow that there never was a king like me! I think, however, that my enemies are destitute of good qualities and even destitute of morality. Yet why, O Lomaça, do they prosper in this world?'

'Lomaça said.—'Grieve not ever, O king, O son of Prithā, that sinful men should often prosper in consequence of the sins they commit! A man may be seen to prosper by his sins, obtain good therefrom and vanquish his foes. Destruction, however, overtakes him to the roots. O king, I have seen many Daityas and Dānavas prosper by sin but I have also seen destruction overtake them! O exalted one, I have seen all this in the righteous age of yore. The gods practised virtue, while the Asuras abandoned it. The gods visited the *tirthas*, while the Asuras did not visit them. And at first the sinful Asuras were possessed with pride. And pride begat vanity, and vanity begat wrath. And from wrath arose every kind of evil propensities, and from these latter, sprang shamelessness. And in consequence of shamelessness, good behaviour disappeared from among them. And because they had become shameless and destitute of virtuous propensities and good conduct and virtuous vows, forgiveness and prosperity and morality forsook them in no time. And prosperity then, O king, sought the gods, while adversity sought the Asuras. And when the Daityas and the Dānavas, deprived of sense by pride, were possessed by adversity, Kali also sought to possess them. And, O son of Kunti, overwhelmed with pride, and destitute of rites and sacrifices, and devoid of reason and feeling, and their hearts full of vanity, destruction overtook them soon! And covered with infamy, the Daityas were soon exterminated. The gods, however, who were virtuous in their practices, sojourning to the seas, the rivers, the lakes, and the holy spots, cleansed themselves of all sins, O son of Pāndu, by means of ascetic penances and sacrifices and gifts and blessings, and obtained prosperity as the consequence. And because the gods always performed sacrifices and holy deeds, abandoning every practice that was evil, and visited the *tirthas*, as the consequence thereof they acquired great good fortune. Guided by this, O king, do thou also, with thy brothers, bathe in *tirthas*, for then thou wilt obtain prosperity once more! Even this is the eternal road! And, O monarch, as king Nriga and Shivi and Auçinora and Bhagiratha and Vasumanas and Gaya and Puru and Pururavas, by practising ascetic penances and visiting *tirthas* and touching sacred waters and beholding illustrious ascetics, obtained fame and sanctity and merit and wealth, so wilt thou also obtain prosperity that is great! And as Ikshwāku with his sons, friends and followers, as Muchukunda and Māndhārti and king Marutta, as the gods through power of asceticism, and the celestial Rishis also, had all obtained fame, so wilt thou also obtain great celebrity. The sons of Dhritarāshtra, on the other hand, enslaved by sinfulness and ignorance, will, without doubt, be soon exterminated like the daityas!'"

Thus ends the ninety-forth Section in the Tirtha-yātrā of the Vana Parva.

SECTION XCV.

(Tirtha-yātrā Parva continued.)

Vaiçampāyana said,—"The heroic sons of Pāndu, accompanied by their followers, proceeding from place to place, at last arrived at Naimisha. O king, reaching the Gomati then, the Pāndavas bathed in the sacred *tirtha* of that stream, and having performed their ablutions there, they gave away, O Bhārata, both kine and wealth! And repeatedly offering oblations of water, O Bhārata, to the gods, the Pitris, and the Brāhmanas, in the *tirthas* called Kanyā, Açwa, and Go, and staying (as directed) in Kālakoti and the Vishaprastha hills, the Kauravas then, O king, reached Vāhudā and performed their ablutions in that stream. Proceeding next, O lord of earth, to the sacrificial region of the gods known by the name of Prayāga, they bathed in the confluence of Gangā and Yamunā, and residing there practised ascetic penances of great merit. And the Pāndavas, of truthful promises, bathing in that *tirtha*, cleansed themselves of every sin. The sons of Pāndu then, O king of the Bharata race, accompanied by those Brāhmanas, proceeded to the *tirtha* called Vedi, sacred to the Creator and adored by the ascetics. Residing there for some time and gratifying the Brāhmanas with fruits and roots of the wilderness and clarified butter, those heroes began to practise ascetic penances of great merit. They then proceeded to Mahidhara consecrated by that virtuous royal sage Gaya of unrivalled splendour. In that region is the hill called Gayaçira, as well as the delightful river called Mahānadi, with fine banks graced by bushes of canes. On that celestial hill of holy peaks is a sacred *tirtha* called Brahmasara which is much adored by ascetics. There on the banks of that lake had dwelt of yore the eternal god himself of justice, and it was thither that the illustrious Rishi Agastya had repaired to behold that deity! It is from that lake that all the rivers take their rise, and there in that *tirtha*, Mahādeva, the wielder of the *Pinākа*, is present for aye. Arriving at that spot, the heroic sons of Pāndu practised the vow that is known by the name of the *Chāturmāsya*, according to all the rites and ordinances of the great sacrifice called *Rishiyajna*. It is there that that mighty tree called the Eternal banian stands. Any sacrifice performed there produces merit that is eternal. In that sacrificial platform of the gods producing eternal merit, the Pāndavas began to fast with concentrated souls. And there came unto them Brāhmanas by hundreds, endued with wealth of asceticism. And those Brāhmanas also all performed the *Chāturmāsya* sacrifice according to the rites inculcated by the Rishis. And there in that *tirtha*, those Brāhmanas old in knowledge and ascetic merit and fully versed in the Vedas, that constituted the court of the illustrious sons of Pāndu, talked in their presence upon various subjects of sacred import. And it was in that place that the learned, vow-observing, and sacred Shamatha, leading, besides, a life of celebacy, spake unto them, O king, of Gaya the son of Amurttaraya! And Shamatha said, 'Gaya the son of Amurttaraya was one of the foremost of royal sages. Listen to me, O Bhārata, as I recite his meritorious deeds! It was here, O king, that Gaya had performed many sacrifices distinguished by the enormous quantities of food (that were distributed) and the profuse gifts that were given away (unto Brāhmanas). Those sacrifices, O king, were distinguished by mountains in hundreds and thousands of cooked rice, lakes of clarified butter, and rivers of curds in many hundreds, and streams of richly-dressed curries in thousands. Day after day were these got ready and distributed amongst all comers, while, over and above this, Brāhmanas and others, O king, received food that was clean and pure. During the conclusion also (of every sacrifice) when gifts were dedicated to the Brāhmanas, the chaunting of the Vedas reached the heavens. And so loud, indeed, was the sound of the Vedic *Mantras* that nothing else, O Bhārata, could be heard there! Those sacred sounds, O king, filled the earth, the points of the horizon, the sky, and heaven itself! Even these were the wonders that persons noticed on those occasions. And gratified with the excellent viands and drinks that the illustrious Gaya provided, men, O bull of the Bharata race, went about singing these verses!—*In Gaya's great sacrifice, who is there today, amongst creatures, that still desireth to eat? There are yet twenty five mountains of food there after all have been fed! What the royal sage Gaya of unmeasurable splendour hath achieved in his sacrifice was never achieved by men before nor will be by any in future. The gods have been so surfeited by Gaya with clarified butter that they are not able to take anything that any body else may offer. As sand grains on earth, as stars in the firmament, as drops showered by rain-charged clouds, cannot ever be counted by anybody, so can none count the gifts in Gaya's sacrifice!*

"'O son of the Kuru race, many times did king Gaya perform sacrifices of this descriptions, here, by the side of this Brahmasara!'"

Thus ends the ninety-fifth Section in the Tirtha-yārā of the Vana Parva.

SECTION XCVI.

(Tirtha-yātrā Parva continued.)

Vaiçampāyana said.—"After this, the royal son of Kuntī, who was ever distinguished for his profuse gifts unto Brāhmanas, proceeded to the asylum of Agastya and took up his abode in Durjaya. It was here that that foremost of speakers, king Yudhihthira, asked Lomaça as to why Agastya had slain Vātāpi there. And the king also enquired after the extent of that man-destroying Daitya's prowess, and the reason also of the illustrious Agastya's wrath being excited against that Asura.

"Thus questioned, Lomaça said,—'O son of the Kuru race, there was in the city called Manimati, in days of yore, a Daitya named Ilwala, whose younger brother was Vātāpi. One day that son of Diti addressed a Brāhmana endued with ascetic merit, saying,—'O holy one, grant me a son equal unto Indra!' The Brāhmana, however, did not grant the Asura a son like Indra. And at this, the Asura was inflamed with wrath against the Brāhmana. And from that day, O king, the Asura Ilwala became a destroyer of Brāhmanas. And endued with power of illusion, the angry Asura transformed his brother into a ram. And Vātāpi also, capable of assuming any form at will, would immediately assume the shape of a ram. And the flesh of that ram, after being properly dressed, was offered to Brāhmanas as food. And after they had eaten of it, they were slain. For whomsoever Ilwala summoned with his voice, he would come back to Ilwala, even if he had gone to the abode of Yama, in re-embodied form endued with life, and show himself to Ilwala. And so having transformed the Asura Vātapi into a ram and properly cooked his flesh and feeding Brāhmanas thereon, he would summon Vātāpi. And the mighty Asura Vātāpi, that foe of Brāhmanas, endued with great strength and power of illusion, hearing, O king, those sounds uttered with a loud voice by Ilwala, and ripping open the flanks of the Brāhmana would come laughingly out, O lord of earth! And it was thus, O monarch, that the wicked-hearted Daitya Ilwala, having fed Brāhmanas, frequently took away their lives.

"'Meanwhile, the illustrious Agastya beheld his deceased ancestors hanging in a pit with heads downwards. And he asked those personages thus suspended in that hole, saying, *What is the matter with you!*—Shus questioned, those utterers of *Brahma* replied,—It is even for offspring! And they also told him,—We are your ancestors! It is even for offspring that we stay suspended in this pit! If, O Agastya, thou canst beget us a good son, we may then be saved from this hell and thou also wilt obtain thy blessed state of those having offspring!—Endued with great energy and observant of truth and morality, Agastya replied, saying,—Ye pitris, I will accomplish your desire! Let this anxiety of yours be dispelled!—And the illustrious Rishi then began to think of perpetuating his race. But he saw not a wife worthy of him on whom he himself could take his birth in the form of a son. The Rishi accordingly, taking those parts that were regarded as highly beautiful, from creatures possessing them created therewith an excellent woman. And the Muni, endued with great ascetic merit, thereupon gave that girl created for himself to the king of the Vidharbhas who was then undergoing ascetic penances for obtaining offspring. And that blessed girl of sweet face (thus disposed of) then took her birth (in Vidarbha's royal line) and, beautiful as the effulgent lightning, her limbs began to grow day by day. And as soon as that lord of earth—the ruler of the Vidharbhas—saw her ushered into life, he joyfully communicated the intelligence, O Bhārata, unto the Brāhmanas! And the Brāhmanas thereupon, O lord of earth, blessed the girl and they bestowed upon her the name Lopāmudrā. And possessed of great beauty, she began, O monarch, to grow quickly, like unto a lotus in the midst of water or the effulgent flame of a fire. And when the girl grew and attained to puberty, an hundred virgins decked in ornaments and an hundred maids waited in obedience upon her blessed self. And surrounded by those hundred maids and virgins, she shone in their midst, endued as she was with bright effulgence, like Rohini in the firmament amid an inferior multitude of stars. And possessed as she was of good behaviour and excellent manners, none dared ask for her hand even when she attained to puberty, through fear of her father the king of the Vidharbhas. And Lopāmudrā devoted to truth surpassing the Apsarās even in beauty, gratified her father and relatives by means of her conduct. And her father, beholding his daughter—the princes of Vidharbha—attain to puberty, began to reflect in his mind, saying,—To whom should I give this daughter of mine?'"

Thus ends the ninety-sixth Section in the Tirtha-yātrā of the Vana parva.

SECTION XCVII.

(*Tirtha-yātrā Parva continued.*)

"Lomaça continued,—'When Agastya thought that girl to be competent for the duties of domesticity, he approached that lord of earth—the ruler of the Vidarbhas—and addressing him, said,—I solicit thee, O king, to bestow thy daughter Lopāmudrā on me!—Thus addressed by that Muni, the king of the Vidarbhas swooned away. And though unwilling to give the Muni his daughter, he dared not yet refuse. And that lord of earth then, approaching his queen, said,—This Rishi is endued with great energy. If angry he may consume me with the fire of his curse. O thou of sweet face, tell me what is thy wish!—Hearing these words of the king, she uttered not a word. And beholding the king along with the queen afflicted with sorrow, Lopāmudrā approached them in due time and said,—O monarch, it behoveth thee not to grieve on my account! Bestow me on Agastya, and, O father, save thyself, by giving me away!—And at these words of his daughter, O monarch, the king gave away Lopāmudrā unto the illustrious Agastya with due rites! And obtaining her as wife, Agastya addressed Lopāmudrā, saying,—Cast thou away these costly robes and ornaments!—And at these words of her lord, that large-eyed damsel of things tapering as the stem of the *Rambhā* cast away her handsome and costly robes of fine texture. And casting them away, she dressed herself in rags and barks and deer-skins, and became her husband's equal in vows and acts. And proceeding then to Gangādwāra, that illustrious and best of Rishis began to practise the severest penances along with his helpful wife, And Lopāmudrā herself, well-pleased, began to serve her lord from the deep respect that she bore him. And the exalted Agastya also began to manifest great love for his wife.

"'After a considerable time, O king, the illustrious Rishi one day beheld Lopāmudrā, blazing in ascetic splendour, come up after the bath in her season. And pleased with the girl for her services, her purity, and self control, as also with her grace and beauty, he summoned her for marital intercourse. The girl, however, joining her hands, bashfully but lovingly addressed the Rishi, saying,—The husband, without doubt, weddeth the wife for offspring. But it behoveth thee, O Rishi, to show that love to me which I have for thee! And it behoveth thee, O regenerate one, to approach me on a bed like to 'that which I had in the palace of my father! I also desire that thou shouldst be decked in garlands of flowers and other ornaments, and that I should approach thee adorned in those celestial ornaments that I like! Otherwise, I cannot approach thee, dressed in these rags dyed in red! Nor, O regenerate Rishi, it is sinful to wear ornaments (on such an occasion)! —Hearing these words of his wife, Agastya replied,—O blessed girl, O thou of slender waist, I have not wealth like to what thy father hath, O Lopāmudrā!—She answered, saying,—Thou who art endued with wealth of asceticism, art certainly able to bring hither within a moment, by ascetic power, everything that exists in the world of men!—Agastya said,—It is even so as thou hast said! That, however, would waste my ascetic merit. O, bid me do that which may not lessen my ascetic merit!—Lopāmudrā then said,—O thou endued with wealth of ascetism, my season will not last long. I do not desire, however, to approach thee otherwise. Nor do I desire to diminish thy (ascetic) merit in any way. It behoveth thee, however, to do as I desire, without injuring thy virtue!—

"'Agastya then said,—O blessed girl, if this be the resolve that thou hast settled in thy heart, I will go out in quest of wealth! Meanwhile, stay thou here as it pleaseth thee!—'"

Thus ends the ninety-seventh Section in the Tirtha-yātrā of the Vana Parva.

SECTION XCVIII.

(*Tirtha-yātrā Parva continued.*)

"Lomaça continued.—'Agastya then, O son of the Kuru race, went to king Srutarvan who was regarded as richer than other kings, to beg for wealth. And that monarch, learning of the arrival of the pot-born Rishi on the frontiers of his kingdom, went out with his ministers and received the holy man with respect. And the king, duly offering the *Arghya* in the first instance, submissively and with joined hands enquired then after the reason of the Rishi's arrival. And Agastya answered saying,—O lord of earth, know that I have come to thee, desirous of wealth. Give me a portion according to thy ability and without doing injury to others!—'

"Lomaça continued.—'The king, then, representing unto the Rishi the equality of his expenditure and income, said,—O learned one, take thou from my possessions the wealth thou pleasest!—Beholding, however, the equality of that monarch's expenditure with income, the Rishi who always saw both sides with equal eyes, thought that if he took anything under the circumstances, his act would result in injury to creatures. Taking, therefore, Srutarvan with him, the Rishi went to king Vradhnaçwa. The latter, hearing of their arrival on his frontiers, received them duly. And Vradhnaçwa also offered them the *Arghyas* and water to wash their feet. And the monarch, with their permission, then enquired after the reason of their coming. And Agastya said,—O lord of earth, know that we have come to thee, desirous of wealth! Give us what thou canst, without doing any injury to others!—'

"Lomaça continued.—'That monarch then represented unto them the equality of his expenditure and income, and said,—Knowing this, take ye what ye desire!—The Rishi, however, who saw both sides with equal eyes, beholding the equality of that monarch's income with expenditure, thought that if he took anything under the circumstances, his act would result in injury to all creatures. Agastya and Srutarvan, with king Vradhnaçwa then went to Purukutsa's son, Trasadasyu, of enormous wealth. The high-souled Trasadasyu, learning of their arrival on the confines of his kingdom went out, O king, and received them well. And that best of monarchs in Ikshākus' line, having worshipped all of them duly, enquired after the reason of their arrival. And Agastya answered,—O lord of earth, know that we have all come to thee, desirous of wealth! Give us what you can, without injuring others!—'

"Lomaça continued.—'That monarch then, represented unto them the equality of his income with expenditure, and said,—Knowing this, take ye what ye desire!—Beholding, however, the equality of that monarch's expenditure with incone, the Rishi who saw both sides with equal eyes thought that if he took anything under the circumstances, his act would result in injury to all creatures. Then, O monarch, all those kings, looking at one another, together spake unto the Rishi, saying,—O Brāhmana, there is a Dānava of name Ilwala who of all persons on earth, is possessed of enormus wealth! Let us all approach him today and beg wealth of him!—'

"Lomaça continued.—'This suggestion, O king, of begging wealth of Ilwala appeared to them to be proper. And, O monarch, all of them went together to Ilwala after this!'"

Thus ends the ninety-eighth Section in the Tirtha-yātrā of the Vana Parva.

SECTION XCIX.

(Tirtha-yātrā Parva continued.)

"Lomaça said.—'When Ilwala learnt that those kings along with the great Rishi had arrived on the confines of his domain, he went out with his ministers and worshipped them duly. And that prince of Asuras received them hospitably, entertaining them, O son of the Kuru race, with well-dressed meat supplied by his brother Vātāpi (transformed into a ram). Then all those royal sages, beholding the mighty Asura Vātāpi, who had been transformed into a ram thus cooked for them, became sad and cheerless and were nearly deprived of themselves. But that best of Rishis—Agastya—addressing those royal sages, said,—Yield ye not to grief: I will eat up the great Asura!—And the mighty Rishi then sat himself down on an excellent seat, and the prince of Asuras, Ilwala, began to distribute the food smilingly. And Agastya ate up the whole of the meat supplied by Vātāpi (transformed into a ram). And after the dinner was over, Ilwala began to summon his brother. But thereupon a quantity of air alone came out of the illustrious Rishi's stomach, with a sound that was as loud, O child, as the roar of the clouds. And Ilwala repeatedly said,—Come out, O Vātāpi!—Then that best of Munis—Agastya—bursting out in laughter, said,—How can he come out? I have already digested that great Asura.—And beholding his brother already digested, Ilwala became sad and cheerless, and joining his hands, along with his ministers, addressing the Rishi (and his companions,) said,—What for have ye come hither, and what can I do for you?—And Agastya smilingly answered Ilwala, saying,—We know thee, O Asura, to be possessed of great power and also enormous wealth! These kings are not very wealthy, while my need also of wealth is great. Give us what thou canst, without injuring others.—Thus addressed, Ilwala saluted the Rishi and said,—If thou canst say what it is that I mean to give, then will I give you at all!—Hearing this, Agastya said,—O great Asura, thou hast even purposed to give unto each of these kings ten thousand kine and as many gold coins. And unto me thou hast purposed to give twice as much, as also a car of gold and a couple of horse fleet as thought! If thou enquirest now, thou wilt soon learn that yon car is made of gold!—Thereupon, O son of Kunti, Ilwala made enquiries and learnt that the car he had intended to give away was really a golden one. And the Daitya then, with a sad heart, gave away much wealth and that car, unto which were yoked two steeds called Virāva and Surāva. And those steeds, O Bhārata, took those kings and Agastya and all that wealth to the asylum of Agastya within the twinkling of an eye, And those royal sages then, obtaining Agastya's permission, went away to their respective cities. And Agastya also (with that wealth) did all that his wife Lopāmudrā had desired. And Lopāmudrā then said,—O illustrious one, thou hast now accomplished all my wishes! Beget thou a child on me that shall be possessed of great energy!—And Agastya replied unto her, saying,—O blessed and beauteous one, I have been much gratified with thy conduct! Listen thou unto me as regards the proposal I make in respect of thy offering! Wouldst thou have a thousand sons, or a century of sons each equal to ten, or ten sons each equal to an hundred, or only one son who may vanquish a thousand?—Lopāmudrā answered,—Let me have one son equal unto a thousand, O thou endued with wealth of ascetism! One good and learned son is preferable to many evil ones.—'

"Lomaça continued.—'Saying—So be it,—that pious Muni thereupon knew his devout wife of equal behaviour. And after she had conceived, he retired into the forest. And after the Muni had gone away, the fœtus began to grow for seven years. And after the seventh year had expired, there came out of the womb the highly learned Dridasyu, blazing, O Bhārata, in his own splendour! And that great Brāhmana and illustrious ascetic, endued with mighty energy, took his birth as the Rishi's son, coming out of the womb as if repeating the Vedas with the *Upanishads* and the *Angas*. Endued with great energy while yet a child he used to carry loads of sacrificial fuel into the asylum of his father, and was thence called *Idhmavāha* (carrier of sacrificial wood). And the Muni, beholding his son possessed of such virtues, became highly glad.

And it was thus, O Bhārata, that Agastya begat an excellent son in consequence of which his ancestors, O king, obtained the regions they desired. And it is from that time that this spot hath become known on earth as the asylum of Agastya. Indeed, O king, this is the asylum graced with numerous beauties, of that Agastya who had slain Vātāpi of Prahrāda's race. The sacred Bhāgirathi, adored by gods and Gandharvas gently runneth by, like a breeze-shaken pennon in the welkin. Yonder also she floweth over craggy crests descending lower and lower, and looketh like an affrighted she-snake lying along the hilly slopes. Issuing out of the matted locks of Mahādeva, she passeth along, flooding the southern country and benefiting it like a mother, and ultimately mingleth with the ocean as if she were his favorite bride. Bathe ye as ye like in this sacred river, ye sons of Pāndu! And behold there, O Yudhishthira, the *tirtha* of Bhrigu that is celebrated over the three worlds and adored, O king, by great Rishis! Bathing here, Rāma (of Bhrigu's race) regained his might, which had been taken away from him (by Daçaratha's son). Bathing here, O son of Pāndu, with thy brothers and Krishnā, thou wilt certainly regained that energy of thine that hath been taken away by Duryodhana, even as Rāma regained his that had been taken away by Daçaratha's son in hostile encounter.' "

Vaiçampāyana continued.—"At these words of Lomaça, Yudhishthira bathed there with his brothers and Krishnā, and offered oblations of water, O Bhārata, to the gods and the Pitris. And, O bull among men, after Yudhishthira had bathed in that *tirtha*, his body blazed forth in brighter effulgence, and he became invincible in respect of all foes. The son of Pāndu then, O king, asked, Lomaça, saying,—'O illustrious one, what for had Rāma's energy and might been taken away? And how also did he regain it? O exalted one, I ask thee, tell me everything.'

"Lomaça said.—'Listen, O king, to the history of Rāma (the son of Daçaratha) and Rāma of Bhrigu's line gifted with intelligence. For the destruction of Rāvana, O king Vishnu, in his own body, took his birth as the son of the illustrious Daçaratha. We saw in Ayodhyā that son of Daçaratha after he had been born. It was then that Rāma of Bhrigu's line, the son of Richika by Renukā, hearing of Rāma the son of Daçaratha—of spotless deeds—went to Ayodhyā, impelled by curiosity, and taking with him that celestial bow so fatal to the Kshatriyas, for ascertaining the prowess of Daçaratha's son. And Daçaratha, hearing that Rāma of Bhrigu's race had arrived on the confines of his domains, set his own son Rāma to receive the hero with respect. And beholding Daçaratha's son approach and stand before him with ready weapons, Rāma of Bhrigu's line smilingly addressed him, O son of Kunti, saying,—O king, O exalted one, string, if thou canst, with all thy might, this bow which in my hands was made the instrument of destroying the Kshatriya race !* Thus addressed, Daçaratha's son answered,—O illustrious one, it behoveth thee not to insult me thus! Nor am I, amongst the regenerate classes, deficient in the virtues of the Kshatriya order! The descendants of Ikshwāku in especial never boast of the prowess of their arms!—Then unto Daçaratha's son who said so, Rāma of Bhrigu's line replied,—A truce to all crafty speech, O king! Take this bow!—At this, Rāma the son of Daçaratha, took in anger from the hands of Rāma of Bhrigu's line that celestial bow that had dealt death to the foremost of Kshatriyas. And, O Bhārata, the mighty hero smilingly stringed that bow without the least exertion, and with its twang loud as the thunder rattle, affrighted all creatures. And Rāma the son of Daçaratha then, addressing Rāma of Bhrigu's race, said,—Here, I have stringed this bow! What else, O Brāhmana shall I do for thee?—Then Rāma the son of Jamadagni gave unto the illustrious son of Daçaratha a celestial arrow and said,—Placing this on the bow-string, draw to thy ear, O hero!—'

"Lomaça continued.—'Hearing this, Daçaratha's son blazed up in wrath said,—I have heard what thou hast said, and even pardoned thee! O son of Bhirgu's race, thou art full of vanity! Through the Grandsire's grace thou hast obtained energy that is superior to that of the Kshatriyas! And it is for this that thou insultest me! Behold me now in my native form: I give thee sight! Then Rāma of Bhirigu's race beheld in the body of Daçaratha's son the Adityas with the Vasus, the Rudras, the Sādhyas with the Marutas, the Pitris, Hutāçana, the stellar constellations and the planets, the Gandharvas, the Rākshasas, the Yakshas, the Rivers, the *Tirthas*, those eternal Rishis identified with *Brahmā* and called the Vālikhilyas, the celestial Rishis, the Seas and

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* The word in the text is *Krita-kālam.* This is explained by Nilakantha as equivalent to "made by me the engine of death." The root *Kri*, the same commentator points out, means "to slay."

Mountains, the Vedas with the Upanishadas, and *Vashats* and the sacrifices, the *Sāmas* in their living form, the Science of weapons, O Bhārata, and the Clouds with rain and lightning, O Yudhishthira! And the illustrious Vishnu then shot that shaft. And at this the earth was filled with sounds of thunder, and burning meteors, O Bhārata, began to flash through the welkin. And showers of dust and rain fell upon the surface of the earth. And whirlwinds and frightful sounds convulsed everything, and the earth herself began to quake. And shot by the hand of Rāma, that shaft, confounding by its energy the other Rāma, came back blazing into Rāma's hands. And Bhārgava who had thus been deprived of his senses, regaining conciousness and life, bowed unto Rāma—that manifestation of Vishnu's power. And commanded by Vishnu, he proceeded to the mountains of Mahendra. And thenceforth that great ascetic began to dwell there, in terror and shame. And after the expiration of a year, the Pitris, beholding Rāma dwelling there deprived of energy, his pride quelled, and himself sunk in affliction said unto him,—O son, having approached Vishnu, thy behaviour towards him was not proper! He deserveth for aye worship and respect in the three worlds! Go, O son, to that sacred river which goeth by the name of Vadhusarā! Bathing in all the *tirthas* of that stream thou wilt regain thy energy! There in that river is the *tirtha* called Diptoda where thy grandsire Bhrigu, O Rāma, in the celestial age had practised ascetic penances of great merit!—Thus addressed by them, Rāma, O son of Kunti, did what the Pitris bade him, and obtained back at this *tirtha*, O son of Pāndu, the energy he had lost! Even this, O child, was what befell Rāma of spotless deeds in days of yore, after he had, O king, met Vishnu (in the form of Daçaratha's son)!' "

Thus ends the ninety-ninth Section in the Tirtha-yātrā of the Vana Parva.

SECTION C.

(Tirtha-yātrā Parva continued.)

"Yudhishthira said.—'O best of regenerate ones, I desire again to hear of the achievements in detail of Agastya—that illustrious Rishi endued with great intelligence!'

"Lomaça said.—'Listen now, O king, to the excellent and wonderful and extraordinary history of Agastya, as also, O monarch, about the prowess of that Rishi of immeasurable energy! There were in the Krita age certain tribes of fierce Dānavas that were invincible in battle. And they were known by the name of Kālakeyas and were endued with terrible prowess. Placing themselves under Vritra and arming themselves with diverse weapons they pursued the celestials with Indra at their head in all directions. The gods then all resolved upon the destruction of Vritra, and went with Indra at their head to Brahmā. And beholding them standing before him with joined hands, Parameshthi addressed them all and said,—Everything is known to me, ye gods, about what ye seek! I shall indicate now the means by which ye may slay Vritra! There is a high-souled and great Rishi known by the name of Dadhicha. Go ye all together unto him and solicit of him a boon! With well-pleased heart, that Rishi of virtuous soul will even grant you the boon. Desirous as ye are of victory, go ye all together unto him and tell him,—*For the good of the three worlds, give us thy bones!* Renouncing his body, he will give you his bones! With these bones of his, make ye a fierce and powerful weapon to be called *Vajra*, endued with six sides and terrible roar and capable of destroying even the most powerful enemies. With that weapon will he of an hundred sacrifices slay Vritra. I have now told you all. See that all this is done speedily!—Thus addressed by him, the gods with the Grandsire's leave (came away), and with Nārāyana at their head proceeded to the asylum of Dadhicha. That asylum on the other bank of the river Saraswati and covered with diverse trees and creepers. And it resounded with the hum of bees as if they were reciting *Sāmās*. And it also echoed with the melodious notes of the male *Kokila* and the *Chakora*. And buffaloes and boars and deer and *Chamaras* wandered there at pleasure freed from the fear of tigers. And elephants with the juice trickling down from rent temples, plunging in the stream, sported with the she-elephants and made the entire region resound with their roars. And the place also echoed with the loud roars of lions and tigers, while at intervals might be seen those grisly monarchs of the forest lying streched in caves and glens and beautifying them with their presence. And such was the asylum, like unto heaven itself, of Dadhicha, that the gods entered. And there they beheld Dadhicha looking like the sun himself in splendour and blazing in grace of person like the grandsire himself. And the celestials saluted the feet of the Rishi and bowed unto him and begged of him the boon that the grandsire had bade them do, Then Dadhicha. well-pleased, addressing those foremost of celestials, said,—Ye celestials, I will do what is for your benefit! I will even renounce this body of mine myself!—And that foremost of men with soul under control, having said this, suddenly renounced his life. The gods then took the bones of the deceased Rishi as directed. And the celestials, glad at heart, went to Twashtri (the celestial Artificer) and spake to him of the means of victory. And Twashtri, hearing those words of theirs, became filled with joy, and constructed (out of those bones) with great attention and care the fierce weapons called *Vajra*. And having manufactured it, he joyfully addressed Indra, saying,—With this foremost of weapons, O exalted one, reduce that fierce foe of the gods to ashes! And having slain the foe, rule thou happily the entire domain of heaven, O chief of the celestials, with those that follow thee.—And thus addressed by Twahstri, Purandara took the *Vajra* from his hands, joyfully and with proper respect."

Thus ends the hundredth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CI.

(*Tirtha-yātrā Parva continued.*)

"Lomaça said.—'Armed with the *Vajra* then, and supported by celestials endued with great might, Indra then approached Vritra, who was then occupying the entire earth and the heaven. And he was guarded on all sides by huge-bodied Kālakeyas with upraised weapons resembling gigantic mountains with towering peaks. And the encounter that took place between the gods and the Dānavas lasted for a short while and was, O chief of the Bhārata, terrific in the extreme, appalling as it did the three worlds. And loud was the clash of swords and scimitars upraised and warded off by heroic hands in course of that fierce encounter. And heads (severed from trunks) began to roll from the firmament to the earth like fruits of the palmyra palm falling upon the ground, loosened from their stalks. And the Kāleyas armed with iron-mounted bludgeons and cased in golden mail ran against the gods, like moving mountains on conflagration. And the gods, unable to stand the shock of that impetuous and proudly advancing host, brake and fled from fear. And Purandara of a thousand eyes, beholding the gods flying in fear and Vritra growing in boldness, became deeply dejected. And the foremost of gods, Purandara, himself, agitated with the fear of the Kāleyas, without losing a moment, sought the exalted Nārāyana's refuge. And the eternal Vishnu beholding Indra so depresed, enhanced his might by imparting unto him a portion of his own energy. And when the celestials beheld that Cakra was thus protected by Vishnu, each of them imparted unto him his own energy. And the spotless Brahmarshis also imparted their energies unto the chief of the celestials. And favored thus by Vishnu and all the gods and by the high-blessed Rishis also, Cakra became mightier than before. And when Vritra learnt that the chief of the celestials had been filled with might of others, he sent forth some terrific roars. And at these roars of his, the earth, the directions, the firmament, heaven, and the mountains all began to tremble. And the chief of the celestials, deeply agitated on hearing that fierce and loud roar, was filled with fear, and desiring to slay the Asura soon, hurled, O king, the mighty *Vajra!* And struck with Indra's *Vajra* the great Asura decked in gold and garlands fell headlong, like the great mountain Mandra hurled of yore from Vishnu's hands. And although the prince of Daityas was slain, yet Cakra in panic ran from the field, desiring to take shelter in a lake, thinking that the *Vajra* itself had not been hurled from his hands and regarding that Vritra himself was still alive. The celestials, however, and the great Rishis became filled with joy, and all of them began to cheerfully chaunt the praise of Indra. And mustering together, the celestials began to slay the Dānavas, who were dejected at the death of their leader. And struck with panic at sight of the assembled celestial host, the afflicted Dānavas fled to the depths of the sea. And having entered the fathomless deep, teeming with fishes and crocodiles, the Dānavas assembled together and began to proudly conspire for the destruction of the three worlds. And some amongst them that were wise in inferences suggested courses of action, each according to his judgment. In course of time, however, the dreadful resolution arrived at by those conspiring sons of Diti, was that they should, first of all, compass the destruction of all persons possessed of knowledge and ascetic virtue.—The worlds are all supported by asceticism, therefore, they said,—Lose no time for the destruction of asceticism. Compass ye without delay the destruction of those on earth that are possessed of ascetic virtues, that are conversant with duties and the ways of morality, and that have a knowledge of *Brahmā*; for when these are destroyed, the universe itself will be destroyed.—And all the Dānavas, having arrived at this resolution for the destruction of the universe, became highly glad. And thenceforth they made the ocean—that abode of Varuna—with billows high as hills, their fort, from which to make their sallies.'"

Thus ends the hundred and first Section in the Tirtha-yātrā of the Vana Parva.

SECTION CII.

(Tirtha-yātrā Parva continued.)

"Lomaça said.—'The Kāleyas then, having recourse to that receptacle of waters which is the abode of Varuna, began their operations for the destruction of the universe. And during the darkness of the night those angry Daityas began to devour the Munis they found in woody retreats and sacred spots. And those wicked wretches devoured in the asylum of Vaçistha Brāhmanas to the number of an hundred and eighty, besides nine other ascetics. And, proceeding to the asylum of Chyavana that was inhabited by many Brāhmanas, they devoured a century of Brāhmanas that lived upon fruits and roots alone. And they began to do all this during the darkness of the night, while they entered the depths of the sea by day. And they slew a full score of Brāhmanas of subdued souls and leading a Brahmacharya mode of life and living upon air and water alone, in the retreat of Bharadwāja. And it was thus that those Dānavas, the Kāleyas, intoxicated with prowess of arms and their lives nearly run out, gradually invaded all the asylums of the Rishis during the darkness of the night, slaughtering numerous Brāhmanas. And, O best of men, although the Dānavas behaved in this way towards the ascetics in woody retreats, yet men failed to discover anything of them. And every morning people saw the dead bodies of Munis emaciated with frugal diet, lying on the ground. And many of those bodies were without flesh and without blood, without marrow and without entrails, and with limbs separated from one another. And here and there lay on the ground heaps of bones like masses of conch shells. And the earth was scattered over with the (sacrificial) contents of broken jars and shattered laddles for pouring labations of clarified butter, and with the sacred fires kept with care by the ascetics. And the universe afflicted with the terror of the Kāleyas, being destitute of Vedic studies and *Vashats* and sacrificial festivals and religious rites, became entirely cheerless. And O king, when men began to perish in this way, the survivers, afflicted with fear, fled for their lives in all directions. And some fled to caverns and some behind mountain-streams and springs, and some through fear of death, died without much ado. And some who were brave and mighty bowmen cheerfully went out and took great trouble in tracking the Dānavas. Unable, however, to find them out, for the Asuras had sought refuge in the depths of the sea, these brave men came back to their homes gratified with the search. And, O lord of men, when the universe was being thus destroyed. and when sacrificial festivals and religious rites had been suspended, the gods became deeply afflicted. And gathering together with Indra in their midst, they began, from fear, to take counsel of one another. And repairing unto the exalted and increate Nārāyana—that unvanquished god of Vaikuntha—the celestials sought his protection. And bowing unto the slayer of Madhu, the god addressed him, saying,—O lord, thou art the creator, the protector, and the slayer of ourselves as well as of the universe! It is thou who hast created this universe with its mobile and immobile creatures! O thou of eyes like lotus-leaves, it was thou who in days of yore hadst for the benefit of all creatures, raised from the sea the sunken earth, asuming the form of a boar! And, O best of male beings, asuming also the form of half-man and half-lion, thou hadst slain in days of yore that ancient Daitya of mighty prowess known by the name of Hiranya-kaçipu! And that other great Asura also, Vali by name, was incapable of being slain by any one. Assuming the form of a dwarf, thou hadst exiled him from the three worlds! O lord, it was by thee that that wicked Asura, Jambha by name, who was a mighty bowman and who always obstructed sacrifices, was slain! Achievements like these, which cannot be counted, are thine! O slayer of Madhu, we who have been afflicted with fear, have thee for our refuge! It is for this, O god of gods, that we inform thee of our present troubles! Protect the worlds, the gods, and Çakra also, from a terrible fear.—'"

Thus ends the hundred and second Section in the Tirtha-yātrā of the Vana Parva.

SECTION CIII.

(Tirtha-yātrā Parva continued.)

"'The celestials said,—Through thy favor it is that all born beings of the four kinds increase. And they being created, propitiate the dwellers of heaven by offerings made to the gods and the names of departed forefathers. Thus it is that people, protected by thee and free from trouble, live depending on one another, and (so) increase. Now this peril hath befallen the people,—We do not know by whom are Brāhmanas being killed during the night. If the Brāhmanas are destroyed, the earth itself will meet with destruction, and if the earth cometh to an end, heaven also will cease to exist. O mighty-armed one, O lord of the universe! we beseech thee (to act so) that all the worlds, protected by thee, may not come to an end, so it may please thee.—

"'Vishnu said.—Ye gods! To me is known the reason of the destruction of the born beings. I shall speak of it to you; listen with minds free from tribulation! There exists an exceedingly fierce host, known by the name of Kālakeyas. They, under the lead of Vritra, were devastating the whole universe. And when they saw that Vritra was slain by the sagacious Indra endued with a thousand eyes, they, to preserve their lives, entered into the ocean,—that abode of Varuna. And having entered the ocean, abounding in sharks and crocodiles, they at night kill the saints at this spot, with the view of exterminating the people. But they cannot be slain, as they have taken shelter within the sea. Ye should, therefore, think of some expedient to dry up the ocean. Who save Agastya is capable of drying up the sea. And without drying up the ocean, these (demons) cannot be assailed by any other means —Hearnig these words of Vishnu, the gods took the permission of Brahmā, who livest at the best of all regions, and went to the hermitage of Agastya. Then they beheld the high-souled Agastya, the son of Varuna, of resplendent mien, and waited upon by saints, even as Brahmā is waited upon by celestials, And approaching him, they addressed the son of the Mitra and

Varuna, at the hermitage, magnanimous, and unswerving, and looking like an embodiment of pious works piled together; and glorified him by reciting his deeds. The deities said,—Thou wert formerly the refuge of the gods, when they were oppressed by Nahusha. Thorn of the world that he was, he was thrown down from his throne of heaven—from the celestial regions. Vindhya, the foremost of all mountains, suddenly began to increase his height, from a wrathful competition with the Sun, (i.e. to rival him in altitude). But he hath ceased to increase, as he was unable to disobey thy command. And when darkness had covered the world, the born beings were harassed by death, but having obtained thee for a protector, they attained the utmost security. Whenever we are beset by perils, thy reverence is always our refuge; for this reason it is that we solicit a boon from thee; as thou ever grantest the boon solicited (of thee).—"'

Thus ends the hundred and third Section in the Tirthayātrā of the Vana Parva.

SECTION CIV.

(*Tirtha-yātrā Parva continued.*)

"Yudhishthira said,—'O great saint! I am desirous of hearing in detail why it was that Vindhya, made senseless with wrath, suddenly began to increase his bulk.'

Lomaça said.—'The Sun between his rising and setting used to revolve round that monarch of mountains—the great Meru of golden lustre. And seeing this, the mountain Vindhya spake to Surya saying,—As thou every day goest round Meru and honorest him by thy circumambulations, do thou even the same by me, O maker of light!—Thus addressed, the Sun replied to the great mountain, saying,—I do not of my own will honor this mountain by my circumambulations. By those who have built this universe, hath that path been assigned to me!—Thus addressed, the mountain suddenly began to increase from wrath, desirous, O chastiser of foes! of obstructing the path of the Sun and the Moon. And all the assembled gods came to Vindhya, the mighty king of mountains, and tried to dissuade him from his course. But he heeded not what they said. And then all the assembled gods went to the saint, living in the hermitage, engaged in the practice of austerities, and the very best of persons devoted to virtue; and stated all that had happened to Agastya, possessed of exceeding marvellous power.

" 'The gods said,—This king of hills, Vindhya, giving way to wrath, is stopping the path of the Sun and the Moon, and also the course of the stars. O foremost of Brāhmanas! O thou great in gifts! excepting thyself, there is none who can prevent him; therefore do thou make him desist.—Hearing these words of the gods, the Brāhmana came to the mountain. And he with his wife, having arrived there, came near Vindhya and spake to him, saying,—O thou best of mountains! I wish to have a path given to me by thee, as, for some purpose, I shall have to go to the southern region. Until my return, do thou wait for me. And, when I have returned, O king of mountains, thou mayst increase in bulk as much as thou pleasest,—And, O slayer of foes! having made this compact with Vindhya, up to the present day Varuna's son doth not return from the southern region. Thus have I, asked by thee, narrated to thee why Vindhya doth not increase in bulk, by reason of the power of Agastya! Now, O king! hear how the Kāleyas were killed by the gods, after they had obtained their prayer from Agastya.

" 'Having heard the words of the gods, Agastya the son of Mitra and Varuna, said,—Wherefore are ye come? What boon do ye solicit from me?—Thus addressed by him, the deities then spake to the saint, saying,—This deed we ask thee to achieve, *viz.*, to drink up the great ocean, O magnanimous (saint)! Then we shall be able to slay those enemies of the gods, known by the name of Kāleyas, together with all their adherents!—Having heard the words of the gods, the saint said,—Let it be so,—I shall do even what ye desire, and that which will conduce to the great happiness of men.—Having said this, he then proceeded to the ocean—the lord of rivers,—accompanied by sages, ripe in the practice of penances, and also by the deities, O thou who leadest an excellent life! And men and snakes, celestial choristers and Yakshas and Kinnaras followed the magnanimous saints,—desirous of witnessing that wonderful event. Then they came up all together near to the sea, of awful roar, dancing, as it were, with its billows, bounding with the breeze, and laughing with masses of froth, and stumbling at the caves, and thronged with diverse kinds of sharks, and frequented by flocks of various birds. And the deities accompanied by Agastya and celestial choristers and huge snakes and highly-gifted saints, approached the immense watery waste.'"

Thus ends the hundred and fourth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CV.

(*Tirtha-yātrā Parva continued.*))

"Lomaça said.—'That blessed saint, the son of Varuna, having reached the sea, spake unto the assembled gods and the saints gathered together, saying,—I surely am going to drink up the ocean—that abode of the god of waters. Be ye quickly ready with those preparations which it devolves upon you to make.—Having spoken these few words, the unswerving offspring of Mitra and Varuna, full of wrath, began to drink up the sea, while all the world's stood observing (the deed). Then the gods, together with Indra, seeing how the sea was being drunk up, were struck with mighty amazement, and glorified him with laudatory words, saying,—Thou art our protector, and the Providence itself for men,—and also the creator of the worlds. By thy favor, the universe with its gods may possibly be saved from havoc.—And the magnanimous one, glorified by the gods,—while the musical instruments of celestial choristers were playing all round, and while celestial blossoms were showered upon him—rendered waterless the wide ocean. And seeing the wide ocean rendered devoid of water, the host of gods was exceedingly glad; and, taking up choice weapons of celestial forgery, fell to slay the demons with courageous hearts. And they, assailed by the magnanimous gods, of great strength, and swift of speed, and roaring loudly, were unable to withstand the onset of their fleet and valorous (foes)—those residents of the heavenly regions, O descendant of Bharata! And those demons, attacked by the gods, bellowing loudly, for a moment carried on a terrible conflict. They had been in the first instance burnt by the force of penances performed by the saints, who had matured their selves; therefore, the demons, though they tried to the utmost, were at last slaughtered by the gods. And decked with brooches of gold, and bearing on their persons ear-rings and armlets, the demons, when slain, looked beautiful indeed, like *palāsa* trees when full of blossoms. Then, O best of men! a few—the remnant of those that were killed of the Kāleya race, having rent asunder the goddess, Earth, took refuge at the bottom of the nether regions. And the gods, when they saw that the demons were slain, with diverse speeches, glorified the mighty saint, and spake the following words,—O thou of mighty arms, by thy favor men have attained a mighty blessing, and the Kāleyas, of ruthless strength, have been killed by thy power, O creator of beings! Fill the sea (now), O mighty-armed one; give up again the water drunk up by thee.—Thus addressed, the blessed and mighty saint replied,—That water in sooth hath been digested by me. Some other expedient, therefore, must be thought of by you, if ye desire to make endeavour to fill the ocean.—Hearing this speech of that saint of matured soul, the assembled gods were struck with both wonder and sadness, O great king! And thereupon, having bidden adieu to each other, and bowed to the mighty saint, all the born beings went their way. And the gods, with Vishnu, came to Brahmā. And having held consultation again, with the view of filling up the sea, they all, with joined hands, spake about replenishing it.' "

Thus ends the hundred and fifth Section in the Tirthayātrā of the Vana Parva.

SECTION CVI.

(*Tirtha-yātrā Parva continued.*)

Lomaça said.—'Them gathered together, Brahmā, the grandfather of men, (thus) addressed,—Go ye, O gods! whither your pleasure may lead you, or your desire conduct you. It will take a long course of time for the ocean to resume its wonted state; the occasion will be furnished by the agnates of the great king Bhagiratha.—Hearing the words of the (universal) grandfather (Brahmā), all the foremost gods went their way, bidding the day (when the ocean was to be filled again.)'

"Yudhishthira said.—'What was that occasion, O Saint? And how did the agnates of (Bhagiratha furnish the same)? And how was the ocean refilled by the interference of Bhagiratha? O Saint, who deemst thy religious practices as thy only treasure! O thou of the priestly class! I wish to hear all these (account) of the achievements of the king, narrated in detail by thyself.'"

Vaiçampāyana said.—"Thus addressed by the magnanimous and virtuous king, he, the chief of men of the priestly class, narrated the achievements of the high-souled (king), Sagara."

"Lomaça said.—'There was born in the family of the Ikshwāku tribe, a ruler of the earth named Sagara, endued with beauty, and strength. And that same (king) of a dreaded name was sonless, O descendant of Bharata! And he carried havoc through the tribes of the Haihayas and the Tālajanghas; brought under subjection the whole of the military caste; (and so) ruled over his own kingdom. And, O most praiseworthy of the descendants of Bharata! O chief of the Bharata race! he had two wives, proud of their beauty and of their youth, —one a princess of the Vidarbha race, and the other of the royal line of Sivi. And, O chief of kings! that same ruler of men, betook himself to the mountain Kailāça, accompanied by both his wives, and with the desire of having a son, became engaged in the practice of exceedingly auster penances, And being engaged in the practice of rigid austerities, and (also) employed in the contemplation known by the name of Yoga, he obtained the sight of the magnanimous god, with three eyes—the slayer of the demon called Tripurā; the worker of blessings (for all beings); the (eternally) existent one; the ruling Being; the holder of the Pināka bow; carrying in his hand his (well-known weapon),—the trident; the god of three eyes; the repository of (eternal) peace; the ruler of all those that are fierce; capable of assuming very many forms; and the lord of the goddess Umā. And that same ruler of men, of mighty arms, soon as he beheld the god—that giver of boons—fell down at his feet, with both his queens, and preferred a prayer to have a son. And the god Siva, well-pleased with him, spake (thus) to that most righteous of the rulers of men, attended by his two wives, saying,—O lord of men! considering the (astrological) moment at which thou hast preferred thy prayer to me, sixty thousand sons, O foremost of choicemen! valorous and characterised by exceeding pride, will be born in one of thy two wives (here). But they all, O ruler of the earth! shall perish together. In the other wife, (however), will be born a single valiant son, who will perpetuate thy race.—Having said this to him, the god Rudra (Siva) vanished from sight at that very spot, and that same king Sagara now came (back) to his own abode, accompanied by his two wives, exceedingly delighted at heart (for what had happened) then. And, O most praiseworthy of the sons of Manu! [i. e. men], there the two lotus-eyed wives of him—the princess of Vidarbha and the princess of Sivi—came (erelong) to be with child. And afterwards, on the due day, the princess of Vidarbha brought forth (something) of the shape of a gourd and the princess of Sivi gave birth to a boy as beautiful as a god. Then the ruler of the earth made up his mind to throw away the gourd,—when he heard (proceeding) from the sky a speech (uttered) in a grave and solemn voice,—O king! do thou not be guilty of this hastly act; thou shouldst not abandon thy sons. Take out the seeds from the gourd and let them be preserved with care in steaming vessels partly filled with clarified butter. Then thou wilt get, O scion of Bharata's, race! sixty thousand sons. O ruler of men! the great god (Siva) hath spoken that thy sons are to be born in this manner. Let not therefore thy mind be turned away therefrom.—' "

Thus ends the hundred and sixth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CVII.

(Tirtha-yātrā Parva continued.)

"Lomaça said.—'O most righteous of kings! When he heard these words (proceeding) from the sky, he had faith therein, and did all that he was directed to do, O chief of the men of Bharata's race! Then the ruler of men took separately each one of the seeds and then placed these divisions (of the gourd) in vessels filled with clarified butter. And intent on the preservation of his sons, he provided a nurse for every (receptacle). Then after a long time there arose sixty thousand exceedingly powerful sons of that same king—gifted with unmeasured strength. They were born, O ruler of earth! to that saint-like king, by Rudra's favor. And they were terrible; and their acts were ruthless. And they were able to ascend and roam about in the sky; and being numerous themselves, despised every body, including the gods. And they would chase even the the gods, the Gandharvas, and the Rākshasas and all the born beings, being themselves valiant and addicted to fight. Then all people, harassed by the dull headed sons of Sagara, united with all the gods, went to Brahmā as their refuge. And them addressed the blessed grandfather of all beings (Brahmā),—Go ye your way, ye gods, together with all these men. In a not very long space of time, there will come about, O gods! a great and exceedingly terrible destruction of Sagara's sons, caused by the deed perpetrated by them.—Thus addressed, those same gods, and men, O lord of the sons of Manu! bade adieu to the grandfather, and went back to whence they had come. Then, O chief of Bharata's race! after the expiry of very many days, the mighty king Sagara accepted the consecration for performing the rites of a horse-sacrifice. And his horse began to roam over the world, protected by his sons. And when the horse reached the sea, waterless and frightful to behold, —although the horse was guarded with very great care—it (suddenly) vanished at the very spot (it stood upon). Then, O respected sir! Those same sons of Sagara imagined the same fine horse to have been stolen; and returning to their father, narrated how it had been stolen out of sight. And thereupon he addressed them, saying,—Go ye and search for the horse in all the cardinal points.—Then, O great king! by this command of their father, they began to search for the horse in all the cardinal points, and throughout the whole surface of the earth. But all those sons of Sagara, all mutually united, could not find the horse, nor the person who had stolen it. And coming back then, they with joined palms (thus addressed) their father, (standing) before them,—O Protector of men! O ruler of the earth! O king! by thy command, the whole of this world, with its hills and its forest tracts, with its seas, and its woods, and its islands, with its revulets and rivers and caves, hath been searched through by us. But we cannot find either the horse, or the thief who had stolen the same.—And hearing the words, that same king became senseless with wrath, and then told them all, carried away by Destiny,—Go ye all, may ye never return! Search ye again for the horse. Without that sacrificial horse, ye must never return, my boys!—'"

"'And those same sons of Sagara, accepted this command of their father, and once more began to search through the entire world. Now these heroes saw a rift on the surface of the earth. And having reached this pit, the sons of Sagara began to excavate it. And with spades and pickaxes they went on digging the sea, making the utmost efforts. And that same abode of Varuna (namely the ocean), being thus excavated by the united sons of Sagara and rent and cut on all sides round, was placed in a condition of the utmost distress. And the demons and snakes and Rākshasas and various (other) animated beings began to utter distressful cries, while being killed by Sagara's sons. And hundreds and thousands of animated beings were beheld with severed heads and separated trunks and with their skins and bones and joints rent asunder and broken. Thus they went on digging the ocean, which was the abode of Varuna, and exceedingly long space of time expired in this work, but still the horse was not found. Then, O lord of earth! towards the noth-eastern region of the sea, the incensed sons of Sagara dug down as far as the lower world, and there they beheld the horse, roaming about on the surface of the ground. And they saw the magnanimous Kapila, who looked like a perfect mass of splendour. And having beheld him shining with his brightness, just as the fire shineth with its flames, they, O king! seeing the horse, were flushed with delight. And they being incensed, sent forward by their fate, paid no heed to the presence of the magnanimous Kapila, and ran forward with a view to seize the horse. Then, O great king! Kapila, the most righteous of saints,—he whom the great sages name as Kapila Vāsudeva—assumed a firy look, and the mighty saint shot flames towards them, and thereby burnt down the dull-headed sons of Sagara. And Nārada, whose practice of austerities was very great, when he beheld them reduced to ashes, came to Sagara's side, and gave the information to him. And when the king learnt this terrible news which proceeded from the mouth of the saint, for nearly an hour he remained sad, and then he bethought himself of what Siva had said. Then sending for Ansuman, the son of Asmanjas, and his own grandson, he, O chief of Bharata's race! spake the following words:—Those same sixty thousand sons, of unmeasured strength, having encountered Kapila's wrath, have met their death on my account. And, O my boy of stainless character! Thy father also hath been forsaken by me, in order to the discharge of my duty (as a king), and I being desirous of doing good to my subjects.'

"Yudhishthira said.—'O saint, whose sole wealth consists in religious practices! Tell me for what reason, Sagara the foremost of kings, abandoned his own-begotten son, endued with valor—an act so difficult (for all other men).'

"Lomaça said.—A son was born to Sagara, known by the name of Asmanjas,—he who was given birth to by the princess of Sivi. And he used to seize by the throat the feeble children of the townsmen, and threw them while screaming into the river. And thereupon the townsmen, overwhelmed with terror and grief, met together, and all standing with joined palms, besought Sagara in the following way,—O great king! Thou art our protector from the dreaded peril of attack from a hostile force. Therefore it is proper for thee to deliver us from the frightful danger proceeding from Asmanjas.—And the most righteous of the rulers of men, having heard this frightful news from his subjects, for nearly an hour remained sad and then spake to his ministers, saying, —This day from the city let my son Asmanjas be driven forth. If ye wish to do what will be acceptable to me; let this be quickly done.—And, O protector of men! those same ministers, thus addressed by the king, performed in a hury exactly what the king had commanded them to do. Thus have I narrated to thee how the magnanimous Sagara banished his son, with a view to the welfare of the residents of the town. I shall now fully narrate to thee what Ansuman of the powerful bow was told by Sagara. Listen to me!

"Sagara said.—O my boy! sore am I at heart for having abandoned thy father, on account of the death of my sons, and also on being unsuccessful in getting back the horse. Therefore, O grandson! harassed with grief and confounded with the obstruction to my religious rites as I am, thou must bring back the horse and deliver me from hell.—Thus addressed by the magnanimous Sagara, Ansuman went with sorrow to that spot where the earth had been excavated. And by that very passage he entered into the sea, and beheld the illustrious Kapila and that same horse. And having beheld that ancient saint, most righteous of his order, looking like a mass of light, he bowed with his head to the ground, and informed him of the reason of his visit. Then, O great king! Kapila was pleased with Ansuman, and that saint of a virtuous soul told him to ask for a favor from him. And he in the first place prayed for the horse, for the purpose of using it in the sacrifice: in the second place he prayed for the purification of his fathers. Then the mighty chief of saints, Kapila spake, to him, saying, I shall grant thee everything that thou desirest, O saintless (prince)! May good luck be thine! In thee are fixed (the virtues of) forbearance, and truth, and righteousness. By thee hath Sagara had all his desire fulfilled. Thou art (really) a son to thy father! And by thy ability the sons of Sagara will go to heaven (i. e. will be delivered from the consequences of their unhallowed death). And the son of thy son, with a view to purify the sons of Sagara, will obtain the favour of the great god Siva, (by means of practising great austerities), and will (thus) bring (to this world) the river that floweth in three (separate) streams—(Gangā), O chief of men! May good luck be thine! Take thou with thee the sacrificial horse. Finish, my lad! the sacrificial rites of the magnanimous Sagara! —Thus addressed by the illustrious Kapila, Ansuman took the horse with him, and came back to the sacrificial yard of the mighty-minded Sagara. Then he fell prostrate at the feet of the high-souled Sagara, who smelt him on the head* and narrated all the events to him,—all that had been seen and heard by him,—and likewise the destruction of Sagara's sons. He also announced that the horse had been brought back to the sacrificial yard. And when king Sagara heard of this, he no more grieved on account of his sons. And he praised and honored Ansuman, and finished those same sacrificial rites. His sacrifice finished, Sagara was greeted honorably by all the gods; and he converted the sea, Varuna's dwelling-place, into a son of himself. And the lotus-eyed (King Sagara) having ruled his kingdom for a period of exceeding length, placed his grandson on the throne, (full of) responsibilities, and then ascended to heaven. And Ansuman likewise, O great king! virtuous in soul, ruled over the world as far as the edge of the sea, following the foot-prints of his father's father. His son was named Dilipa, versed in virtue. Upon him placing the duties of his sovereign post, Ansuman likewise departed this life. And then when Dipila heard what an awful fate had overtaken his forefathers, he was sorely grieved, and thought of the means of raising them. And the ruler of men made every great efforts towards the descent of Gangā (to the mortal world). But although trying to the utmost of his power, he could not bring about what he so much wished. And a son was born to him, known by the name of Bhagiratha, beauteous, and devoted to a virtuous life, and truthful, and free from feellings of malice. And Dilipa appointed him as king, and betook himself to the forest life. And, O best of all the scions of Bharata's race! That same king (Dilipa), addicted himself to a successful course of austerities, and at the end of a (sufficient) period, from the forest departed to heaven.' "

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* A mode of endearment that prevailed among the ancient Hindus, and corresponds to the kissing of the forehead among the people of Western Europe.

Thus ends the hundred and seventh Section in the Tirtha-yātrā of the Vana Parva.

SECTION CVIII.

(Tirtha-yātrā Parva continued.)

"Lomaça said.—'That same king, of a powerful bow, standing at the head of the surrounding kings, (i. e. the occupant of an imperial throne), of a powerful car, (i. e. possessing every great fighting power), became the delight of the eyes and the soul of all the world. And he of the powerful arm came to learn how his forefathers had met an awful end from Kapila of mighty soul, and how they had been unable to attain the region of gods. And he with a sorrowful heart made over his kingly duties to his minister, and, O lord of men! for practising austerities, went to the side of the snowy Mountain (the Himālayas). And, O most praiseworthy of men, desirous of extinguishing his sins by leading austere life, (and thereby) obtaining the favour of the (goddess) Gangā, he visited that foremost of mountains—Himālaya. And he beheld it adorned with peaks of diverse forms full of mineral earth; besprinkled on all sides with drops from clouds which were resting themselves upon the breeze; beautified with rivers and groves and rocky spurs, looking like (so many) palaces (in a city); attended upon by lions and tigers that had concealed themselves in its caves and pits; and also inhabited by birds of checkered forms, which were uttering diverse sounds, such as the Bhringarājas, and gauders, and Dātyuhas, and water-cocks, and peacocks, and birds with an hundred feathers, and Jivanjivakas, and black birds, and Chakoras of eyes furnished with black corners, and the birds that love their young. And he saw the mountain abounding in lotus plants growing in delightful reservoirs of water. And the cranes rendered it charming with their sounds; and the Kinnaras and the celestial nymphs were seated on its stony slabs. And the elephants occupying the cardinal points had everywhere rubbed its trees with the end of their tusks; and the demi-gods of the Vydyādhara class frequented the hill. And it was full of various gems, and was also infested by snakes bearing terrible poison, and of glowing tongues. And the mountain at places looked like (massive) gold, and elsewhere it ressembled a silvery (pile), and at some places it was like a (sable) heap of collyrium. Such was the snowy hill where the king now found himself. And that most praiseworthy of men at that spot betook himself to an awfully austere course of life. And for one thousand years his subsistence was nothing but water, fruits and roots. When, however, a thousand years according to the calculation of gods had elapsed, then the great river Gangā, having assumed a material form, manifested to him her (divine) self.

"'Ganga said,—O great king! what dost thou desire of me? And what must I bestow on thee? Tell me the same, O most praiseworthy of men! I shall do as thou mayst ask me. —Thus addressed, the king then made his reply to Gangā, the daughter of the snowy Hill, saying,—O grantress of boons! O great river! my father's fathers, while searching for the horse, were sent by Kapila to the abode of the god of death. And those same sixty thousand sons of Sagara of mighty soul, having met with the majestic Kapila, perished (to a soul) in an instant of time. Having thus perished, there hath been no place for them in the region of heaven. O great river! So long as thou dost not besprinkle those same bodies with thy water, there is no salvation for these same Sagara's sons. O blessed goddess! carry thou my forefathers, Sagara's sons, to the region of heaven. O great river! on their account am I beseeching thee forsooth.—'

"Lomaça said,—'Gangā, the goddess saluted by the world, having heard these words of the king, was well pleased, and spake to Bhagiratha the following words,—O great king! I am prepared to do what thou dost ask me: there is no doubt therein. But when I shall descend from the sky to the earth, the force of my fall will be difficult to sustain. O protector of men! In the three worlds there exists none who is able to sustain the same, excepting Siva, the most praiseworthy of gods, the great Lord with the throat of sable blue. O (prince) of a powerful arm! Obtain the favor, by practising austerities, of that same Siva—giver of boons. That same god will sustain my descent upon his head. Thy desire he will fulfil,—the desire namely to be of service to thy fathers.—O king! them the great king Bhagiratha having heard the same, went to the Kailāça hill, and betaking himself to a severe course of penances, at the expiration of a certain length of time, obtained the favour of that worker of blessings, (Siva). And, O protector of men! that same best of men, inorder that his forefathers might have a place in heaven secured to them, received from that very Siva the fulfilment of his wish, namely the wish that the descending Gangā might be sustained."'

Thus ends the hundred and eighth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CIX.

(Tirtha-yātrā Parva continued.)

"Lomaça said.—'The blessed God having heard what Bhagiratha had said, and with a view to do what was agreeable to the residents of heaven, replied to the king, saying, – So let it be. O most righteous of the protectors of men, O (prince) of a powerful arm! For thy sake I shall sustain the river of the gods, when she will take her descent from the sky,—she who is pure and blessed and divine.—O (king) of a mighty arm! saying this, he came to the snowy mountain, surrounded, by his attendants, of awful mien, and with uplifted weapons of diverse forms. And standing there, he said to Bhagiratha, the most praiseworthy of men,—O (prince) of a powerful arm! do thou pray to the river, the daughter of the king of mountains. I shall sustain that most praiseworthy of rivers, when she falls down from the third region of the world (heaven).—Having heard these words uttered by Siva, the king became devout (in heart); made obeisance, and directed his thoughts towards Gangā. Then the delightful (river), of pure water, in being so thought of by the king, and seeing that the great lord (Siva) was standing (to receive her fall), came down all of a sudden from the sky. And seeing that she had taken her leap from the sky, the gods, together with the mighty saints, the Gandharvas, the snakes, and the Yakshas, assembled there as spectators. Then came down from the sky Gangā, the daughter of the snowy mountain. And her whirlpools were raging, and she was teeming with fishes and sharks. And her sustained, O king! Siva—her who was like a girdle to the sky and looked like a wreath of pearls placed on the wide forehead of Siva. O king! she directing her course towards the sea, separated herself, into three streams; and her water was bestrewn with piles of froth, which looked like so many rows of (white) ganders. And crooked and tortuous in the movements of her body, at places; and at others stumbling as it were; and covered with foam as with a robe; she went forward like a woman drunk. And elsewhere, by virtue of the roar of her waters, she uttered loud sounds. Thus assuming very many different aspects, when she fell from the sky, and reached the surface of the earth, she said to Bhagiratha,—O great king! show me the path that I shall have to take. O lord of the earth! for thy sake have I descended to the earth.—Having heard these words, king Bhagiratha directed his course towards the spot where lay those bodies of mighty Sagara's sons, in order that, O most praiseworthy of men! the holy water might flood (the same). Having achieved the task of sustaining Gangā, Siva, saluted by men, went to Kailāça, the most praiseworthy of mountains, accompanied by the celestials. And the protector of men (Bhagiratha), accompanied by Gangā, reached the sea; and the sea, that abode of Varuna, was quickly filled. And the king adopted Gangā as a daughter of himself, and at that spost offered libations of water to the manes of his forefathers: thus was his heart's wish fulfilled. Thus asked by thee, I have narrated the whole story, how Gangā, running in three streams, was brought down to the earth for filling the sea; how the mighty saint had drunk up the sea for a particular reason; and how, O lord! Vātāpi, the slayer of Brāhmanas, was destroyed by Agastya.' "

Thus ends the hundred and ninth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CX.

(*Tirtha-yātrā Parva continued.*))

Vaiçampāyana said.—"O chief of the Bharata race! then the son of Kunti went at a slow pace to the two rivers Nandā and Aparanandā, which had the virtue of destroying the dread of sin, And the protector of men having reached the healthy hill Hemakuta, beheld there very many strange and inconceivable sights. There the utterance of woods caused the gathering of clouds, and thousand volleys of stones. And people at its sight, were struck sad, and were unable to ascend the hill.* There the winds blew for aye, and the heavens always poured down rains; and likewise the sounds of the recitation of the sacred writ were heard, yet no body was seen. In the evening and in the morning, would be seen the blessed fire that carries offerings to the gods. And there flies would bite and interrupt the practice of austerities. And there a sadness would evertake the soul, and people would become sick. The son of Pāndu, having observed very many strange circumstances of this character, again addressed his questions to Lomaça with reference to these wonderful things.

"Lomaça said.—'O slayer of foes! O king! I am going to tell thee as we heard it before; do thou attend to the same with intent mind. In this peak of Rishava, there was once a saint known by that name. And his life had lasted for many hundred years. And he was devoted to penances, and was greatly resentful. And he, forsooth, for having been spoken to by others, from wrath addressed the hill thus,—Whoever should utter any words here, thou must throw stones at him, and thou must call up the winds to prevent him from making any noise.—This was what the saint spake. And so at this place, soon as a man utters any words, he is forbidden by a roaring cloud. O king! thus these deeds were performed by that great saint, and from wrath he also forbade other acts. O king! tradition says that when the gods of yore had come to the Nandā, suddenly came over (there) a number of men to look at the celestials. Those same gods at whose head stood Indra, did not, however, like to be seen; and so they rendered this spot inaccessible, by rasing obstructions in the form of hills. And from that day forward, O Kunti's son! men could not cast their eyes at any time on what looked like a hill,* for less could they ascend the same. This big mountain is incapable of being seen by one who hath not led an austere life, nor can such a one ascend it. Therefore, O son of Kunti! keep thou thy tongue under control. Here at that time all those gods performed the best sacrificial rites, O Bharata's son! even up to this day these marks thereof may be seen. This grass here hath the form of the sacred *kusa* grass: the ground here seemth to be overspread with the sacred grass; and, O lord of men! many of these trees here look like the spots for tying the sacrificial beasts. O Bharata's son! still the Gods and saints have residence here; and their sacred fire is observed in the morning and in the evening. Here if one bathes, his sin is forthwith destroyed, O Kunti's son! O most praiseworthy of the race of Kuru! do thou, therefore, perform thy ablutions, together with thy younger brothers. Then after having washed thyself in the Nandā, thou wilt repair to the river Kausiki,—the spot where the most excellent and severest form of penances was practiced by Viswāmitra.—Then the king with his attendants, having washed his body there, proceeded to the river Kausiki, which was pure and delightful and pleasant with cool water.

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* The text is very obscure at this place.

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* The text here is very obscure.

"Lomaça said,—'This is the pure divine river by name Kausiki, O chief of Bharata's race! and this is the delightful hermitage of Viçwāmitra, conspicuous here. And this is hermitage, with a holy name, belonging to Kāsyapa of mighty soul; whose son was Rishyasringa, devoted to penances, and of passions under control. He by force of his penances caused Indra to rain; and that god, the slayer of the demons Vala and Vritra, dreading him, poured down rain during a drought. That powerful and mighty son of Kāsyapa was born of a hind. He worked a great marvel in the territory of Lomapāda. And when the crops had been restored, king Lomapāda gave his daughter Sāntā in marriage to him; as the sun gave in marriage his daughter Sāvitri.'

"Yudhishthira said,—'How was the son of Kāsyapa, Rishyasringa, born of a hind? And how was he endowed with holiness, being the issue of a reprehensible sexual connexion? And for what reason was Indra, the slayer of the demons Vala and Vritra, afraid of that same sagacious boy, and poured down rain during a period of drought? And how beautiful was that princess Sāntā, pure in life, she who allured the heart of him, when he had turned himself into a stag? And since the royal saint Lomapāda is said to have been of a virtuous disposition, why was it that in his territory, Indra, the chastiser of the demon Pāka, had withheld rain? O holy saint! all this in detail, exactly as it happened, thou wilt be pleased to narrate to me, for I am desirous of hearing the deeds of Rishyasringa's life.'

"Lomaça said.—'Hear how Rishyasringa, of dreaded name, was born as a son to Vibhāndaka, who was a saint of the Brāhmana caste, who had cultured his soul by means of religious austerities, whose seed never failed in causing generation, and who was learned and bright like the Lord of beings. And the father was highly honored, and the son was possessed of a mighty spirit, and, though a boy, was respected by aged men. And that son of Kāçyapa, Vibhāndaka, having proceeded to a big lake, devoted himself to the practice of penances. And that same saint, comparable to a god, laboured for a long period. And once while he was washing his mouth in the waters, he beheld the celestial nymph Urvasi,—whereupon came out his seminal fluid. And, O king! a hind at that time lapped it up along with the water that she was drinking, being athirst; and from this cause she became with child. That same hind had really been a daughter of the gods, and had been told of yore by the holy Brahmā, the creator of the worlds,—Thou shalt be a hind; and when in that form, thou shalt give birth to a saint, thou shalt then be freed.—As Destiny would have it, and as the word of the creator would not be untrue, in that same hind was born his (Vibhāndaka's) son a mighty saint.—And Rishyasringa, devoted to penances, always passed his days in the forest. O king! there was a horn on the head of that magnanimous saint, and for this reason did he come to be known at the time by the name of Rishyasringa. And excepting his father, not a man had ever before been seen by him; therefore his mind, O protector of men! was entirely devoted to the duties of a continent life. At this very period, there was a ruler of the land of Anga, known by the name of Lomapāda, who was a friend of Daçaratha. We have heard that he from love of pleasure had been guilty of a falsehood towards a Brāhmana. And that same ruler of the world had at the time been shunned by all persons of the priestly class. And he was without a ministering priest (to assist him in his religious rites). And the god of a thousand eyes (Indra) suddenly abstained from giving rain in his territory;—so that his people began to suffer. And, O lord of the earth! he questioned a number of Brāhmanas, devoted to penances, of cultivated minds, and possessed of capabilities, with reference to the matter of rain being granted by the lord of gods, saying,—How may the heavens grant us the rain? Think of an expedient (for this purpose).—And those same cultured men, being thus questioned, gave expression to their respective views. And one among them—the best of saints—spake to that same king, saying—O lord of kings! the Brāhmanas are angry with thee. Do same act (therefore) for appeasing them, O ruler of the earth! send for Rishyasringa, the son of a saint, resident of the forest, knowing nothing of the female sex, and always taking a delight in simplicity. O king! if he, great in the practice of penances, should show himself in thy territory, forthwith rain would be granted by the heavens, herein I have no doubt at all.—And, O king! having heard these words, Lomapāda made attonement for his sins. And he went away; and when the Brāhmanas had been appeased, returned again. And seeing the king returned, the people were again glad at heart. Then the King of Anga convened a meeting of his ministers, proficient in giving counsel. And he took great pains in order to settle some plan for securing a visit from Rishyasringa. And, O unswerving (prince)! with those ministers, who were versed in branches of knowledge, and exceedingly proficient in worldly matters, and had a thorough training in practicial affairs, he at last settled a plan (for gaining his object). And then he sent for a number of courtesans,—women of the town, clever in everything. And when they came, that same ruler of the earth spake to them, saying—Ye lovely women! Ye must find some means to allure, and obtain the confidence of the son of the saint—Rishyasringa, whom ye must bring over to my territory.—And those same women, on the one hand afraid of the anger of the king, and on the other, dreading a curse from the saint, became sad and confounded, and declared the business to be beyond their power. One, however, among them—a hoary woman, thus spake to the king,—O great king! him whose wealth solely consists in penances, I shall try to bring over here. Thou wilt, however, have to procure for me certain things, in connection with the plan. In that case, I may be able to bring over the son of the saint—Rishyasringa.—Thereupon the king gave an order that all that she might ask for should be procured. And he also gave a good deal of wealth and jewels of various kinds. And then, O Lord of the earth, she took with herself a number of women endowed with beauty and youth, and went to the forest without delay.'"

Thus ends the hundred and tenth Section in the Tirthayātrā of the Vana Parva.

SECTION CXI.

(*Tirtha-yātrā Parva continued.*)

"Lomaça said.—'O descendant of Bharata! she in order to compass the object of the king, prepared a floating hermitage, both because the king had ordered so, and also because it exactly accorded with her plan. And the floating hermitage, containing artificial trees adorned with various flowers and fruits, and surrounded by diverse shrubs and creeping plants, and capable of furnishing choice and delicious fruits, was exceedingly delightful, and nice, and pleasing, and looked as if it had been created by magic. Then she moored the vessel at no great distance from the hermitage of Kāçyapa's son, and sent emissaries to survey the place where that same saint habitually went about. And then she saw an opportunity; and, having conceived a plan in her mind, sent forward her daughter, a courtezan by trade, and of smart sense. And that clever woman went to the vicinity of the religious man, and arriving at the hermitage beheld the son of the saint.

" 'The courtezan said,—I hope, O saint! that it is all well with the religious devotees. And I hope that thou hast a plentiful store of fruits and roots; and that thou takest delight in this hermitage. Verily I come here now to pay thee a visit. I hope the practice of austerities among the saints is on the increase. I hope that thy father's spirit hath not slakened and that he is well pleased with thee. O Rishyaçringa of the priestly caste! I hope thou prosecutest the studies proper for thee.—

" 'Rishyaçringa said,—Thou art shining with lustre, as if thou wert a (mass) of light. And I deem thee worthy of obeisance. Verily I shall give thee water for washing thy feet, and such fruits and roots also as may be liked by thee; for this is what my religion hath prescribed to me. Be thau pleased to take at thy pleasure thy seat on a mat made of the sacred grass, covered over with a black deer-skin, and made pleasant and comfortable to sit upon. And where is thy hermitage?

O Brāhmana! thou resemblest a god in thy mien. What is the name of this particular religious vow, which thou seemst to be observing now ?—

" 'The courtezan said,—O son of Kāçyapa! on the other side of yonder hill, which covers the space of three Yojanas, is my hermitage—a delightful place. There, not to receive obeisance is the rule of my faith; nor do I touch water for washing my feet. I am not worthy of obeisance from persons like thee; but I must make obeisance to them. O Brāhmana! this is the religious observance to be practised by me, namely, that thou must be clasped in my arms.

" 'Rishyaçringa said,—Let me give thee ripe fruits, such as gallnuts, myrobalans, *Karushas*, *Ingudas* from sandy tracts, and Indian figs. May it please thee to take a delight in them.!—'

"Lomaça said,—'She however threw aside all those edible things, and then gave him unsuitable things for food. And these were exceedingly nice and beautiful to see, and were very much acceptable to Rishyaçringa. And she gave him garlands of an exceeedingly fragrant scent, and beautiful and shining garments to wear, and first-rate drinks; and then played and laughed and enjoyed herself. And she at his sight played with a ball, and while thus employed, looked like a creeping plant broken in two. And she touched his body with her own, and repeatedly clasped Rishyaçringa in her arms. Then she bent and brake the flowery twigs from trees, such as the Sāla, the Açoka, and the Tilaka. And overpowered with intoxication, assuming a bashful look, she went on tempting the great saint's son. And when she saw that the heart of Rishyaçringa had been touched, she repeatedly pressed his body with her own and, casting glances, slowly went away, under the pretext that she was going to make offerings on the fire. On her departure, Rishyaçringa became overpowered with love, and lost his sense. And his mind turned constantly to her; and felt itself vacant. And he began to sigh, and seemed to be in great distress. At that moment appeared Vibhāndaka, Kāçyapa's son,—he whose eyes were tawny like those of a lion, whose body was covered with hair down to the tip of the nails, who was devoted to studies proper for his caste, and whose life was pure and passed in religious meditation. He came up and saw that his son was seated alone, pensive and sad, his mind upset, and sighing again and again, with upturned eyes. And Vibhāndaka spake to his distressed son, saying,—My boy! why is it that thou art not hewing the logs for fuel. I hope thou hast performed the ceremony of burnt offering today. I hope thou hast polished the sacrificial ladles and spoons, and brought the calf to the milch cow whose milk furnisheth materials for making offerings on the fire. Verily thou art not in thy wonted state, O son! Thou seemst to be pensive, and to have lost thy sense. Why art thou so very sad today? Let me ask thee, who hath been to this place today—?" '

Thus ends the hundred and eleventh Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXII.

(Tirtha-yātrā Parva continued.)

" 'Rishyasringa said,—Here came today a religious student, with a mass of hair on his head. And he was neither short nor tall. And he was of a spirited look, and a golden complexion, and endued with eyes large as lotuses; and he was shining and graceful as a god. And rich was his beauty, blazing like the Sun; and he was exceedingly fair, with eyes graceful and black. And his twisted hair was blueblack and neat and long and of a fragrant scent and tied up with strings of gold. And a beautiful ornament was shining on his neck, which looked like lightning in the sky. And under the throat he had two balls of flesh without a single hair upon them, and of an exceedingly beautiful form. And his waist was slender to a degree, and his navel, meat; and smooth also was the region about his ribs. Then again there shone a golden string from under his cloth, just like this waist-string of mine. And there was something on his feet, of a wonderful shape, which give forth a jingling sound. Upon his wrists likewise was tied a pair of ornaments that made a similar sound, and looked just like this rosary here. And when he walked, his ornaments uttered a jingling sound like those uttered by delighted ganders upon a sheet of water. And he had on his person garments of a wonderful make : these clothes of mine are by no means beautiful like those. And his face was wonderful to behold; and his voice was calculated to gladden the heart; and his speech was pleasant like the song of the male blackbird. And while listening to the same I felt touched to my inmost soul. And as a forest in the midst of the varnal season, assumes a grace only when it is swept over by the breeze, so, O father! he of an excellent and pure smell, looks beautiful when fanned by the air. And his massy hair is neatly tied up, and remains adhering to the head and forehead, evenly sundered in two. And his two eyes seemed to be covered with wonderful Chakravāka birds of an exceedingly beautiful form. And he carried upon his right palm a wonderful globular fruit, which reaches the ground and again and again leaps up to the sky in a strange way. And he beats it and turns himself round and whirls like a tree moved by the breeze. And when I looked at him, O father! he seemed to be a son of the celestials, and my joy was extreme, and my pleasure unbounded. And he clasped my body, and took hold of my matted hair, and bent down my mouth, and, mingling his mouth with my own, uttered a sound that was exceedingly pleasant. And he doth not care for water for washing his feet, nor for these fruits offered by me; and he told me that such was the religious observance practised by him. And he gave unto me a number of fruits. And those fruits were tasted unto me: these here are not equal to them in taste. They have not got any rind nor any stone within them, like these. And he of a noble form gave me to drink water of an exceedingly fine flavor; and having drunk it, I experienced great pleasure; and the ground seemed to be moving under my feet. And these are the garlands beautiful and fragrant and twined with silken threads, that belong to him. And he, bright with fervent peity, having scattered these garlands here, went back to his own hermitage. His departure hath saddened my heart; and my frame seems to be in a burning sensation! And my desire is to go to him as soon as I can, and to have him every day walk about here. O father, let me this very moment go to him. Pray, what is that religious observance which is being practised by him? As he of a noble piety is practising penances, so I am desirous to live the same life with him. My heart is yearning after similar observances. My soul will be in torment if I see him not.—"'

Thus ends the hundred and twelfth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXIII.

(Tirtha-yātrā Parva continued.)

"'Vibhāndaka said.—Those are, O son! Rākshasas. They walk about in that wonderfully beautiful form. Their strength is unrivalled and their beauty great. And they always meditate obstruction to the practice of penances. And, O my boy, they assume lovely forms, and try to allure by diverse means. And those fierce beings hurled the saints, the dwellers of the woods, from blessed regions (won by their pious deeds). And the saint who hath control over his soul, and who is desirous of obtaining the regions where go the righteous, ought to have nothing to do with them. And their acts are vile and their delight is in causing obstruction to those who practise penances; (therefore) a pious man should never look at them. And, O son! those were drinks unworthy to be drunk, being as they were spirituous liquors consumed by unrighteous men. And these garlands also, bright and fragrant and of various hues are not intended for saints.—Having thus forbidden his son by saying that those were wicked demons, Vibhāndaka went in quest of her. And when by three days search he was unable to trace where she was, he then came back to his own hermitage. In the meanwhile, when the son of Kāsyapa had gone out to gather fruits, then that very courtezan had come again to tempt Rishnasringa in the manner described above. And soon as Rishyasringa had her in sight, he was glad and hurriedly rushing towards him said,—Let us go to thy hermitage before the return of my father.—Then, O king! those same courtezans by contrivance made the only son of Rāçyapa enter their bark, and unmoored the vessel. And by various means they went on delighting him, and at length came to the side of Anga's king. And having taken that floating vessel of an exceedingly white tent, from the water, and having placed it within sight of the hermitage, he similarly prepared a beautiful forest, known by the name of the *Floating hermitage.* The king, however, kept that only son of Vibhāndaka within that part of the palace destined for the females, when of a sudden he beheld that rain was poured by the heavens and that the world began to be flooded with water. And Lomapāda, the desire of his heart fulfilled, bestowed his daughter Sāntā on Rishyasringa in marriage. And with a view to appease the wrath of his father, he ordered kine to be placed, and fields to be ploughed, by the road that Vibhāndaka was to take, in order to come to his son. And the king also placed plentiful cattle and stout cowherds, and gave the latter the following order :—

" 'When the great saint Vibhāndaka should enquire of you about his son, ye must join your palms and say to him that these cattle, and these ploughed fields belong to his son, and that ye are his slaves, and that ye are ready to obey him in all that he might bid.—Now the saint, whose wrath was fierce, came to his hermitage, having gathered fruits and roots, and searched for his son. But not finding him, he became exceedingly wroth. And he was tortured with anger, and suspected it to be the doing of the king. And therefore he directed his course towards the city of Champā, having made up his mind to burn the king, his city, and his whole territory. And on the way he was fatigued and hungry, when he reached those same settlements of cowherds, rich with cattle. And he was honored in a suitable way by those cowherds, and there spent the night in a manner befitting a king. And having received very great hospitality from them, he asked them, saying,—To whom, O cowherds, do ye belong?—Then they all came up to him and said,—All this wealth hath been provided for thy son.—At different places he was thus honored, and listened to similar pleasing words; whereat his anger was greatly appeased. And he entered the city and had a meeting with the king of Anga. And he was honored by that best of men, and saw his son, who looked like the god Indra in heaven. And he also beheld there his daughter-in-law, Sāntā, looking like lightning issuing from a (cloud). And having seen the hamlets and the cowpens provided for his son, and having also beheld Sāntā, his great resentment was appeased. And, O king of men! Vibhāndaka, expressed great satisfaction with that very ruler of the earth. And the great saint, whose power rivelled that of the sun and the god of fire, placed there his son, and thus spake,—Soon as a son is born to thee, and having performed all that is agreeable to the king, to the forest must thou come without fail.—And Rishyasringa did exactly as his father had said, and went back to the place where his father was. And, O king of men! Sāntā obediently waited upon him, as in the firmament the star Rohini waits upon the moon, or as the fortunate Arundhati waits upon Vaçistha, or as Lopāmudrā waits upon Agastya. And as Damayanti was an obedient wife to Nala, or as Sachi is to the god who holdeth the thunderbolt in his hand, or as Indrasenā, Nārāyana's daughter, was always obedient to Mudgala, so did Sāntā wait affectionately upon Rishyasringa, when he lived in the wood. This is the holy hermitage which belonged to him. Beautifying the great lake here, it bears a holy fame. Here perform thy ablutions, and have thy desire fulfilled. And having purified, thyself, direct thy course towards other holy spots.' "

Thus ends the hundred and thirteenth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXIV.

(Tirtha-yātrā Parva continued.)

Vaiçampāyana said.—"Then, O Janamejaya, the son of Pāndu started from the river Kauçiki, and repared in succession to all the sacred shrines. And, O protector of men! he came to the sea where the river Gangā falls into it; and there in the centre of five hundred rivers, he performed the holy ceremony of a plunge. Then, O ruler of the earth! accompanied by his brothers, the valiant prince proceeded by the shore of the sea towards the land where the Kalinga tribes dwell.'

"Lomaça said.—'This is the land, O Kunti's son! where the Kalinga tribes dwell. Through it passeth the river Vaitarani, on the banks whereof even the god of virtue performed religious rites, having first placed himself under the protection of the celestials. Verily this is the northern bank, inhabited by saints, suitable for the performance of religious rites, beautified by a hill, and frequented by persons of the regenerate caste. This spot (in holiness) rivals the path whereby a virtuous man, fit for going to heaven, repairs to the region inhabited by gods. And verily at this spot in former times, other saints likewise worshipped the immortals by the performance of religious rites. And at this very spot it was that the god Rudra, O king of kings! seized the sacrificial beast and exclaimed,—This is my share!—O chief of the descendants of Bharata! then when the beast was carried away by Siva, the gods spake to him, saying,—Cast not a covetous glance at the proverty of others, disregarding all the righteous rules.—Then they addressed words of glorification of a pleasing kind to the god Rudra. And they satisfied him by offering a sacrifice, and paid him suitable honors. Thereupon he gave up the beast, and went by the path trodden by the gods. Thereupon what happened to Rudra, learn from me, O Yudhishthira! Influenced by the dread of Rudra, the gods set apart for evermore, the best allotment out of all shares, such as was fresh and not stale (to be appropriated by that god).

Whosoever performs his ablutions at this spot, while reciting this ancient story, beholds with his mortal eyes the path that leads to the region of the gods."

Vaiçampāyana said.—"Then all the sons of Pāndu and likewise the daughter of Drupada—all of whom were the favored of Fate,—descended to the river Vaitarani, and made libations to the manes of their fathers.

"Yudhishthira said,—'O Lomaça! how great must be the force of a pious deed! Having taken my bath at this spot in a proper form, I seem to touch no more the region inhabited by mortal men! O saint of a virtuous life, I am beholding all the regions. And this is the noise of the magnanimous dwellers of the wood, who are reciting their audible prayers.'

"Lomaça said,—'O Yudhishthira! the place whence this noise comes and reaches thy ears is at the distance of three hundred thousand Yojanas, to be sure. O Lord of men! rest thou quiet and utter no word. O king! this is the divine forest of the self-existent one, which hath now come to our view. There, O king! Viçwakarmā of a dreaded name performed religious rites. On the mighty occasion of that sacrifice, the Self-existent one made a gift of this entire earth with all its hilly and forest tracts, to Kāçyapa, by way of gratuity, for ministering as a priest. And then, O Kuru's son! soon as that goddess—Earth, was given away, she became sad at heart, and wrathfully spake the following words to that great lord, the ruler of the worlds,—O mighty god! it is unworthy of thee to give me away to an ordinary mortal. And this act of gift on thy part will come to nothing; (for) here am I going to descend into the bottom of the nether world.—Then when the blessed saint Kaçyapa beheld the goddess, Earth, despondent and sad, he, O protector of men! performed a propitiatory act calculated to appease her wrath. And then, O Pāndu's son! the Earth was pleased with his pious deed. And she uprose again from within the waters, and showed herself in the form of a sacred altar. This, O king! is the spot which distinctly manifests the form of an altar. O great monarch! ascend over it, and thou wilt gain valour and strength, And, O king! this is the very altar which reaches as far as the sea, and rests itself upon its bosom. May good luck be thine! do thou mount hereupon, and of thyself cross the sea. And while thou this day mountst upon it, I shall administer the ceremony for averting all evil from thee; for this altar here, soon as it gets a mortal's touch, at once enters within the sea. *Salutation to the god who protects the universe! Salutation to thee that art beyond the universe! O Lord of gods! vouchsafe thy presence in this sea.* O Pāndu's son! thou must thou recite the following words of truth, and while so reciting, thou must quickly ascend this altar,—*The god of fire, and the sun, and the organ of generation, and water, and goddess, and the seed of Vishnu, and the navel of nectar. The god of fire is the organ that generated thee (ocean); the earth is thy body; Vishnu deposited the seed that caused thy being; and thou art the navel of nectar.* Thus, O Pāndu's son! the words of truth must be audibly recited, and while so reciting, one must plunge into the lord of rivers. O most praiseworthy of Kunti's sons! otherwise this lord of waters, of divine birth, this vast storehouse of the waters (of the earth), should not be touched, O son of Kunti! even with the end of a sacred grass.'"

Vaiçampāyana said.—Then when the ceremony for averting evil had been completed in his behalf, the magnanimous Yudhishthira went into the sea, and having performed all the saint had bid, repaired to the skirts of the Mahendra hill, and spent the night at that spot."

Thus ends the hundred and fourteenth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXV.

(Tirtha-yātrā Parva continued.)

Vaiçampāyana said.—"The protector of the earth spent there a single night, and with his brothers, paid the highest honors to the religious men. And Lomaça made him acquainted with the names of all of them, such as the Bhrigus, the Angiras, the Vaçishthas, and the Kaçyapas, And the royal saint paid a visit to them all and made obeisance to them with joined palms. And then he asked the valiant Akritavrana, who was a follower of Parasurāma,—'When will the revered Parasurāma show himself to the religious men here? It is my desire on that occasion to obtain a sight of that descendant of Bhrigu.'

"Akritavrana said,—'Thy journey to this spot is already known to Rāma, whose soul spontaneously knows everything. And Rāma is in every way well pleased with thee, and he will show himself readily to thee. And the saints who practise penances here are permitted to see him on the fourteenth and the eighth day of the lunar course. On the morrow at the end of this very night there will set in the fourteenth day of the lunar course. On that occasion thou wilt have a sight of him, clad in a sable deer skin, and wearing his hair in the form of a matted mass.'

"Yudhishthira said,—'Thou hast been a follower of the mighty Rāma, Jamadagni's son; thou must, therefore, have been the eye-witness of all the deeds achieved by him in former days. I, therefore, request thee to narrate to me how the members of the military cast were vanquished by Rāma on the field of battle, and what the original cause of those conflicts was?'

"Akritavrana said,—'With pleasure shall I recite to thee that excellent story, O Bharata's son, O chief of kings,—the story of the god-like deeds of Rāma, the son of Jamadagni, who traced his origin to Bhrigu's race. I shall also relate the achievements of the great ruler of the Haihaya tribe. That king, Arjuna by name, the mighty lord of the Haihaya tribe, was killed by Rāma. He, O Pāndu's son, was endued with a thousand arms; and by the favour of Dattatreya, he likewise had a celestial car made of gold. And, O protector of the earth! his rule extended over the entire animated world, wheresoever located on this earth. And the car of that mighty monarch could proceed everywhere in an unobstructed course. And grown resistless by virtue of a granted boon, he, ever mounted on that car, trampled upon gods and Yakshas and saints on all sides round. And all the born beings, wheresoever placed, were harassed by him. Then the celestials and the saints of a rigidly virtuous life, met together, and thus spake to Vishnu the god of gods, the slayer of demons, and possessed of prowess that never failed, saying,—O blessed and revered lord! for the purpose of preserving all the born beings, it is neccessary that Arjuna should be killed by thee.—And the mighty ruler of the Haihaya tribes placing himself on his celestial car, affronted Indra, while that deity was enjoying himself with Cachi, his queen. Then, O Bharata's son, the blessed and the revered god (Vishnu) held a consultation with Indra, with a view to destroy Kritavirya's son. And on that occasion, all that was for the good of the world of beings, was communicated by the lord of gods; and the blessed god worshipped by the world, to do all that was neccessary, went to the delightful Vadari wood, which was his own chosen retreat for practising penances. At this very time there lived on the earth a mighty monarch in the land of Kānyakuvja,—a sovereign whose military force was exceedingly great. And his name of Gādhi was famous in the world. He, however, betook himself to a forest life. And while dwelling in the midst of the wood, there was born to him a daughter beautiful as a nymph of heaven. And Richika the son of Bhrigu asked for her to be united with himself in marriage. And then Gādhi spake to that Brāhmana, who led a rigidly austere life, saying,—There is a certain family custom in our race: it hath been founded by my ancestors af a bygone age. And, O most excellent of the sacerdotal caste! be it known to thee that the intending bridegroom must offer a dowry consisting of a thousand fleet steeds, whose color must be brown, and every one of whom must possess a single sable ear. But, O Bhrigu's son! a reverend saint like thee cannot be asked to offer the same. Nor can my daughter be refused to a magnanimous saint of thy (exalted) rank.—Thereupon Richika said,—I will give thee a thousand fleet steeds, brown in hue, and possessing a single sable ear: let thy daughter be given in marriage to me.—'

"Akritavrana said,—Thus having given his word, O king,! he went and said to Varuna,—Give me a thousan fleet steeds brown in color, and each with one black ear. I want the same as dowry for my marriage.—To him Varuna forthwith gave a thousand steeds. Those steeds had issued out of the river Gangā; hence the spot hath been named, *The horse's landing place.* And in the city of Kānyakuvja, the daughter of Gādhi, Satyavati by name was given in marriage; and the gods themselves were of the party of the bride. Richika, the most excellent of the sacerdotal caste, thus procured a thousand steeds, and had a sight of the dwellers of heaven, and won a wife in the proper form. And he enjoyed himself with that girl of slender waist, and thus gratified all the wishes and desire that he ever had. And when the marriage had been celebrated, O king! his father Bhrigu came on a visit, to see him and his wife; and he was glad to see his praiseworthy son. And the husband and wife together paid their best respects to him, who was worshipped by all the gods. And when he had seated himself, they both with joined palms, stood near him, in order that they might do to his bidding. And then the revered saint, Bhrigu, glad at heart, thus spake to his daughter-in-law, saying,—O lovely daughter! ask for a boon; I am ready to grant thee any object of thy wish.—And thereupon she asked for his favour in this, that a son might be born both of herself and her mother. And he vouchsafed the favour thus asked for.

"'Bhrigu said.—During the days that your season lasts, thou and thy mother must take a bath, with the ceremony for bringing forth a male child. And ye two must then separately embrace to different trees,—she a Peepal tree, and thou a fig tree. And, O dutiful girl! here are two pots of rice and milk, prepared by me with the utmost care, I having ransacked the whole universe to find the drugs, the essence whereof hath been blended with this milk and rice. It must be taken as food with the greatest care.—And, saying this, he vanished from sight.—The two ladies, however, made an interchange, both in the matter of the pots of rice, and like wise as regard the trees (to be embraced by each). Then after the lapse of very many days, the revered saint, once more came.—And he came, knowing (what had happened), by his attribute of divine knowledge. Then Bhrigu, possessed of mighty strength, spake to Satyavati, his daughter-in-law, saying,—O dutiful girl! O my daughter of a lovely brow! the wrong pot of rice thou tookst as food,—and it was the wrong tree which was embraced by thee. It was thy mother who deluded thee. A son will be born of thee, who, though of the priestly caste, will be of a character fit for the military order; while a mighty son will be born of thy mother, who, though by birth a Kshatriya, will assume a life suitable to the sacerdotal order. And his power will be great, and he will walk on the path trodden by righteous men,—Then she entreated her father-in-law again and again, saying,—Let not my son be of this character: but let my grandson be such.—And, O Pāndu's son! he replied, 'So let it be! and thus he was pleased to grant her prayer. Then she brought forth on the expected day, a son by name Jamadagni And this son of Bhrigu was endowed with both splendour and grace. And he grew in years and in strength, and excelled the other saints in the proficiency of his Vaidik lore. O chieftain of Bharata's race, to him, rivalling in lustre the author of light (the sun), came spontaneously and without instruction the knowledge of the entire military art and of the fourfold missile arms.—" '

Thus ends the hundred and fifteenth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXVI.

(Tirtha-yātrā Parva continued.)

" 'Akritavrana said.—Jamadagni devoted himself to the study of the Veda and the practice of sacred penances, and became famous for his great austerities. Then he pursued a methodical course of study and obtained a mastery over the entire Veda. And, O king! he paid a visit to Presenajit, and solicited the hand of Renukā in marriage. And this prayer was granted by the king. And the delight of Bhrigu's son, having thus obtained Renukā for his wife, took his residence with her in a hermitage, and began to practise penances, being assisted by her. And four boys were born of her, with Rāma for the fifth. And although the youngest, Rāma was superior to all in merit. Now once upon a time, when her sons had gone out for the purpose of gathering fruits, Renukā, who led a pure and austere life, went out to bathe. And, O king! while returning home, she happened to cast her glance towards the king of Marttikāvata, known by the name of Chittraratha. The king was in the water with his wives, and, wearing on his breast a lotus wreath, was engaged in sport. And beholding his magnificent form, Renukā was inspired with desire. And this unlawful desire she could not control; but became polluted within the water, and came back to the hermitage frightened at heart. Her husband readily perceived what state she was in. And mighty and powerful and of a wrathful turn of mind, when he beheld that she had been giddy, and that the lustre of chastity had abandoned her, he reproached her by crying out 'Fie!' At that very moment came in the eldest of Jamadagni's sons, Rumanvan; and then Sushena, and then, Vasu, and likewise, Viçwāvasu. And the, mighty saint directed them all one by one to put an end to the life of their mother. They, however, were quite confounded, and lost heart. And they could not utter a single word. Then he in ire cursed them. And on being cursed, they lost their sense, and suddenly became like inanimate objects, and comparable in conduct to beasts and birds. And then Rāma, the slayer of hostile heroes, came to the hermitage, last of all. Him the mighty-armed Jamadagni, of great austerities, addressed, saying,—Kill this wicked mother of thine, without compunction, O my son.—Thereupon Rāma immediately took up an axe and therewith severed his mother's head. Then, O great king! the wrath of Jamadagni, of mighty soul, was at once appeased; and well pleased, he spake the following words,—Thou hast, my boy! performed at my bidding this difficult task, versed in virtue as thou art. Therefore, whatsoever wishes there may be in thy heart, I am ready to grant them all. Do thou ask me!—Thereupon Rāma solicited that his mother might be restored to life, and that he might not be haunted by the remembrance of this cruel deed, and that he might not be affected by any sin, and that his brothers might recover their former state, and that he might be unrivalled on the field of battle, and that he might obtain long life. And, O Bharata's son! Jamadagni, whose penances were the most rigid, granted all those desire of his son. Once, however, O lord! when his sons had gone out as before, the valorous son of Kritavirya, the lord of the country near the shore of the sea, came up to the hermitage. And him arrived at that hermitage, the wife of the saint received hospitably. He, however, intoxicated with a warrior's pride, was not at all pleased with the reception accorded to him, and by force and in defiance of all resistance, seized and carried off from that hermitage the chief of the cow whose milk supplied the sacred butter, not heeding the loud lowing of the cow. And he wantonly pulled down the large trees of the wood. When Rāma came home, his father himself told him all that had happened. Then when Rāma saw how the cow was lowing for its calf, resentment arose in his heart. And he rushed towards Kritavirya's son, whose last moments had drawn nigh. Then the descendant of Bhrigu, the exerminater of hostile heroes! put forth his valor on the field of battle, and with sharpened arrows of a flattened tip, which were shot from a beautiful bow, cut down Arjuna's arms, which numbered a thousand, and were massive like (wooden) bolts for barring the door. He, already touched by the hand of death, was overpowered by Rāma, his foe. Then the kinsmen of Arjuna, their wrath excited against Rāma, rushed at Jamadagni in his hermitage, while Rāma was away. And they slew him there; for although his strength was great, yet, being at the time engaged in penances, he would not fight. And while thus attacked by his foes, he repeatedly shouted the name of Rāma in a helpless and piteous way. And, O Yudhishshira! The sons of Kārtyavirya shot Jamadagni with their arrows, and having thus chastised their foe, went their way. And when they had gone away, and when Jamadagni had breathed his last, Rāma, the delight of Bhrigu's race, returned to the hermitage, bearing in his arms, fuel for religious rites, And the hero beheld his father who had been put to death. And grieved exceedingly, he began to bewail the unworthy fate that had laid his father low.—' "

Thus ends the one hundred and sixteenth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXVII.

(*Tirtha-yātrā Parva continued.*))

" 'Rāma said,—The blame is mine, O father! that like a stag in the wood, thou hast been shot dead with arrows, by those mean and stupid wretches—the sons of Kārtavirya. And, O father! virtuous and unswerving from the path of righteousness and inoffensive to all animated beings as thou wert, how came it to be permitted by Fate that thou shouldst die in this way? What an awful sin must have been committed by them, who have killed thee with hundreds of sharpened shafts, although thou wert an aged man, and engaged in penances at the time, and absolutely averse to fight with them! With what face will those shameless persons speak of this deed of theirs to their friends and servants, viz.,—that they have slain an unassisted and unresisting virtuous man?—O protector of men! thus he, great in penances, bewailed much in a piteous manner, and then performed the obsequies of his departed sire. And Rāma, the conqueror of hostile cities, cremated his father on the funeral pile, and vowed, O scion of Bharata's race! the slaughter of the entire military caste. And of exceeding strength in the field of battle, and possessed of valour suited to a heroic soul, and comparable to the god of death himself, he took up his weapon in wrathful mood, and single-handed put Kārtavirya's sons to death. And, O chieftain of the military caste! Rāma, the leader of all capable of bitting their foes, thrice smote down all the Kshatriya followers of Kārtyavirya's sons. And seven times did that powerful lord exterminate the military tribes of the earth. In the tract of land called Samantapanchaka five lakes of blood were made by him. There the mightiest scion of Bhrigu's race offered libations to his forefathers—the Bhrigus. And Richika appeared to him in a visible form, and spake to him words of counsel. Then the son of Jamadagni, of dreaded name, performed a mighty sacrifice, and gratified the lord of the celestials, and bestowed the earth to the ministering priests. And, O protector of human beings, he raised an altar made of gold, ten Vyāmas* in breadth and nine in height, and made a gift of the same to the magnanimous Kaçyapa. Then at Kaçyapa's bidding, the Brāhmanas divided the altar into a number of shares, and thus they became reputed as the Khāndavāyanas (share-takers). And the exterminater of the military race possessed of immense strength, bestowed the earth upon the high-souled Kaçyapa, and then became engaged in penances of an exceedingly severe form. He now dwells in this Mahendra—monarch of hills. Thus did hostilities arise between him and the members of the military caste,—all of them who dwelt on this earth; and Rāma endowed with immense strength in this way subdued the entire world.'"

Vaiçampāyana said.—"Then on the fourteenth day of the moon, the mighty-souled Rāma at the proper hour showed himself to those members of the priestly caste and also to the virtuous king (Yudhishthira) and his younger brothers. And, O king of kings! that lord together with his brothers, worshipped Rāma, and, O most righteous of the ruler of men! the very highest honors were paid by him to all those members of the twice-born class. And after worshipping Jamadagni's son, and having received words of praise from him, at his direction he spent the night on the Mahendra hill, and then started on his journey towards the southern regions."

Thus ends the hundred and seventeenth Section in the Tirtha-yātrā of the Vana Parva.

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* A Vyāma is equal to about two yards.

SECTION CXVIII.

(*Tirtha-yātrā Parva continued.*)

Vaiçampāyana said.—"The magnanimous monarch pursued his journey, and at different spots on the shore of the sea visited the various bathing places, all sacred and pleasant and frequented by men of the sacerdotal caste. And O son of Parikshit! he in proper form took his bath in them together with his younger brothers, and then went to an excellent river, the holiest of all. There also the magnanimous king, took his plunge, and offered libations to his forefathers and the gods, and distributed riches to the leaders of the twice-born class. Then he went to the Godāvari, a river that falls directly into the sea. There he was freed from his sins. And he reached the sea in the Dravira land, and visited the holy spot passing under Agastya's name, which was exceedingly sacred and exceptionally pure. And the valiant king visited the feminine sacred spots. Here he listened to the story of that well-known feat which was achieved by Arjuna, chief of all wielders of the bow, and which was beyond the power of human beings to perform. And here he was praised by the highest members of the saintly class, and the son of Pāndu experienced the greatest delight. And, O protector of the earth! the ruler of the world, accompanied by Krishnā bathed in those holy spots, and speaking of Arjuna's valour in laudatory terms, delightfully spent his time in the place. Then he gave away thousands of cows at those holy spots on the shore of the sea; and with his brothers narrated well pleased how Arjuna had made a gift of kine. And he, O king! visited one by one those holy places on the shore of the sea and many other sacred spots, and thus fulfilled his heart's desire, till he came to the holiest of all, known by the name of Surpāraka. Then having crossed a certain tract on the shore of the sea, he reached a forest celebrated on earth. There the deities had practised asceticism in former days, and likewise virtuous ruler of the men had performed sacrificial rites. There he, possessed of long and lusty arms, beheld the celebrated altar of Richika's son, who was the foremost of all wielders of the bow. And the altar was girt round by hosts of ascetics, and was fit to be worshipped by persons of a virtuous life. Then the king beheld the holy and delightful shrines of all the gods, and of the Vasus, and of the hosts of winds, and of the two celestial physicians, and of Yama, son of the Sun, and of the lord of riches, and of Indra, and of Vishnu, and of the lord Creator. and of Civa, and of the Moon, and of the author of day, and of the lord of waters, and of the host of Sādhyas, and of Brahmā, and of the forefathers, and of Rudra together with all his followers, and of the goddess of learning, and of the host of Siddhas, and of many other immortal holy gods besides. And in those shrines the king observed various fasts, and gave away large quantities of gems. He plunged his body in all the holy spots, and then came again to Surpāraka. And he by that same landing-place of the sea again proceeded with his uterine brothers, and came over to the holy spot Prabhāsha, whose fame hath been spread by mighty Brāmanas throughout the world. There he, possessed of a pair of large red eyes, washed himself with all his younger brothers, and offered libations to the forefathers and the celestial hosts; and so did Krishnā and all those Brāhmanas together with Lomaça. For twelve days he subsisted upon air and water. And he performed ablutions for days and nights, and surrounded himself with fires kindled on all sides. Thus that greatest of all virtuous men engaged himself in asceticism. While he was acting thus, information reached both Valarāma and Krishna that the king was practising penances of a most austere form; and these to leaders of the entire Vrishni tribe accompanied with troops, came to Yudhishthira of Ajamirhas race. And when the Vrishnis beheld that the sons of Pāndu lay down on the ground, their bodies besmeared all over with dirt, and when they beheld the daughter of Drupada in a sad state, their grief was great, and they could not refrain from breaking itno loud lamentations. Then the king, whose courage was such that misfortune never could cast him down, cordially met Rāma and Krishna and Shāmva, Krishna's son, and the grand-son of Cini, and other Vrishnis, and paid honors to them in a suitable form. And they also in return paid honors to all the sons of Prithā, and were similarly honored by Pāndu's sons. And they seated themselves round about Yudhishthira, as round Indra, O king! are seated the celestial hosts. And highly pleased, he recounted to them all the machinations of his adverseries, and how also he had resided in the forest, and how Arjuna had gone to Indra's abode inorder to learn the science of arms.—all this he related with a gladdened heart. And they were happy to learn all this news from him; but when they saw the Pāndavas so exceedingly lean, the majestic and magnanimous Vrishnis could not forbear shedding tears, which spontaneously guished from their eyes on account of the agony they felt.

Thus ends the hundred and eighteenth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXIX.

(Tirtha-yātrā Parva continued.)

Janamejaya said.—"O thou of ascetic wealth! when the sons of Pāndu and the Vrishnis reached the holy spot Prabhāsha, what did they do, and what conversation was held there by them, for all of them were of mighty souls, proficient in all the branches of science, and both the Vrishnis and the sons of Pāndu held one another in friendly estimation?"

Vaiçampāyana said.—"When the Vrishnis reached the holy spot Prabhāsa, the sacred landing-place on the coast of the sea, they surrounded the sons of Pāndu and waited upon them. Then Valarāma, resembling in hue the milk of the cow and the Kunda flower and the moon and the silver and the lotus root, and who wore a wreath made of wild flowers and who had the plough-share for his arm, spake to the lotus-eyed one, saying,—O Krishna, I do not see that the practice of virtue leads to any good, or that unrighteous practices can cause evil, since the magnanimous Yudhishthira is in this miserable state, with matted hair, a resident of the wood, and for his garment wearing the bark of trees. And Duryodhana is now ruling the earth, and the ground doth not yet swallow him up. From this, a person of limited sense would believe a vicious, course of life is preferable to a virtuous one. When Duryodhana is in a flourishing state, and Yudhishthira robbed of his throne, is suffering thus, what should people do in such a matter,—this is the doubt that is now perplexing all men. Here is this lord of men sprung from the god of virtue, holding fast to a righteous path, strictly truthful and of a liberal heart,—this son of Prithā would give up his kingdom and his pleasure but would not swerve from the righteous path, in order to thrive. How is it that Bhishma and Kripa and the Brāhmana Drona and the aged king, the senior member of the house, are living happily, after having banished the sons of Prithā ? Fie upon the vicious-minded leaders of Bharata's race! What will that sinner, the chieftain of the earth, say to the departed forefathers of his race, when the wretch will meet them in the world to come? Having hurled from the throne his inoffensive sons, will he be able to declare that he had treated them in a blameless way ? He doth not now see with his mind's eye how he hath become so sightless, and on account of what act he hath grown blind among the kings of this entire earth. Is it not because he hath banished Kunti's son from his kingdom ?* I have no doubt that Vichitravirya's son, when he with his sons perpetrated this inhuman act, beheld on the spot where dead bodies are burnt, flowering trees of a golden hue. Verily he must have asked them, when those stood before him with their shoulders projected forward towards him, and with their large red eyes staring at him, and he must have listened to their evil advice, since he fearlessly sent away Yudhishthira to the forest, who had all his weapons of war with him, and was borne company by his younger brothers. This Bhima here, whose voracious appetite is like that of a wolf's, is able to destroy with the sole stregth of his powerful arms, and without the help of any weapons of war, a majestic array of hostile troops. The forces in the field of battle were utterly unmanned on hearing his war-cry. And now the strong one is suffering from hunger and thirst, and is emaciated with toilsome journeys. But when he will take up in his hand arrows and diverse other weapons of war, and meet his foes in the field of battle, he will then remember the sufferings of this exceedingly miserable forest-life, and kill his enemies to a man: of a certainty do I anticipate this. There is not throughout whole world a single soul who can boast of strength and prowess equal to his. And his body, alas! is emaciated with cold, and heat and winds. But when he will stand up for fight, he will not leave a single man out of his foes. This powerful hero, who is a very great warrior when mounted on a car—this Bhima, of appetite rivalling a wolf's, conquered single-handed all the rulers of men in the east, together with those who followed them in battle; and he returned from those wars safe and uninjured. And that same Bhima, miserably dressed in the bark of trees, is now leading a wretched life in the woods. This powerful Sahadeva vanquished all the kings in the south; those lords of men who had gathered on the coast of the sea,—look at him now in an anchorite's dress. Valiant in battle Nakula vanquished single-handed the kings who ruled the regions towards the west,—and he now walks about the wood, subsisting on fruits and roots, with a matted mass of hair on the head, and his body besmeared all over with dirt. This daughter of a king, who is a great soldier when mounted on a car, took her rise from beneath the alter, during the pomp of cacrificial rites.. She hath been always accustomed to a life of happiness: how is she now enduring this exceedingly miserable life in this wood! And the son of the god of virtue,—virtue which stands at the head of all the three pursuits of life—and the son of the wind-god and also the son of the lord of a celestials, and those two sons of the celestial physicians;—being the sons of all those gods and always accustomed to a life of happiness, how are they living in this wood, deprived of all comforts! When the son of virtue met with defeat, and when his wife, his brothers, his followers, and himself were all driven forth, and Duryodhana began to flourish, why did not the earth subside with all this hills?'—"

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* Text obscure.

Thus ends the hundred and nineteenth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXX.

(Tirtha-yātrā Parva continued.)

"Sātyaki said,—'O Rāma! this is not the time of lamentation; let us do that which is proper and suited to the present occasion, although Yudhishthira doth not speak a single word. Those who have persons to look after their welfare, do not undertake anything of themselves; they have others to do their work; as Saivya and others did for Yayāti. Likewise, O Rāma! those who have appointed funtionaries to undertake their work on their own responsibility, as the leaders of men; they may be said to have real patrons, and they meet with no difficulty, like helpless beings. How is it that when the sons of Prithā have for their patrons these two men, Rāma and Krishna and the two others, Pradyumna and Sāmva, together with myself,—these patrons being able to protect all the three worlds,—how it is that the son of Prithā is living in the wood with his brothers? It is fit that this very day the army of the Dāsārhas should march out, variously armed and with checkered mails. Let Dhritarāshtra's sons be overwhelmed with the forces of the Vrishnis, and let them go with their friends to the abode of the god of death. Let him alone who wields the bow made of the horn (Krishna), thou alone, if roused, wouldst be able to surround even the whole of this earth. I ask thee to kill Dhritarāshtra's son with all his men, as the great Indra, the lord of the gods killed Vritra. Arjuna, the son of Prithā, is my brother, and also my friend, and also my preceptor, and is like the second self of Krishna. It is for this that men desire for a worthy son, and that a preceptor seeks a pupil who would contradict him not. It is for this that the time is come for that excellent work, which is the best of all tasks and difficult to perform. I shall baffle all Duryodhana's volleys of arms by my own excellent weapons, I shall overpower all in the field of battle, I shall in my wrath cut of his head with my excellent shafts, little inferior to snakes and poison and fire. And with the keen edge of my sword, I shall forcibly sever his head from the trunk, in the field of battle: then I shall kill all his followers, and Duryodhana, and all of Kuru's race. O son of Rohini! let the followers of Bhima look at me with joy at their heart, when I shall take up the weapons of war in the field of battle, and when I shall go on slaying all the best fighting men on the side of the Kurus, as at the end of time fire will burn vast heaps of straw. Kripa and Drona and Vikarna and Karna are not able to bear the keen arrows shot by Pradyumna. I know the power of Arjuna's son,—he conducts himself like the son of Krishna in the field of battle. Let Sāmva chastise by the force of his arms Dusçāsana; let him destroy by force Dusçāsana and his charioteer and his car. In the field of battle when the son of Jāmyavati becomes irresistible in fight, there is nothing which can withstand his force. The army of the demon Samvara was speedily routed by him when only a boy. By him was killed in fight Açvachakra, whose thighs were round, and whose muscular arms were of exceeding length. Who is there that would be able to go forward to the car of Sāmva, who is great in fight, when mounted on a car? As a mortal coming under the clutches of death can never escape; so who is there that once coming under his clutches in the field of battle, is able to return again with his life? The son of Vāsudeva will burn down by the volleys of his fiery shafts all the hostile troops, and those two warriors, Bhishma and Drona,—who are great on a car, and Somadatta surrounded by all his sons. What is there in all the worlds including the gods, which Krishna cannot encounter on an equal footing, when he takes up the weapons of war, wields in his hands excellent arrows, arms himself with his disc, and thus becomes unrivalled in fight? Then let Aniruddha also take up in his hand his buckler and sword, and let him cover the surface of the earth with Dhritarāshtra's sons, their heads separated from their trunks, their bodies devoid of all consciousness, as in sacrificial rites the altar is overspread with sacred grass placed upon the same. And Gada, and Ulmuka, and Vāhuka, and Bhānu and Nitha, and the young Nishatha valiant in battle, and Sārana, and Chārudeshna, irresistable in war,—let them perform feats befitting their race. Let the united army of the Sātvatas and Suras, together with the best soldiers of the Vrishnis, the Bhojas, and the Andhakas, kill those sons of Dhritarāshtra in the field of battle, and let them swell their expanded fame throughout the world. Then let Abhimanyu rule the world, so long as this most excellent of virtuous men, the magnanimous Yudhishthira, may be engaged in fulfilling his vow,—the vow that was accepted and declared by him, the most righteous of Kuru's race, on the occasion of the famous play at dice. Afterwards the virtuous king will protect the earth, all his foes defeated in battle by shafts which will be discharged by us. Then there will remain no sons of Dhritarāshtra on earth,—nor the son of the charioteer (Karna). This is the most important work for us to do, and this will surely lead to fame.'

"Krishna said.—'O scion of the race of Madhu! no doubt what thou sayest is true; we accept thy words, O thou of courage that is never weak! But this bull of the Kuru race (Yudhishthira) would never accept the sovereignty of the earth, unless it were won by the prowess of his own arms. Neither for the sake of pleasure, nor from fear, nor from covetousness, would Yudhishthira ever renounce the rulers of his caste; nor would these two heroes, who are mighty, when mounted on a car—Bhima and Arjuna; nor the twin brothers; nor Krishnā, the daughter of Drupada. He possessing the appetite of a wolf (Bhima), and the winner of riches (Arjuna), are both unrivalled in fight throughout the world. And why should not this king rule over the entire world, when he hath the two sons to Mādri to espouse his cause? The high-souled ruler of Pānchāla together with the Kekaya king, and we also, should put forth our united strength,—and then would the enemies of Yudhishthra be annihilated.'

'Yudhishthira said.—'It is not strange that thou shouldst speak thus, O scion of Madhu's race! But to me truth seems to be the first consideration, above that of my sovereign power itself, But it is Krishna alone who precisely knoweth what I am; and it is I alone who precisely know what Krishna (really) is. O thou endued with valour! O scion of Madhu's race! soon as he will perceive that the time is come for feats of bravery, then, O most valiant of Sini's race, he also of beautiful hair (Krishna) will defeat Suyodhana. Let the brave men of the Dasārha race go back today. They are my patrons; and the foremost of human beings, they have visited me here. O ye of immeasurable strength! never fall off from the path of virtue. I shall see you again, when ye will be happily gathered together.'

"Then after mutual greeting and obeisance to seniors, and having embraced the youthful, those valiant men of the Yadu race, and the sons of Pāndu separated. And the Yadus returned to their home; and the Pāndavas continued their journey to the sacred spots. Then having parted with Krishna, the virtuous king, accompanied by his brothers and servants, and also by Lomaça, went to the sacred river Payoshni. Its fine landing-place was contracted by the king of Vidarbha. And he began to dwell on the banks of the Payoshni, whose waters were mingled with the distilled Soma juice. There the high-souled Yudhishthira was greeted with excellent laudatory terms by numerous leaders of the twice-born class, who were delighted to see him there."

Thus ends the hundred and twentieth Section in the tirtha-yātrā of the Vana Parva.

SECTION CXXI.

(Tirtha-yātrā Parva continued.)

Lomaça said.—O king! when the Nriga performed a sacrifice here, he gratified Indra, the demolisher of hostile cities, by offering the Soma juice. And Indra was refreshed and was very much pleased. Here the gods together with Indra, and the protectors of all born beings, celebrated sacrifices of various kinds on a large scale, and paid abundant gratuities to the ministering priests. Here king Amurttarayasa, the lord of the world, satisfied Indra, the holder of the thunderbolt, by the offer of the Soma juice, when seven horse-sacrifices were performed by that king. The articles which in other sacrificial rites are uniformly made of the timber wood and of earth, were all made of gold in the seven sacrifices performed by him. And it is said that in all those rites, seven sets of stakes, rings for the sacrificial stakes, spots, ladles, utensils, spoons—were prepared by him. On each sacrificial stake, seven rings were fastened at the top. And, O Yudhishthira! the celestials together with Indra, themseves erected the sacrificial stakes of shining gold which had been prepared for his sacred rites. In all those magnificent sacrifices instituted by Gaya the protector of the earth, Indra was delighted by drinking the Soma juice, and the ministering priests were gratified with the gratuities paid to them. And the priests obtained untold wealth counted out to them. And as the sand-grains of the earth, or as the stars in the sky, or as the rain-drops when it raineth, cannot be counted by any one, so the wealth Gaya gave away was incapable of being counted by figures. So untold was the wealth, O great king! that was given to the ministering priests in all those seven sacrifices even the above-mentioned objects might be counted by figures, but the gratuities bestowed by him, whose largeness exceeded all that was known before were not capable of being counted by figures. And images of the goddess of speech were made of gold by the sculptor of the gods;—and the king gratified the members of the sacerdotal caste, who had arrived from all the cardinal points, by making presents to them of those images of gold. O protector of men! when the high-souled Gaya performed his sacrificial rites, he erected sacrificial piles at so many different spots, that but little space was left on the surface of the earth. And, O scion of Bharata's race! he by that sacred act attained the regions of Indra. Whoever should bathe in the river Payoshni, would go to the regions attained by Gaya. Therefore, O lord of kings! O unswerving prince! thou and thy brothers should bathe in this river: then, O protector of the earth, thou wilt be freed from all this sins.'"

Vaiçampāyana said,—"O most praiseworthy of men!

Yudhishthira with his brothers performed ablutions in the Payoshni river. Then, O sinless prince! the powerful monarch together with his brothers, journeyed to the hill of sapphires and the great river Narmadā. The blessed saint Lomaça there recounted to him all the delightful holy spots and all the sacred shrines of the celsetials. Then he with his brothers visited those places, according to his desire and convenience. And at various places Brāhmanas by thousands received gifts from him.

"Lomaça said.—O son of Kunti! one who visits the Sapphire hill and plunges his body in the river Narmadā, attains the regions inhabited by the celestials and kings. O most praiseworthy of men! this period is the junction between the Tretā and the Kali age, O Kunti's son! This is the period when a person gets rid of all his sins. O respected sir! this is the spot where Saryāti performed sacrificial rites, wherein Indra appeared in a visible form and drank the Soma juice, with the two celestial physicians. And Bhrigu's son of severe austerities conceived anger towards the great Indra; and the mighty Chyavana paralysed Indra; and for his wife obtained the princess, Sukanyā.'

"Yudhishthira said.—'How was the chastiser of the demon Pāka, the god possessed of the six attributes, paralysed by Chyavana? And for what reason did the mighty saint conceive wrath towards Indra? And how, O Brāhmana! did he raise the celestial physicians to the rank of the drinkers of Soma? All this, precisely as it happened, thy venerable self will be pleased to recount to me.'"

Thus ends the hundred and twenty-first Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXXII.

(*Tirtha-yātrā Parva continued.*)

"Lomaça said.—'A son was born to the great saint Bhrigu, Chyavana by name. And he, of an exceedingly resplendent form, began to practise austerities by the side of yonder lake. And, O Pāndu's son! O protector of men! he, of mighty energy, assumed the posture called *Vira*, quiet and still like an inanimate post, and for a long period, remained at the same spot of ground. And he was turned into an ant-hill, covered over with creepers. And after the lapse of a long period, crowds of ants enveloped him. And covered all over with ants, the sagacious saint looked exactly like a heap of earth. And he went on practising austerities, enveloped on all sides with that ant-hill. Now after the lapse of a long space of time, that ruler of the earth, Saryāti by name, for amusement visited this pleasant and excellent lake. With him were four thousand females, and espoused by him, and, O son of Bharata's race! also his only daughter endued with beautiful brows, named Sukanyā. She, surrounded by her maids, and decked out with jewels fit for the celestials, while walking about, approached the ant-hill where Bhrigu's son was seated. And surrounded by her maids, she began to amuse herself there, viewing the beautiful scenery, and looking at the lofty trees of the wood. And she was handsome and in the prime of youth; and she was amorous and bent on frolick. And she began to break the twings of the forest trees bearing blossoms. And Bhrigu's son endued with intelligence beheld her wandering like lightning, without her maids, and wearing a single piece of cloth, and decked with ornaments. And seeing her in tho lone forest, that ascetic of exceeding effulgence was inspired with desire. And that regenerate *rishi* possessing ascetic energy, who had a low voice, called the auspicious one,—but she heard him not. Then seeing the eyes of Bhrigu's son from the ant-hill, Sukanyā, from curiosity and losing her sense, said—*What is this?*—and with thorns pierced the eyes (of the *rishi*). And on his eyes being pierced by her, he felt exceeding pain and became wroth. And (from anger) he obstructed the calls of nature of Saryāti's forces. And on their calls of nature being obstructed, the men were greatly afflicted. And seeing this state of things, the king asked,—Who is it that hath done wrong to the illustrious son of Bhrigu, old, and ever engaged in austerities, and of wrathful temper? Tell me quick if ye know it.—The soldiers (thereupon) answered him, saying,—We do not know whether any one hath done wrong to the *rishi.* Do thou, as thou list, make a searching enquiry into the matter.—Thereupon that ruler of earth, using (as he saw occasion) both menace and conciliation, asked his friends (about the circumstance). But they too did not know anything. Seeing that the army was distressed owing to the obstruction of the calls of nature, and also finding her father agrieved, Sukanyā said,—Roving in the forest, I lighted in the ant-hill here upon some brilliant substance. Thereupon, taking it for a glow-worm, I neared it, and pierced it (with thorns).—Hearing this, Saryāti immediately came to the ant-hill, and there saw Bhrigu's son, old both in years and austerities. Then the lord of earth, with joined hands, besought (the ascetic), saying,—It behoveth thee to forgive what my daughter through ignorance and greenness, hath done unto thee.—Chyavana, the son of Bhrigu, addressed the monarch, saying,—Disregarding me, this and, filled with pride, hath pierced my eyes. Even her, O king, endued with beauty, and who was bereft of her senses by ignorance and temptation,—even thy daughter would I have for my bride. I tell thee truly, on this condition alone will I forgive thee.—'

"Lomaça said,—'Hearing the words of the sage, Saryāti, without pausing, bestowed his daughter on the high-souled Chyavana. Having received the hand of that girl, the holy one was pleased with the king. And having won the *rishi's* grace, the king went to his city, accompanied by his troops And the faultless Sukanyā also having obtained that ascetic for her husband, began to tend him, practising penances, and observing the ordinance. And that one of a graceful countenance, and void of guile, worshipped Chyavana, and also ministered unto guests, and the sacred fire.'"

Thus ends the hundred and twenty-second Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXXIII.

(Tirtha-yātrā Parva continued.)

"Lomaça said.—'Once on a time, O king, those celestials, namely, the twin Açwins happened to behold Sukanyā, when she had (just) bathed, and when her person was bare. And seeing that one of excellent limbs, and like unto the daughter of the lord of celestials, the nose-born Açwins neared her, and addressed her, saying,—O thou of shapely thighs, whose daughter art thou? And what doest thou in this wood? O auspicious one, O thou of excellent grace, we desire to know this,—do thou therefore tell us.—Thereupon she replied bashfully unto those foremost of celestials,—Know me as Saryāti's daughter, and Chyavana's wife.—Thereat the Açwins again spake unto her, smiling,—What for, O fortunate one, hath thy father bestowed thee on a person who is verging on death? Surely, O timid girl, thou shinest in this wood like lightning. Not in the regions of the celestials themselves, O girl, have our eyes lighted on thy like. O damsel unadorned and without gay robes as thou art, thou beautifiest this wood exceedingly. Still, O thou of faultless limbs, thou canst not look so beautiful, when (as at present) thou art soiled with mud and dirt, as thou couldst, if decked with every ornament and wearing gorgeous apparel. Why, O excellent wench, in such plight servest thou a decrepit old husband, and one that hath become incapable of realising pleasure and also of maintaining thee, O thou of luminous smiles? O divinely beautiful damsel, do thou, forsaking Chyavana, accept one of us for husband. It behoveth thee not to spend thy youth fruitlessly.—

"Thus addressed, Sukanyā answered the celestials, saying,—I am devoted to my husband, Chyavana: do ye not entertain any doubts (regarding my fidelity).—Thereupon they again spake unto her,—We two are the celestial physicians of note. We will make thy lord young and graceful. Do thou then select one of us—viz., ourselves and thy husband—for thy partner. Promising this, do thou, O auspicious one, bring hither thy husband.—O king, agreeably to their words, she went to Bhrigu's son, and communicated to him what the two celestials had said. Hearing her message, Chyavana said unto his wife,—Do thou so.—Having received the permission of her lord, (she returned to the celestials) and said,—Do ye so.—Then hearing her words, viz.,—Do ye so.—they spake unto the king's daughter,—Let thy husband enter into water.—Thereat Chyavana, desirous of obtaining beauty, quickly entered into water. The twin Açwins also, O king, sank into the sheet of water. And the next moment they all came out of the tank in surpassingly beautiful forms, and young, and wearing burnished ear-rings. And all possessed of the same appearance, pleasing to behold, addressed her, saying,—O fortunate one, do thou choose one of us for spouse. And,O beauteous one, do thou select him for lord who may please thy fancy.—Finding, however, all of them of the same likeness, she deliberated; and at last ascertaining the identity of her husband, even selected him.

',Having obtained coveted beauty and also his wife, Chyavana, of exceeding energy, well pleased, spake these words unto the nose-born celestials,—Since at your hands, an old man, I have obtained youth, and beauty, and also this wife of mine, I will, well-pleased, make you quaffers of the Soma juice in the presence of the lord of celestials himself. This I tell you truly.—Hearing this, highly delighted, the twins ascended to heaven; and Chyavana and Sukanyā began to pass their days happily, even like celestials.'"

Thus ends the hundred and twenty-third Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXXIV.

(Tirtha-yātrā Parva continued.)

"Lomaça said.—'Now the news came to Saryāti that Chyavana had been turned into a youth. And well pleased he came, accompanied by his troops, to the hermitage of the son of Bhrigu. And he saw Chyavana and Sukanyā, like two children sprung from celestials, and his joy and that of his wife were as great as if the king had conquered the entire world. And the ruler of earth together with his wife was received honorably by that saint. And the king seated himself near the ascetic, and entered into a delightful conversation of an auspicious kind. Then, O king,! the son of Bhrigu spake to the king these words of a soothing nature,—I shall, O king, officiate, at a religious ceremony to be performed by thee: let the requisite articles, therefore, be procured.—Thereat, that protector of earth, Saryāti, experienced the very height of joy, and, O great king, he expressed his approbation of the proposal made by Chyavana. And on an auspicious day, suitable for the commencement of a sacrificial ceremony, Saryāti ordered the erection of a sacrificial shrine of an excellent description, and splendidly furnished it with all desirable things. There Chyavana, the son of Bhrigu, officiated for the king as his priest. Now listen to me relating the wonderful events which happened at that spot. Chyavana took up a quantity of the Soma juice, inorder that he might offer the same to the two Açwins, who were physicians to the celestials. And while the saint was taking up the intended offering for those celestial twins, Indra pronounced his interdiction, saying.—These Açwins, both of them, in my opinion have no right to receive an offering of the Soma juice. They are the physicians of the celestials in heaven,—this vocation of theirs hath disentitled them (in the matter of Soma).—Thereupon Chyavana said,—These two are of mighty enterprise, possessed of mighty souls, and uncommonly endued with beauty and grace. And they, O Indra! have converted me into an eternally youthful person, even like unto a celestial. Why shouldst thou and the other celestials have a right to the distilled Soma juice, and not they? O lord of the celestials, O demolisher of hostile towns! be it known to thee that the Açwins also rank as gods.—At this, Indra spake, saying,—These two practise the healing art,—so they are but servants. And assuming forms at their pleasure, they roam about in the world of mortal beings. How can they then rightfully claim the juice of the Soma?—

"Lomaça said.—'When these very identical words were spoken again and again by the lord of celestials, the son of Bhrigu, setting Indra at naught, took up the offering he had intended to make. And as he was about to take up an excellent portion of the Soma juice with the object of offering it to the two Açwins, the destroyer of the demon Vala, (Indra) observed his act, and thus spake unto him,—If thou take up the Soma with a view to offer it to those celestials, I shall hurl at thee my thunderbolt of awful form, which is superior to all the weapons that exist.—Thus addressed by Indra, the son of Bhrigu, cast at Indra a smiling glance, and took up in due form a goodly quantity of the Soma juice, to make an offering to the Açwins. Then Cachi's lord hurled at him the thunderbolt of awful form. And as he was about to launch it, his arm was paralysed by Bhrigu's son. And having paralysed his arm, Chyavana recited sacred hymns, and made offerings on the fire. His object gained, he now attempted to destroy that celestial. Then by the virtue of that saint's ascetic energy, an evil spirit came into being, —a huge demon, Máda by name, of great strength and gigantic proportions. And his body was incapable of being measured either by demons or by gods. And his mouth was terrible and of huge size, and with teeth of sharpened edge. And one of his jaws rested on the earth, and the other stretched to heaven. And he had four fangs, each extending as far as one hundred Yojanas. And his other fangs were extended to the distance of ten Yojanas, and were of a form resembling towers on a palace, and which might be likened to the ends of spears. And his two arms were like unto hills, and extended ten thousand Yojanas, and both were of equal bulk. And his two eyes resembled the sun and the moon; and his face rivalled the conflagration at the universal dissolution. And he was licking his mouth with his tongue, which, like lightning knew no rest. And his mouth was open, and his glance was frightful, and seemed as if he would forcibly swallow up the world. The demon rushed at the celestial by whom an hundred sacrifices had been performed. And his intent was to devour that deity. And the world resound with the loud and frightful sounds uttered by the Asura.' "

Thus ends the one hundred and twenty-fourth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXXV.

(Tirtha-yātrā Parva continued.)

"Lomaça said,—'When the god who had performed an hundred sacrifices (Indra) beheld the demon Mada of a frightful face, coming towards him with open mouth, his intention being to devour him, and looking like the god of death himself, while his own arms remained paralysed, he through fear repeatedly licked the corners of his mouth. Then the lord of the celestials, tortured with fright, spake to Chyavana, saying, O Bhrigu's son! O Brāhmana! verily I tell thee, as truth itself, that from this day forward the two Açwins will be entitled to the Soma juice. Be merciful to me! Thy undertaking can never come to naught. Let this be the highest rule. And I know, O saint of the sacerdotal caste! that thy work can never come to nothing. These two Açwins will have a right to drink the Soma juice, since thou hast made them entitled to the same. And, O Bhrigu's son! I have done this but to spread the fame of thy powers, and my object was to give thee an occasion for displaying thy powers. My other object was that the fame of the father of this Sukanyā here might spread everywhere. Therefore be merciful to me: let it be as thou wishest.—Being thus addressed by Indra, the wrath of Chyavana of mighty soul was quickly appeased, and he set free the demolisher of hostile cities (Indra). And the powerful saint, O king! distributed Mada (*literally*, intoxication), and put it piecemeal in drinks, in women, in gambling, and in field sports, even this same Mada who had been created repeatedly before. Having thus cast down the demon Mada, and gratified Indra with a Soma draught, and assisted king Saryāti in worshipping all the gods together with the two Açwins, and also spread his fame for power over all the worlds, the best of those endued with speech passed his days happily in the wood, in the company of Sukanyā, his loving wife. This is his lake, shining, O king! and resounding with the voice of birds. Here must thou together with thy uterine brothers, offer libations of water to thy forefathers and the gods. And, O ruler of earth! O scion of Bharata's race! having visited it, and Sikatāksha also, thou shalt repair to the Saindhava wood, and behold a number of small artificial rivers. And, O great king, O scion of Bharata's race! thou shalt touch the waters of all the holy lakes, and, reciting the hymns of the god Sthānu (Siva), meet with success in every undertaking. For this is the junction, O most praiseworthy of men, of the two ages of the world, viz., Dwāpara and Tretā. It is a time, O Kunti's son! capable of destroying all the sins of a person. Here do thou perform ablutions, for the spot is able to remove all the sins of an individual. Yonder is the Archika hill,—a dwelling-place for men of cultured minds. Fruits of all the seasons grow here at all times, and the streams run for ever. It is an excellent place, fit for the celestials. And there are the holy cairns of diverse forms, set up by the celestials. O Yudhishthira! this is the bathing-spot belonging to the Moon. And the saints are in attendance here on all sides round,—they are the dwellers of the wood, and the Vālakhilyas, and the Pāvakas, who subsist on air only. These are three peaks, and three springs. Thou mayst walk round them all, one by one: then thou mayst wash thyself at pleasure. Sāntanu, O king! and Sunaka, the sovereign of men, and both Nara and Nārāyana have attained everlasting regions from this place. Here did the gods constantly lie down, as also the forefathers, together with the mighty saints. In this Archika hill, they all carried on austerities. Sacrifice to them, O Yudhishthira! Here did they as also the saints eat rice cooked in milk, O protector of men! And here is the Yamunā, of an exhaustless spring. Krishna here engaged himself in a life of penances, O Pāndu's son! O thou that draggest the dead bodies of thy foes! the twin brothers, and Bhimasena, and Krishnā, and all of us will accompany thee to this spot. O lord of men, this is the holy spring that belongeth to Indra. Here the creative and the dispensing diety, and Varuna also rose upwards, and here too they dwelt, O king! observing forbearance, and possessed of the highest faith. This excellent and propitious hill is fit for persons of a kindly and candid disposition. This is that celebrated Yamunā, O king! frequented by hosts of mighty saints, the scene of diverse religious rites, holy, and destructive of the dread of sin. Here did Māndhātā himself, of a mighty bow, perform sacrificial rites for the gods; and so did Somaka, O Kunti's son! who was the son of Sahadeva, and a most excellent maker of gifts.'"

Thus ends the one hundred and twenty-fifth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXXVI.

(Tirtha-yātrā Parva continued.)

Yudhishthira said,—'O great Brāhmana, how was that tiger among kings, Māndhātā, Yuvanāçwa's son, born—even he who was the best of monarchs, and celebrated over the three worlds? And how did he of unmeasured lustre attain the very height of regal power, since all the three worlds were as much under his subjection, as they are under that of Vishnu of mighty soul? I am desirous of hearing all this, in connection with the life and achievements of that sagacious monarch. I should also like to hear how his name of Māndhātā originated, —belonging as it did to him who revalled in lustre Indra himself;—and also how he of unrivalled strength was born for thou art skilled in the art of narrating events.'

"Lomaça said,—'Hear with attention, O king! how the name of Māndhātā belonging to that monarch of mighty soul hath come to be celebrated throughout all the worlds, Yuvanāçwa, the ruler of the earth, was sprung from Ikshvāku's race. That protector of the earth performed many sacrificial rites noted for magnificent gifts. And that most excellent of all virtuous men performed a thousand times the ceremony of sacrificing a horse. And he also performed other sacrifices of the highest order, wherein he made abundant gifts. But that saintly king had no son. And he of mighty soul and rigid vows made over to his ministers the duties of the state, and became a constant resident of the woods. And he of cultured soul devoted himself to the pursuits enjoined in the sacred writ. And once upon a time, that protector of men, O king! had observed a fast. And he was suffering from the pangs of hunger and his inner soul seemed parched with thirst. And (in this state) he entered the hermitage of Bhrigu. On that very night, O king of kings! the great saint who was the delight of Bhrigu's race, had officiated in a religious ceremony, with the object that a son might be born to Saudyumni. O king of kings! at that spot stood a large jar filled with water, consecrated with the recitation of sacred hymns, and which had been previously deposited there. And the water was endued with the virtue that the wife of Saudyumni would by drinking the same bring forth a god-like son. Those mighty saints had deposited the jar on the alter and had been gone to sleep, having been fatigued by keeping up the night. And as Saudyumni passed them by, his palate was dry, and he was suffering greatly from thirst. And the king was very much in need of water to drink. And he entered that hermitage and asked for drink. And becoming fatigued, he cried in a feeble voice, proceeded from a parched throat, which resembled the weak inarticulate utterance of a bird. And his voice reached no body's ears. Then the king beheld the jar filled with water. And he quickly ran towards it, and having drunk the water, put the jar down. And as the water was cool, and as the king had been suffering greatly from thirst, the draught of water relieved the sagacious monarch and appeased his thirst. Then those saints together with him of ascetic wealth, awoke from sleep; and all of them observed that the water of the jar had gone. Thereupon they met together and began to enquire as to who might have done it. Then Yuvanāçwa truthfully admitted that it was his act. Then the revered son of Bhrigu spake unto him, saying,—It was not proper. This water had an occult virtue infused into it, and had been placed there with the object that a son might be born to thee. Having performed severe austerities, I infused the virtue of my religious acts in this water, that a son might be born to thee. O saintly king of mighty valour and physical strength! a son would have been born to thee of exceeding strength and valour, and strengthened by austerities, and who would have sent by his bravery even Indra to the abode of the god of death. It was in this manner, O king! that this water had been prepared by me. By drinking this water, O king, thou hast done what was not at all right. But it is impossible now for us to turn back the accident which hath happened. Surely what thou hast done must have been the fiat of Fate. Since thou, O great king, being athirst hast drunk water prepared with sacred hymns, and filled with the virtue of my religious labors, thou must bring forth out of thy own body a son of the character described above. To that end we shall perform a sacrifice for thee, of wonderful effect so that, valorous as thou art, thou wilt bring forth a son equal to Indra. Nor will thou experience any trouble on account of the labour pains.—Then when one hundred years had passed away, a son shining as the sun pierced the left side of the king endowed with a mighty soul, and came forth. And the son was possessed of mighty strength. Nor did Yuvanāçwa die,—which itself was strange. Then Indra of mighty strength came to pay him a visit. And the deities enquired of the great Indra,—What is to be sucked by this boy?—Then Indra introduced his own forefinger into his mouth. And when the wielder of the thunder-bolt said,—He will suck me,—the dwellers of heaven together with Indra christened the boy Māndhātā, *(literally.* Me he shall suck). Then the boy having tasted the fore-finger extended by Indra, became possessed of mighty strength, and he grew thirteen cubits, O king. And, O great king! the whole of sacred learning together with the holy science of arms, was acquired by that masterful boy, who gained all that knowledge by the simple and unassisted power of his thought. And all at once, the bow celebrated under the name of Ajagava and a number of shafts made of horn, together with an impenetrable coat of mail, came to his possession on the very same day, O scion of Bharata's race! And he was placed on the throne by Indra himself and he conquered the three worlds in a righteous way; as Vishnu did by his three strides. And the wheel of the car of that mighty king was irresistible in its course (throughout the world). And the gems of their own accord came into the possession of that saintly king. This is the tract of land, O lord of earth, which belonged to him. It abounds in wealth. He performed a number of sacrificial rites of various kinds, in which abundant gratuities were paid to the priests. O king! he, of mighty force and unmeasured lustre, having erected sacred piles, and performed splendid pious deeds, attained the position of sitting at Indra's side. That sagacious king of unswerving piety sent forth his fiat, and simply by its virtue conquered the earth, together with the sea—that source of gems—and all the cities (of the earth), O great king! The sacrificial grounds prepared by him were to be found all over the earth on all sides round,—not a single spot, but was marked with the same. O great king! the mighty monarch is said to have given away to the Brāhmanas ten thousand Padmas* of kine. When there was a drouth, which continued for twelve consecutive years, the mighty king caused rain to come down for the growth of crops, paying no heed to Indra, the wielder of the thunderbolt, who remained staring (at his disregard of himself). The mighty ruler of the Gāndhāra land, born in the lunar dynasty of kings, who was terrible like a roaring cloud, was slain by him, who wounded him sorely with his shafts. O king! he of cultured soul protected the four orders of people, and by him of mighty force the worlds were kept from harm, by virtue of his austere and righteous life. This is the spot where he, lustrous like the sun, sacrificed to the gods. Look at it: here it is, in the midst of the field of the Kurus, situated in a tract, the holiest of all. O protector of earth! requested by thee, I have thus narrated to thee the great life of Māndhātā, and also the way in which he was born, which was a birth of an extraordinary kind.' "

Vaiçampāyana said.—"O scion of Bharata's race! Kunti's son, thus addressed by the mighty saint, Lomaça, immediately put fresh questions to him, with regard to Somaka."

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* A *Padma* is equal to one hundred crores.

Thus ends the hundred and twenty-sixth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXXVII.

(Tirtha-yātrā Parva continued.)

"Yudhishthira said.—'O best of speakers! what was the extent of power and strength possessed by king Somaka? I am desirous of hearing an exact account of his deeds and of his power.'

"Lomaça said.—'O Yudhishthira! there was a virtuous king, Somaka by name. He had one hundred wives, O king, all suitably matched to their husband. He took great care, but could not succeed in getting a single son from any one of them, and a long time elapsed during which he continued a sonless man. Once on a time, when he had become old, and was trying every means to have a son, a son was born to him, Jantu by name, out of that century of women. And, O ruler of men! All the mothers used to sit, surrounding their son, and every one giving him such objects as might conduce to his enjoyment and pleasure. And it came to pass that one day an ant stung the boy at his hip. And the boy screamed loudly, on account of the pain caused by the sting. And forthwith the mothers were exceedingly distressed to see how the child had been stung by the ant. And they stood around him, and set up cries. Thus there arose a tumultuous noise. And that scream of pain suddenly reached (the ears of)the sovereign of the earth, when he was seated in the midst of his ministers, with the family priest at his side. Then the king sent for information as to what it was about. And the royal usher explained to him precisely what the matter was with reference to his son. And Somaka got up together with his ministers, and hastened towards the female apartments. And on coming there, O subjugator of foes! He soothed his son. And having done so and coming out from the female apartments, the king sat down with his family priest and ministers.

"'Somaka then spake thus.—Fie on having only a single son! I had rather be a sonless man. Considering how constantly liable to disease are all organized beings, to have an only son is but a trouble. O Brāhmana! O my lord! With the view that I might have many sons born to me, this century of wives hath been wedded by me, after inspection, and after I had satisfied myself that they would prove suitable to me. But issue they have none. Having tried every means, and put forth great efforts, they have born this single son, Jantu. What grief can be greater than this? O most excellent of the twice-born caste! I am grown old in years, and so are my wives too. And yet this only son is like the breath of their nostrils, and so he is to me also. But is there any ceremony, by celebrating which one may get an hundred sons? (And if there is one such), tell me whether it is great or small, and easy or difficult to perform.—

" 'The family priest said.—There is a ceremony, by virtue of which a man may get a century of sons. If thou art able to perform it, O Somaka! Then I shall explain it to thee.—

Somaka said.—Whether it be a good or an evil deed, the ceremony by which an hundred sons may be born, may be taken by thee as already performed. Let thy blessed self explain it to me.—

" 'The family priest thereupon said.—O king! Let me set on foot a sacrifice, and thou must sacrifice thy son, Jantu, in it. Then on no distant date, a century of handsome sons will be born to thee. When Jantu's fat will be put into the fire as an offering to the gods, the mothers will take a smell of that smoke, and bring forth a number of sons, valorous and strong And Jantu also will once more be born as a self-begotten son of thine, in that very (mother); and on his back there will appear a mark of gold.—' "

Thus ends the hundred and twenty-seventh Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXXVIII.

(Tirtha-yātrā Parva continued.)

Somaka said.—O Brāhmana! whatever is to be performed, do precisely as it may be necessary. As I am desirous of having a number of sons, I shall do all that may be prescribed by thee.—'

,'Lomaça said.—'Then the priest officiated in the sacrifice, in which Jantu was offered as the victim. But the mothers in pity forcibly snatched the son and took him away. And they cried,—We are undone.—And they were smitten with torturing grief, and they caught hold of Jantu by his right hand, and wept in a piteous way. But the officiating priest held the boy by the right hand and pulled him. And like female ospreys they screamed in agony; but the priest dragged the son, killed him and made a burnt offering of his fat in the proper form. And, O delight of the race of Kuru! While the fat was being made an offering of, the agonised mothers smelt its smell, and of a sudden fell to the ground (and swooned away). And then all those lovely women became with child. And, O lord of men! O scion of Bharata's race! When ten months had passed, a full century of sons was born to Somaka, begotten on all those women. And, O monarch of the earth! Jantu became the eldest, and was born of his former mother. And he became the most beloved to the women,—not so were their own sons. And on his back there was that mark of gold; and of that century of sons, he was also superior in merit. Then that family priest of Somaka departed this life; as also Somaka after a certain time. Now he beheld that the priest was being grilled in a terrible hell. And thereupon he questioned him,—Why art thou, O Brāhmana! being grilled in this hell?—Then the family priest, exceedingly scorched with fire, spake to him, saying.—This is the outcome of my having officiated in that sacrifice of thine.—O king, hearing this, the saintly king thus spake to the god who meteth out punishments to departed souls,—I shall enter here. Set free my officiating priest: this revered man is being grilled by hell-fire on my account only.—

" 'Dharmarāja thereat answered thus,—One cannot enjoy or suffer for another person's acts. O best of speakers! these are the fruit of thy acts; see it here.—

"Somaka said.—Without this Brāhmana here, I desire not to go to the blessed regions. My desire is to dwell incompany with this very man, either in the abode of the gods, or in hell, for, O Dharmarāja! my deed is identical with what hath been done by him, and the fruit of our virtuous or evil deed must be the same for both of us.—

" 'Dharmarāja said.—O king! If this is thy wish, then taste with him the fruit of that act, for the same period that he must do. After that, thou shalt go to the blessed regions.—'

"Lomaça said.—'The lotus-eyed king did all that exactly in the way prescribed to him. And when his sins were worked out, he was set free, together with the priest. O king! Fond of the priest as he was, he won all those blessings to which he had entitled himself by his meritorious acts, and shared everything with the family priest. This is his hermitage, which looketh lovely before our eyes. Any one would attain the blessed regions, if he should spend six nights here controlling his passions. O king of kings! O leader of the tribe of Kurus! Here, free from excitement, and self-controlled, we must spend six nights. Be thou ready, therefore.' "

Thus ends the hundred and twenty-eighth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXXIX.

(Tirtha-yātrā Parva continued.)

"Lomaça said.—'Here, O king! The lord of born beings himself performed a sacrifice in former times,—the ceremony called Ishtikrita, which occupied one thousand years. And Amvarisha, son of Nābhāga, sacrificed near the Yamunā river. And having sacrificed there, he gave away ten *Padmas* (of gold coins) to the attendant priests: and he obtained the highest success by his sacrifices and austerities. And, O Kunti's son! This is the spot where that sovereign of the entire earth,—Nahusha's son, Yayāti of unmeasured force, and who led a holy life, performed his sacrificial rites. He competed with Indra and performed his sacrifice here. Behold how the ground is studded with places for the sacrificial fires of various forms, and how the earth seems to be subsiding here under the pressure of Yayāti's pious works. This is the Çami tree, which hath got but a single leaf; and this is a most excellent lake. Behold these lakes of Parasurāma, and the hermitage of Nārāyana. O protector of earth! This is the path which was followed by Richika's son, of unmeasured energy, who roamed over the earth, practising the Yoga rites in the river Raupyā. And, O delight of the tribe of Kurus! Hear what a Piçācha woman (she-goblin), who was decked with pestles for her ornaments, said (to a Brāhmana woman), as I was recitivg here the table of genealogy. (She said),—Having eaten curd in Yugandhara, and lived in Achutasthala, and also bathed in Bhutilaya, thou shouldst live with thy sons. Having passed a single night here, if thou wilt spend the second, the events of the night will be different from those that have happened to thee in the day-time.—O most righteous of Bharata's race! Today we shall spend the night at this very spot. O scoin of Bharata's race! This is the threshold of the field of the Kurus. O king! At this very spot, the monarch Yayāti, son of Nahusha, performed sacrificial rites, and made gifts of an abundance of gems. And Indra was pleased with those sacred rites. This is an excellent holy bathing-place, on the river Yamunā, known as Plakshāvatarana (descent of the banian tree). Men of cultured minds call it the entrance to the region of heaven. O respected sir! Here, after having performed sacrificial rites of the Sāraswata kind, and making use of the sacrificial stake for their pestle, the highest order of saints perform the holy plunge prescribed at the end of a sacred ceremony. O monarch! King Bharata here performed sacrificial rites. To celebrate the horse-sacrifice, he here set free the horse who was the intended victim. That monarch had won the sovereignty of the earth by righteousness. The horses he let go more than once were of a colour checkered with black. O tiger among men! It was here that Mārutta sheltered by Samvartta, leader of saints, succeeded in performing excellent sacrifices. O sovereign of kings! Having taken his bath at this spot, one can behold all the worlds, and is purified from his evil deeds. Do thou, therefore, bathe at this spot.' "

Vaiçampāyana said.—"Then that most praiseworthy of Pāndu's sons, there bathed with his brothers, while the mighty saints were uttering laudatory words to him. And he addressed the following words to Lomaça,—'O thou whose strength lieth in truthfulness! By virtue of this pious act, I behold all the worlds. And from this place, I behold that most praise-worthy of Pāndu's sons, Arjuna, the rider of white steeds.'

"Lomaça said.—'It is even so, O thou of powerful arms! The saints of the highest order thus behold all the regions. Behold this holy Saraswati here, thronged by persons who look upon her as their sole refuge. O most praiseworthy of men! having bathed here, thou wilt be free from all thy sins. O Kunti's son! Here the celestial saints performed sacrificial rites of Sāraswata kind; and so did the saints and the royal saints. This is the altar of the lord of beings, five Yojanas in extent on all sides round. And this is the field of the magnanimous Kurus, whose habit it was to perform sacrifices.' "

Thus ends the hundred and twenty-ninth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXXX.

(Tirtha-yātrā Parva continued.)

"Lomaça said.—'O son of Bharata's race! If mortals breathe their last at this spot, they go to heaven. O king! Thousand upon thousands of men come to this place to die. A blessing was pronounced on this spot by Daksha, when he was engaged in a sacrifice here, (in these words), —Those men that shall die at this spot, shall win a place in heaven,—Here is the beautiful and sacred river, Saraswati, full of waters; and here, O lord of men, is the spot known as Vinaçana, or the place where the Saraswati disappeared. Here is the gate of the kingdom of the Nishadas, and it is from hatred to them that the Saraswati entered into the earth, inorder that the Nishadhas might not see her. Here too is the sacred region of Chamashodbheda, where the Saraswati once more becomes visible to men. And here she is joined by other sacred rivers running seawards. O conqueror of foes, here is the sacred spot known by the name of Sindhu,—where Lopāmudrā accepted the great sage Agastya as her lord. And, O thou whose effulgence is like unto that of the sun, here is the sacred *tirtha* called Prabhāsa, the favored spot of Indra, and which removeth all sins. Yonder is visible the region of Vishnupada. And here is the delightful and sacred river, Vipāshā. From grief for the death of his sons, the great sage Vaçistha had thrown himself into this stream, after binding his limbs. And when he rose from the water, lo! he was unfettered. Look, O king, with thy brothers at the sacred region of Kāçmeera, frequented by holy sages. Here, O scoin of Bharata's race, is the spot, where a conference[1] took place between Agni and the sage Kāçyapa, and also between Nahusa's son and the sages of the north. And, O great prince, yonder is the gate of the Mahashasarovara. In the midst of this mountain, a gap hath been opended by Rāma. And here, O prince of prowess incapable of being baffled, is the well-known region of Vātikakhanda, which, although adjacent to the gate of Videha, lieth on the north of it. And, O bull among men, there is another very remarkable thing connected with this place,—namely, that on the waning of every *yuga*, the god Siva, having the power to asume any shape at will, may be seen with Umā and his followers. In yonder lake also people desirous of securing welfare to their family, propitiate with sacrifices the holder of the great bow Pināka, in the month of Chaitra. And persons of devotion having passions under control, performing their ablutions in this lake, become free from sins and, without doubt, attain to the holy regions. Here is the sacred *tirtha* called Ujjānaka, where the holy sage Vaçishtha with his wife Arundhati and also the sage Yavakri obtained tranquility. Yonder is the lake Kauçavān, where grow the lotuses called Kauçeçaya, and here also is the sacred hermitage of Rukmini, where she attained peace, after conquering that evil passion, anger. I think, O prince, that thou hast heard something about that mass of meditations, Bhrigutunga. There, O king, before thee is that lofty peak. And, O foremost of kings, yonder is Vitastā, the sacred stream that absolveth men from all sins. The water of this stream is extremely cool and limpid, and it is largely frequented by the great sages. O prince, behold the holy rivers Jalā and Upajalā, on either side of the Jamunā. By performing a sacrifice here, king Uçinara surpassed in greatness Indra himself. And, O descendant of Bharata, desirous of testing Ucinara's merit and also of bestowing boons on him, Indra and Agni presented themselves at his sacrificial ground. And Indra assuming the shape of a hawk, and Agni, that of a pigeon, came unto that king. And the pigeon in fear of the hawk, fell upon the king's thigh, seeking his protection.' "

Thus ends the hundred and thirtieth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXXXI.

(Tirtha-yātrā Parva continued.))

"The hawk said,—All the kings of the earth represent thee as a pious ruller. Wherefore, O prince, hast thou then stooped to perpetrate a deed not sanctioned by the ordinance? I have been sore afflicted with hunger. Do thou not withhold from me that which hath been appointed by the Deity for my food, under the impression that thereby thou servest the interests of virtue,—whereas in reality, thou wilt forsake it, (by committing thyself to this act).—Thereupon, the king said,—O best of the feathered race, afflicted with fear of thee, and desirous of escaping from thy hands, this bird, all in a flurry, hath come unto me, asking for life. When this pigeon hath in such a manner sought my protection, why dost thou not see that the highest merit is even in my not surrendering it unto thee? And it is trembling with fear, and is agitated, and is seeking its life from me. It is therefore certainly blameworthy to forsake it. He that slayeth a Brāhmana, he that slaughtereth a cow—the common mother of all the worlds—and he that forsaketh one seeking for protection, are equally sinful.—Thereat the hawk replied,—O lord of earth, it is from food that all beings derive their life, and it is food also that nourisheth and sustaineth them. A man can live long even after forsaking what is most dear to him, but he cannat do so, after abstaining from food. Being deprived of food, my life, O ruler of men, will surely leave this body, and will attain to regions unknown to such troubles. But at my death, O pious king, my wife and children will surely perish, and by protecting this single pigeon, O prince, thou dost not protect many lives. The virtue that standeth in the way of another virtue, is certainly no virtue at all, but in reality is an unrighteous act. But, O king, whose prowess consisteth in truth, that virtue is worthy of the name, which is not conflicting. After instituting a comparison between opposing virtues, and weighing their comparative merits, one, O great prince, ought to espouse that which is not opposing. Do thou, therefore, O king! Striking a balance between virtues, adopt that which preponderates.—At this, the king said.—O best of birds, as thou speakest words fraught with much good, I suspect thee to be *Suparna*, the monarch of birds. I have not the least hesitation to declare that thou art fully conversant with the ways of virtue. As thou speakest wonders about virtue, I think that there is nothing connected with it, that is unknown to thee. How canst thou then consider the forsaking of one, seeking for help, as virtuous? Thy efforts in this matter, O ranger of the skies, have been in quest of food. Thou canst, however, appease thy hunger with some other sort of food even more copious. I am perfectly willing to procure for thee any sort of food that to thee may seem most grateful, even if it be an ox, or a boar, or a deer, or a buffalo.—Thereupon the hawk said,—O great king, I am not desirous of eating (the flesh of) a boar or an ox or the various species of beasts, What have I to do with any other sort of food? Therefore, O bull among the Kshatriyas, leave to me this pigeon, whom Heaven hath today ordained for my food. O ruler of earth, that hawks eat pigeons is the eternal provision. O prince, do not for support embrace a plantain tree, not knowing its want of strength.—The king said,—O ranger of the skies, I am willing to bestow on thee this rich province of my race, or any other thing that to thee may seem desirable. With the sole exception of this pigeon, which hath approached me, craving my protection, I shall be glad to give unto thee anything that thou mayst like. Let me know what I shall have to do for the deliverance of this bird. But this I shall not return to thee on any condition whatever.—

"'The hawk said,—O great ruler of men, if thou hast conceived an affection for this pigeon, then cut off a portion of thine own flesh, and weigh it in a balance, against this pigeon. And when thou hast found it equal (in weight) to the pigeon, then do thou give it unto me, and that will be to my satisfaction.—Then the king replied,—This request of thine, O hawk, I consider as a favor unto me, and, therefore, I will give unto thee even my own flesh, after weighing it in a balance.—'

"Lomaça said.—'Saying this, O mighty son of Kunti, the highly virtuous king cut off a portion of his own flesh, and placed it in a balance, against the pigeon. But when he found that the pigeon exceeded his flesh in weight, he once more cut off another portion of his flesh, and added it to the former. But when portion after portion had been repeatedly added to weigh against the pigeon, and no more flesh was left on his body, he mounted the scale himself, utterly devoid of flesh.

"'The hawk then said, I am Indra, O virtuous king, and this pigeon is Agni, the carrier of the sacrificial clarified butter. We had come unto thy sacrificial ground, desirous of testing thy merit. Since thou hast cut off thy own flesh from thy body, thy glory shall be resplendent, and shall surpass that of all others in the worlds. As long as men, O king, shall speak of thee, so long shall thy glory endure, and thou shalt inhabit the holy regions.—Saying this to the king, Indra ascended to heaven. And the virtuous king, Uçinara, after having filled heaven and earth with the merit of his pious deeds, ascended to heaven in a radient shape. Behold, O king, the residence of that noble-hearted monarch. Here, O king, are seen holy sages and gods, together with virtuous and high-souled Brāhmanas.'"

Thus ends the hundred and thirty-first Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXXXII.

(Tirtha-yātrā Parva continued.)

"Lomaça said.—'See here, O lord of men, the sacred hermitage of Cwetaketu, son of Uddālaka, whose fame as an expert in the sacred *mantras*, is so widely spread on earth. This hermitage is graced with cocoanut trees. Here Cwetaketu beheld the goddess Saraswati in her human shape, and spake unto her, saying,—May I be endowed with the gift of speech!—In that *yuga*, Cwetaketu; the son of Uddālaka, and Ashtāvakra, the son of Kahoda, who stood to each other in the relation of uncle and nephew, were the best of those conversant with the sacred lore. These two Krāhmanas, of matchless energy, and who bore unto each other the relationship of uncle and nephew, went into the sacrificial ground of king Janaka, and there defeated Vandin in a controversy. Worship, O son of Kunti, with thy brothers, the sacred hermitage of him who had for his grandson Astāvakra, who, even when a mere child, had caused Vandin to be drowned in a river, after having defeated him in a (literary) contest.

"Yudhishthira said.—'Tell me, O Lomaça, all about the power of this man, who had in that way defeated Vandin. Why was he born as *Ashtāvakra*, (crooked in eight parts of his body)?

"Lomaça said.—'The sage Uddālaka had a disciple named Kahoda, of subdued passions, and entirely devoted to the service of his preceptor, and who had continued his studies long. The Brāhmana had served his tutor long, and his preceptor, recognising his service, gave him his own daughter, Sujātā, in marriage, as well as a mastery over the Sāstras.

And she became with child, radiant as fire. And the embryo addressed his father while employed in reading,—O father, thou hast been reading the whole night, but (for all that) thy reading doth not seem to me correct. Even in my fetal state, I have, by thy favor, become versed in the Sastras and the Vedas with their several branches. I say, O father, that what proceeds from thy mouth, is not correct.—Thus insulted in the presence of his disciples, the great sage in anger cursed his child while in the womb, saying,—Because thou speakest thus even while in the womb, therefore thou shalt be crooked in eight parts of thy body. The child was accordingly born crooked, and the great sage was ever after known by the name of Ashtāvakra. Now, he had an uncle named Cwetaketu, who was of the same age with himself. Afflicted by the growth of the child in the womb, Sujātā, desirous of riches, conciliating her husband who had no wealth, told him in private,—How shall I manage, O great sage, the tenth month of my pregnancy having come? Thou has no substance whereby I may extricate myself from the exegencies, after I have been delivered.—Thus addressed by his wife, Kahoda went unto king Janaka, for riches. He was there defeated in a controversy by Vandin, well versed in the science of arguments, and (in consequence) was emersed into water. And hearing that his son-in-law had been defeated in a controversy by Vandin, and caused to be drowned by him. Uddālaka spake unto his daughter Sujātā, saying,—Thou shalt keep it a sacred from Ashtāvakra.—She accordingly kept her counsel,—so that Ashtāvakra when born had heard nothing about the matter. And he regarded Uddālaka as his father and Cwetaketu as his brother. And when Ashtāvakra was in his twelfth year, Cwetaketu one day saw the former seated on his father's lap. And thereat he pulled him by the hand, and on Ashtāvakra beginning to cry, he told him,—It is not the lap of thy father.—This cruel communication went direct into Ashtāvakra's heart and it pained him sorely. And he went home and asked his mother saying,—Where is my father?—Thereupon Sujātā, who was greatly afflicted (by this question), and apprehending a curse, told him all that had happened. And having heard all, the

Brāhmana at night said unto his uncle Cwetaketu,—Let us go unto the sacrifice of king Janaka, wherein many wonderful things are to be seen. There we shall listen to the controversy between the Brāhmanas, and shall partake of excellent food. Our knowledge also will increase. The recitation of the sacred Vedas is sweet to hear, and is fraught with blessings.—Then they both, uncle and nephew, went unto the splendid sacrifice of king Janaka. And on being driven from the entrance, Ashtāvakra met the king, and addressed him in the following words.' "

Thus ends the hundred and thirty-second Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXXXIII.

(Tirtha-yātrā Parva continued.)

" 'Ashtāvakra said,—When no Brāhmana is met with on the way, the way belongeth to the blind, the deaf, women, carriers of burden, and the king respectively. But when a Brāhmana is met on the way, it belongeth to him alone.—Thereupon the king said,—I give thee privilege to enter. Do thou, therefore, go in by what ever way thou likest. No fire ever so small is to be slighted. Even Indra himself boweth down unto the Brāhmanas. At this, Ashtāvakra said,—We have come, O ruler of men, to witness thy sacrificial ceremony, and our curiosity, O king, is very great. And we have come here as guests. We want the permission of thy warder (to enter). And, O son of Indradyumna, we have come, desirous of seeing the sacrifice, and to meet with king Janaka, and speak with him. But thy warder lets us, and for this our anger burneth us like fever.—The warder said,—We carry out the orders of Vandin. Listen to what I have to say. Lads are not permitted to enter here, and it is only the learned old Brāhmanas that are allowed to enter in.—Ashtāvakra said,—If this be the condition, O warder, that the door is open to those only that are old, then we have a right to enter. We are old, and we have observed sacred vows, and are in possession of energy proceeding from the Vadic lore. And we have served our superiors and subdued our passions,—and have also won proficiency in knowledge. It is said that even boys are not to be slighted,—for a fire small though it be, burneth on being touched —The warder repled,—O young Brāhmana, consider that thou art a boy, and therefore recite the verse demonstrating the existence of the Supreme Being, and adored by the divine sages, and which although compossed of one letter, is yet multifarious. Make no vain boast. Learned men are really very rare. Ashtāvakra said,—True growth cannot be inferred from the mere development of the body, as the growth of the knots of the Sālmali tree cannot signify its age. That tree is called full-grown which although slender and short, beareth fruits. But that which doth not bear fruits, is not considered as grown.—The warder said,—Boys receive instruction from the old, and they also in time grow old. Knowledge certainly is not attainable in a short time. Wherefore then, being a child, dost thou talk like an old man?—Then Ashtāvakra said,—One is not told because his head is gray. But the gods regard him as old who, although a child in years, is yet possessed of knowledge. The sages have not laid down that a man's merit consists in years, or gray hair, or wealth, or friends. To us he is great who is versed in Vedas. I have come here, O porter, desirous of seeing Vandin in the court. Go and inform king Janaka, who hath a garland of lotuses on his neck, that I am here. Thou shalt to-day see me enter into a dispute with the learned men, and defeat Vandin in a controversy. And when others have been silenced, the Brāhmanas of matured learning and the king also with his principal priests, bear witness to the superior or the inferior quality of my attainments.—The warder said,—How canst thou, who art but in thy tenth year. hope to enter into this sacrifice, into which learned and educated men only are admitted? I shall, however, try some means for thy admittance. Do thou also try thyself.—Ashtavakra said.—O king, O foremost of Janaka's race, thou art the paramount sovereign and all power reposeth in thee. In times of old, king Yayāti was the celebrator of sacrifices.—And in the present age, thou it is that art performer thereof. We have heard that the learned Vandin, after defeating (in controversy) men expert in discussion, causeth them to be drowned by faithful servants employed by thee. Hearing this, I have come before these Brāhmanas, to expound the doctrine of the unity of the Supreme Being. Where is now Vandin? Tell me,—so that I may approach him, and destroy him, even as the sun destroyeth the stars.—Thereupon the king said,—Thou hopest, O Brāhmana, to defeat Vandin, not knowing his power of speech. Can those who are familiar with his power, speak as thou dost? He hath been sounded by Brāhmanas versed in the Vedas. Thou hopest to defeat Vandin, only because thou knowest not his powers (of speech). Many a Brāhmana hath waned before him, even as the stars, before the sun. Desirous of defeating him, prople proud of their learning, have lost their glory on appearing before him, and have retired from his presence, without even venturing to speak with the members of the assembly.—Ashtāvakra said,—Vandin hath never entered into disputation with a man like myself, and it is for this only that he looketh upon himself as a lion, and goeth about roaring like one. But today meeting me, he will lie down dead, even like a cart on the highway, whose wheels have been deranged.—The king said,—He alone is a truly learned man who understandeth the significance of the thing that hath thirty divisions, twelve parts, twenty-four joints, and three hundred and sixty spokes.—Ashtāvakra said,—May that ever-moving wheel that hath twenty-four joints, six naves, twelve peripheries, and sixty spokes, protect thee!* The king said,—Who amongst the gods beareth those two which go together like two mares (yoked to a car), and swoop like hawks, and to what also do they give birth?—Ashtāvakra said,—May God, O king, forefend the presence of these two† in thy house; yea, even in the house of thine enemies. He who appeareth, having for his charioteer the wind,* begeteth them, and they also produce him.—Thereupon the king said,—What is it that doth not close its eyes even while sleeping; what is it that doth not move, even when born; what is it that hath no heart; and what doth increase even in its own speed?—Ashtāvakra said,—It is a fish † that doth not close its eye-lids, while sleeping; and it is an egg ‡ that doth not move when produced; it is stone § that hath no heart; and it is a river ¶ that increases in its own speed.—

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* This wheel is the wheel of Time,—i. e., measured according to the solar, lunar, and astral revolutions.

The important of Ashtāyakra's reply is this,—May the meritorous deeds performed at proper times during the revolution of this wheel of Time, protect thee.

† Thunder and lightning or misery and death.

" 'The king said,—It seemeth, O possessor of divine energy, that thou art no human being. I consider thee not a boy, but a matured man: there is no other man who can compare with thee in the art of speech. I therefore give thee admittance. There is Vandin.—' "

Thus ends the hundred and thirty-third Section in the tirtha-yātrā of the Vana Parva.

SECTION CXXIV.

(Tirtha-yātrā Parva continued.)

" 'Ashtāvakra said,—O king, O leader of fierce legions, in this assembly of monarchs of unrivalled power, who have met together, I am unable to find out Vandin, chief of the controversialists. But I am searching for him, even as one doth for a swan on a vast expanse of water. O Vandin, that regardest thyself as the foremost of controversialists, when thou wilt engage with me in staking, thou wilt not be able to flow like the current of a river. I am like a full-flaming fire. Be silent before me, O Vandin! Do not awaken a sleeping tiger. Know that thou shalt not escape unstung, after trampling on the head of a venemous snake, licking the corners of its mouth with its tongue, and who hath been hurt by thy foot. That weak man, who, in pride of strength, attempts to strike a blow at a mountain, only gets his hands and nails hurt, but no wound is left on the mountain itself. As the other mountains are inferior to the Maināka, and as calves are inferior to the ox, so are all other kings of the earth inferior to the lord of Mithilā. And as Indra is the foremost of celestials, and as the Gangā is the best of rivers, so thou alone art, O king, the greatest of monarchs. O king, cause Vandin to be brought into my presence.—'

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* Cloud, or the mind.

† The male being that is ever conscious.

‡ The mundane egg.

§ The soul that has renounced connection with the body.

¶ The heart of a *Yogi*.

"Lomaça said,—'Saying this, O Yudhishthira, wroth with Vandin, Ashtāvakra thus thundered in the assembly, and addressed him in these words,—Do thou answer my questions, and I shall answer thine.—Thereat Vandin said,—One only fire blazeth forth in various shapes; one only sun illumineth this whole world; one only hero, Indra, the lord of celestials, destroyeth enemies; and one only Yama is the sole lord of the Pitris.*—Ashtāvakra said,—The two friends, Indra and Agni, ever move together; the two celestial sages are Nārada and Parvata; twins are the Açwineekumāras; two is the number of the wheels of a car; and it is a couple that husband and wife live together, as ordained by the Deity.†—Vandin said,—Three kinds of born beings are produced by acts; the three Vedas together perform the sacrifice, Vājapeya; at three different times, the Adhwaryus commence sacrificial rites; three is the number of worlds; and three also are the divine lights.*—Ashtāvakra said,—Four are the Açramas of the Brāhmanas; the four orders perform sacrifices; four are the cardinal points; four is the number of letters; and four also, as is ever known, are the legs of a cow.†—Vandin said,—Five is the number of fires; five are the feet of the metre called *Punkti*; five are the sacrifices; five locks it is said in the Vedas, are on the heads of the Apsaras: and five sacred rivers are known in the world.‡—Ashtāvakra said,—Six cows, it is asserted by some, are paid as a gratuity on the occasion of establishing the sacred fire; six are the seasons belonging to the wheel of time; six is the number of the senses; six stars constitute the constellation *Kirtikā*; and six, it is found in all the Vedas, is the number of the Sādyaska sacrifices.§—Vandin said,—Seven is the number of the domesticated animals; seven are the wild animals; seven meters are used in completing a sacrifice; seven are the *Rishis*; seven forms of paying homage are extent (in the world); and

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* Ashtāvakra comes to Janaka's sacrifice with the object of proving the unity of the Supreme Being. Vandin avails himself of various systems of Philosophy, to combat his opponent. He begins with the Buddhistic system. The form of the dialogue is unique in literature, being that of enigmas; and the latent meaning is in a queer way hid under the appearance of puerile and heterogenious combinations of things.

Vandin opens the controversy by saying that as the number of each of these is *one*, so *one* only intellect is the lord, leader and guide of the senses.

† There is a Vedic revelation that two birds live together on a tree as friends;—one of these eats the fruits, and the other looks at the former. From this it is manifest that *two* are the lords, leaders and guides of the senses. That there is a second faculty, besides the intellect, is also proved by the fact that in sleep, when the intellect is inactive, that faculty continues in action; for if it were not so, we could not remember having slept, nor connect the state after awaking with that preceeding sleep. Accord

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ingly, by citing the number *two*, Ashtāvakra asserts that besides intellect, there is another faculty—consciousness, that these *two* are jointly the lords, leaders and guides of the senses, and that they act together as Indra and Agni, &.

* By citing the number *three*, Vandin means to say that as it is Acts that produce the *three* kinds of born beings, &c., so Acts are supreme, and that everything else, be it intellect alone, or intellect and consciousness together, is subservient to Acts.

† Ashtāvakra here advances the thesis that even if Acts be supreme, still when the *(fourth)* or Supreme Being becomes manifest to the soul, it stands in no furthur needs of Acts.

‡ By bringing in the *quinquennial* series, Vandin wishes to assert that the *five* senses are competent to cognise their respective objects, and that besides these senses and their objects, there is neither any other sense to perceive, nor any other object of perception. He also cites the authority of the Veda, according to which the *Apsaras*, or consciousness, have *five* "locks" on their heads—i. c. *five* objects of perception.

§ Besides the five senses, Ashtāvakra contends for an additional sense namely the Mind, and accordingly cites the number *six*.

seven, it is known, are the strings of the *Vinā*.*—Ashtāvakra said,—Eight are the bags containing a hundredfold; eight is the number of the legs of the Sarava, which preyeth upon lions; eight Vasus, as we hear, are amongst the celestials; and eight are the angles of a *yupa* (stake), in all sacrificial rites.† Vandin said,—Nine is the number of the *mantras* used in kindling the fire in sacrifices to the *Pitris*; nine are the appointed functions in the processes of creation; nine letters compose the foot of the metre, Vrihati; and nine also is ever the number of the figures (in calculation).‡—Ashtāvakra said,—Ten is said to be the number of cardinal points, entering into the cognition of men in this world; ten times hundred make up a thousand; ten is the number of months, during which women bear; and ten are the teachers of true knowledge, and ten, the haters thereof, and ten again are those capable of learning it.¶—Ashtāvakra said,—Eleven are the objects enjoyable by beings; eleven is the number of the *yupas*; eleven are the changes of the natural state pertaining to those having life; and eleven are the Rudras among the gods in heaven.*—Ashtāvakra said,—Twelve months compose the year; twelve letters go to the composition of a foot of the metre called *Jagati*; twelve are the minor sacrifices; and twelve, according to the learned, is the number of the Adityas.†—Vandin said,—The thirteen luner day is considered the most auspicious; thirteen islands exist on earth‡—'

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* Vandin admits the existence of the six senses, but says that the soul experiences happiness and misery through those, as well as through the *intellect*.

† Ashtāvakra advances an eighth element, namely the *knowledge of the ego*.

‡ Each of the three qualities, (existence, foulness, and ignorance) of *Prakriti* (the passive or material cause of the world), mixing with each of the three corresponding qualities of *Pradhāna* (the active or spiritual cause of the world) in various proportions, produces the mundane order of things. Thus is proved the eternity of *Prak*riti or nature, and is also established the Doctrine of duality.

¶ Prakriti does not really create. It is the Supreme Being, who through the medium of illusion coming in contact with the *ten* organs (*viz.*, the five locomotive organs, and the five organs of sense), makes manifest the system of things. Prakriti, therefore, has no real existence,—her existence is only apparent in the real existence of the Soul.

"Lomaça said.—'Having proceeded thus far, Vandin stopped. Thereupon Ashtāvakra supplied the latter half of the *sloka*. Ashtāvakra said,—Thirteen sacrifices are presided over by Keci; and thirtheen are devoured by *Atichchhandas*, (the longer metres) of the Veda.§—And seeing Ashtāvakra speaking and the Suta's son silent, and pensive, and with head downcast, the assembly broke into a long uproar. And when the tumult thus arose in the splendid sacrifice performed by king Janaka, the Brāhmanas well pleased, and with joined hands, approached Ashtāvakra, and began to pay him homage.

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* *Yupas* (stakes) mean here, *feelings*, etc., which keep men bound to the world. *Rudras* are those who make others cry.

Vandin means to say that the soul is not essentially free from the fetters of happiness and misery arising from the eleven objects of perception. "In this world all men are subject to happiness and misery. We also hear that there are *Rudras* in heaven."

† The Supreme Soul unaffected by happiness and misery really exists,—but His existence is not susceptible of being proved,—nor can the ignorant ever perceive Him. Men attain that condition through these *twelve, viz.*, virtue, truth, self-restraint, penances, good-will, modesty, forgiveness, exemption from envy, sacrifice, charity, concentration, and control over the senses.

‡ According to some, endeavours to attain emancipation can be successful not in this world, but in the world of Brahmā. Others say that, to that end, a special *Yuga* is necessary. By bringing forward the objects numbering *thirteen*, Vandin advances the opinion that, virtue, &c, are not sufficient for purposes of emancipation, but that suitable time and place are also essential.

§ Ashtāvakra concludes by citing the same number *thirteen*. The soul, which is essentially unaffected, becomes subject to happiness and misery, through the *thirteen, viz.*, the ten organs of locomotion and sense, and intellect, mind, and egoism. But Atichhandas, i. e., those that have surmounted ignorance, namely, the twelve, virtue, &c. destroy those thirteen, and that is emancipation.

" 'Thereupon Ashtāvakra said,—Before this, this man, defeating the Brāhmanas in controversy, used to cast them into water. Let Vandin to-day meet with the same fate. Seize him and drown him in water.—Vandin said,—O Janaka, I am the son of king Varuna. Simultanously with thy sacrifice, there also hath commenced a sacrifice extending over twelve years, it is for this that I have despatched the principal Brāhmanas thither. They have gone to witness Varuna's sacrifice. Lo! there they are returning. I pay homage to the worshipful Ashtāvrkra, by whose grace to-day I shall join him who hath begot me.—

" 'Ashtāvakra said,—Defeating the Brāhmanas either by words or subtlety, Vandin had cast them into the waters of the sea. (That Vedic truth which he had suppressed by false arguments), have I to-day rescued by the dint of my intellect. Now let candid men judge. As Agni, who knoweth the character of both the good and the bad, leaveth unscorched by his heat the bodies of those whose designs are honest, and is thus partial to them, so good men judge the assertions of boys, although lacking the power of speech, and are favorably disposed towards them. O Janaka, thou hearest my words as if thou hast been stupified in consequence of having eaten the fruit of the Sleshmātaki tree. Or flattery hath robbed thee of thy sense,—and for this it is that although pierced by my words as an elephant (by the hook), thou heedest them not.—

" 'Janaka said,—Listening to thy words, I take them to be excellent and superhuman. Thy form also standeth manifest as superhuman. As thou hast to-day defeated Vandin in discussion, I place even him at thy disposal.—Ashtāvakra said,—O king, Vandin remaining alive, will not serve any purpose of mine. If his father be really Varuna, let him be drowned in the sea.—Vandin said,—I am King Varuna's son. I have no fear (therefore) in being drowned. Even at this moment, Ashtāvakra shall see his long-lost sire, Kahoda.—'

"Lomaça said,—'Then rose before Janaka all the Brāhmanas, after having been duly worshipped by the magnanimous Varuna, Kahoda said,—It is for this, O Janaka, that men pray for sons, by performing meritorious acts. That in which I had failed hath been achieved by my son. Weak persons may have sons endued with strength; dunces may have intelligent sons; and the illiterate may have sons possessed of learning.—Bandin said,—It is with thy sharpened axe, O monarch, that even Yama severeth the heads of foes. May prosperity attend thee! In this sacrifice of king Janaka, the principal hymns relating to the *Uktha* rites are being chaunted, and the Soma juice also is being adequately quaffed. And the gods themselves, in person, and with cheerful hearts, are accepting their sacred shares.—'

"Lomaça said,—'When in enhanced splendour, the Brāhmanas had risen up, Vandin, taking king Janaka's permission, entered into the waters of the sea. And then Ashtāvakra worshipped his father, and he himself also was worshipped by the Brāhmanas. And having thus defeated the Suta's son,* Ashtāvakra returned to his own excellent hermitage, in company with his uncle. Then in the presence of his mother, his father addressed him, saying,—(O son), do thou speedily enter into this river, Samangā.—And accordingly, he entered (into the water). (And as he plunged beneath the water), all his (crooked) limbs were immediately made straight. And from that day that river came to be called, Samangā, and she became invested with the virtues of purifying (sins). He that shall bathe in her, will be freed from his sins. Therefore, O Yudhishthira, do thou with thy brothers and wife descend to the river, and perform thy ablutions. O Kunti's son, O scion of the Ajamida race, living happily and cheerfully at this place together with thy brothers and the Brāhmanas, thou wilt perform with me other acts of merit, being intent upon good deeds.'"

Thus ends the hundred and thirty-forth Section in the Tirtha-yātrā of the Vana Parva.

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* *Su* means, *excellent*, and *uta*, *sacrifice*. The compound accordingly means,—*A performer of excellent sacrifices*. It is an appellation of Varuna.

SECTION CXXXV.

(*Tirtha-yātrā Parva continued.*)

"Lomaça said.—'Here, O king, is visible the river Samangā, whose former name was Madhuvilā; and yonder is the spot named Kardamila, the bathing-place of Bharata. The lord of Cachi, when fallen ino misery in consequence of having slain Vritra, became freed from his sin, by performing his ablutions in this Samangā, here, O bull among men, is the spot where the Maināka mountain hath sunk into the interior of the earth; and it is hence called *Vinaçana*. For obtaining sons, here Aditi in days of yore had cooked that celebrated food, (presided over by the Supreme Being). O ye bulls among men, ascend this lofty mountain, and put an end to your inglorious misery unworthy to be uttered. Here, O king, before thee is the Kanakhala range, the favorite resort of sages. And yonder is the mighty river Gangā. Here, in ancient times, the holy sage Sanatkoomara attained ascetic success. O scion of the Ajamida race, by performing thy ablutions here in this river, thou wilt be freed from all thy sins. O son of Kunti, do thou together with thy ministers, touch (the waters of) this lake called Punya, and this mountain Bhrigutunga, and also (the waters of) these two rivers, called Tushnigangā. Here, O Kunti's son, appeareth the hermitage of the sage Sthulaçiras. Resign here thy anger and sense of self-importance. There, O son of Pāndu, is seen the beautiful hermitage of Raivya, where perished Bharadwāja's son, Javakri, profound in Vedic lore.'

'Yudhishthira said.—'How did the mighty sage, Javakri, son of the ascetic Bharadwāja, acquire profoundity in the Vedas? And how also did he perish? I am anxious to hear all this, just as it happened. I take delight in listening to the narration of the deeds of god-like men.'

"Lomaça said,—'Bharadwāja and Raivya were two friends. And they dwelt here, ever taking the greatest pleasure in each other's company. Now, Raivya had two sons, named Arvāvashu and Parāvasu, And, O Bharata's son, Bharadwāja, had an only son, named Yavakri. Raivya and his two sons were versed in the Vedas, while Bharadwāja practised asceticism. But, O son of Bharata, from their boyhood, the friendship subsisting between those two was unequalled. O sinless one, the high-spirited Yavakri finding that his father, who practised asceticism, was slighted by the Brāhmanas, while Raivya with his sons was greatly respected by them, was overwhelmed with sorrow, and became sore aggrieved. Thereupon, O son of Pāndu, he entered upon severe austerities, for (obtaining) a knowledge of the Vedas. And he exposed his body to a flaming fire. By thus practising the most rigid austerities, he caused anxiety in the mind of Indra. Then Indra, O Yudhishthira, went into him and addressed him, saying,—Wherefore, O sage, hast thou become engaged in practising such rigid austerities?—Yavakri said,—O thou adored of celestial hosts, I am practising severe penances, because I wish that such a knowledge of the Vedas as hath never been acquired by any Brāhmana whatever, may be manifest unto me. O conquerer of Pāka, these endeavours of mine have been for Vaidic lore. O Kauçika, by the force of my asceticism, I purpose to obtain all sorts of knowledge. O lord, a knowledge of the Vedas as learnt through teachers, is acquired in a long time. Therefore, (with the view of attaining in a short time a proficiency in the Vedas), I have put forth these high endeavours.—Indra said,—O Brāhmana sage, the way that thou hast adopted is not the proper way. What for, O Brāhmana, wilt thou destroy thyself? Go and learn from the lips of a preceptor.—'

"Lomaça said,—'O son of Bharata, having said this, Cakra went way, and Yavakri of immeasurable energy, once more directed his attention to asceticism. O king, we have heard that carrying on severe austerities, he again greatly agitated Indra. And the god Indra, slayer of Vala, again came unto that great sage, who was engaged in austere penances; and forbade him, saying,—Thou art striving with the object that Vaidic lore may be manifest unto thee as well as unto thy father; but thy exertions can never be successful. Nor is this act of thine well-advised,—Yavakrita said,—O lord of the celestials, if thou wilt not do for me what I want, I shall, observing stricter vows, practise still severer penances. O lord of celestials! know that if thou do not fulfil all my desires, I shall then cut off my limbs and offer them as a sacrifice into a blazing fire.—'

"Lomaça said,—'Knowing the determination of that high-souled sage, the sagacious Indra reflected, and hit upon some expedient to dissuade him. Then Indra assumed the guise of an ascetic Brāhmana, aged hundreds of years, and infirm, and suffering from consumption. And he fell to throwing up a dam with sands, at that spot of the Bhāgirathi to which Yavakri used to descend for performing ablutions. Because Yavakrita, chief of the Brāhmanas, paid no heed to Indra's words, the latter began to fill the Gangā with sands. And without cessation, he threw handfuls of sand into the Bhāgirathi, and began to construct the dam, attracting the notice of the sage. And when that bull among the sages, Yavakrita, saw Indra thus earnestly engaged in constructing the dam, he broke into laughter, and said the following words,—What art thou engaged in, O Brāhmana; and what is thy object? Why dost thou, for nothing, make this mighty endeavour?—Indra said,—I am trying, O my son, to dam the Gangā, so that there may be a commodious passage. People experience considerable difficulty in crossing and recrossing (the river) by boat.—Yavakrita said,—O thou of ascetic wealth, thou canst not dam up this mighty current. O Brāhmana, desist from what is impracticable, and take up something that is practicable.—Indra said,—O sage, I have imposed on myself this heavy task, even as, for obtaining a knowledge of the Vedas, thou hast begun these penances, which can never be fruitful.—Yavakrita said,—If, O chief of the celestials, these efforts of mine be fruitless, even as those of thy own, then, O lord of heavenly hosts, be thou pleased to do for me what is practicable. Vouchsafe unto me boons, whereby I may excel other men.—'

"Lomaça said,—'Then Indra granted boons, as was prayed for by the mighty ascetic.—Indra said,—As thou desirest, the Vedas will be manifest unto thee, yea,—even unto thy father, And all thy other desires will also be fulfilled. Return home, O Yavakrita.—

" 'Having thus obtained the objects of his desire, Yavakrita came unto his father and said,—The Vedas, O father, will be manifest unto thee as well as unto myself; and I have obtained boons whereby we shall excel all men.—Thereat Bharadwāja said,—O my son, as thou hast obtained the objects of thy desire, thou wilt be proud. And when thou art puffed up with pride, and hast also become uncharitable, destruction will soon overtake thee. O my son, there is an anecdote extant, narrated by the gods. In ancient times, O son, there lived a sage, named Vāladhi, possessed of great energy. And in grief for the death of a child, he practised the severest penances, to have a child that should be immortal. And he obtainded a son even as he desired. But the gods though very favorable yisposed (towards him), did not yet make his son immortal like unto the gods. They said,—On no condition whatever can a mortal being be made immortal. Thy son's life however shall depend on some instrumental cause.—Thereupon, Vāladhi said,—O chiefs of the celestials, these mountains have been existing eternally; and indestructible as they are, be they the instrumental cause of my son's life.—Afterwards a son was born to the sage, named Medhāvi. And he was of a very irritable temper. And hearing of (the incidents of his birth), he grew haughty, and began to insult the sages. And he ranged over the earth, doing mischief to the Munis, And one day, meeting with the learned sage Dhanushāksha endued with energy, Medhāvi maltreated him. Thereupon, the former cursed him, saying,—Be thou reduced to ashes. —Medhāvi, however, was not reduced to ashes. Then Dhanushāksha caused the mountain which was the instrumental cause of Medhāvi's life, to be shattered by buffaloes. And the boy perished, with the destruction of the instrumental cause of his life. And embracing his dead son, Medhāvi's father began to bewail his fate. Now hear from me, O my son, the song which was chaunted by the sages conversant with the Vedas, when they found the sage mourning. *A mortal on no condition whatever can overcome what hath been ordained by Fate, Lo!*

Dhanushāksha succeeded in shattering even the mountain by buffaloes. Thus young ascetics become puffed up with pride, for having obtained boons, perish in a short time. Be thou not one of them. This Raivya, O my son, is possessed of great energy, and his two sons are like him. Therefore, be thou vigilant,—so as never to approach him. O my son, Raivya is a great ascetic of an irritable temper. When angry, he can do thee harm. – Yavakrita said,—I shall do as thou biddest me, O father, do thou not by any means entertain anxiety for that. Raivya deserveth my regard even as thou, my father.—Having replied unto his father in these sweet words, Yavakri, fearing nothing and nobody, began to delight in wantonly offending other Munis.—'"

Thus ends the hundred and thirty-fifth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXXXVI.

(Tirtha-yātrā Parva continued.)

"Lomaça said,—'One day in the month of Chaitra, while fear-lessly wandering at large, Yavakri approached the hermitage of Raivya. And, O son of Bharata, in that beautiful hermitage, adorned with trees bearing blossoms, he happened to behold the daughter-in-law of Raivya, sauntering about like a Kinnara woman. And having lost his senses through passion, Yavakri shamelessly spake unto the bashful maiden, saying,—Be thou attached unto me.—Thereupon, knowing his nature, and afraid of a curse, as well as thinking of Raivya's power, she went unto him, saying,—I agree.—Then, O son of Bharata, taking him in private, she kept him chained. O conquerer of foes, returning to his hermitage, Raivya found his daughter-in-law, Parāvasu's wife, in tears. O Yudhishthira, thereat consoling her with sweet words, he enquired of her as to the cause of her grief. Thereupon, the beautiful damsel told him all that Yavakri had said unto her, and what she also had cleverly said unto him. Hearing of this gross misbehaviour of Yavakri, the mind of the sage flamed up, and he waxed exceeding wroth. And being thus seized with passion, the great sage of a highly irascible temper, tore off a matted lock of his hair, and with chaste *mantras* offered it as a sacrifice on the sacred fire. At this, there sprang out of it a female exactly resembling his daughter-in-law, And then he plucked another matted lock of his hair, and again offered it as a sacrifice into the fire. Thereupon sprang out of it a demon, terrible to behold, and having fierce eyes. Then those two spake unto Raivya, saying,—What shall we do? Thereat, the angry sage said unto them,—Go and kill Yavakri.—Then, saying,—We shall do (as thou biddest)—they two went away with the intention of slaying Yavakri. And with her charms, the female whom the large-hearted sage had created, robbed Yavakri of his sacred water-pot. Then with his uplifted spear the demon flew at Javakri, when he had been deprived of his water-pot and rendered unclean. And seeing the demon approach with uplifted spear for the purpose of slaying him, Yavakri rose up all on a sudden and fled towards a tank. But finding it devoid of water, he hurried towards all the rivers. But they too were all dried up. And being obstructed again and again by the fierce demon, holding the spear, Yavakri in fright attempted to enter into the *Agnihotra* room of his father. But there, O king, he was repulsed by a blind Sudra warder, and he remained at the door, grasped by the man. And, finding Yavari thus grasped by the Sudra, the demon hurled his spear at him, and thereupon he fell down dead, pierced in the heart, After slaying Yavakri, the demon went back to Raivya, and, with the permission of that sage, began to live with the female.' "

Thus ends the hundred and thirty-sixth Section in the Tirtha-yātrā of the Vana Parva,

SECTION CXXXVII.

(*Tirtha-yātrā Parva continued.*)

"Lomaça said,—'O son of Kunti, Bharadwāja returned to his hermitage, after performing the ritual duties of the day, and having collected the sacrificial fuel. And because his son had been slain, the sacrificial fires, which used to welcome him everyday, did not on that day come forward to welcome him. And marking this change in the *Agnihotra*, the great sage asked the blind Sudra warder seated there, saying,—Why is it, O Sudra, that the fires rejoice not at sight of me? Thou too dost not rejoice, as is thy wont. Is it all well with my hermitage? I hope that my son of little sense, had not gone to the sage Raivya. Answer speedily, O Sudra, all these questions of mine. My mind misgiveth me.—The Sudra said,—Thy son of little sense, had gone to the sage Raivya, and therefore it is that he lieth prostrate (on the ground), having been slain by a powerful demon. Being attacked by the Rākshasa, holding a spear, he attempted to force his way into this room, and I thereupon barred his way with my arms. Then desirous of having water in an unclean state, as he stood hopeless, he was slain by the vehement Rākshasa, carrying a spear in his hand.—On hearing from the Sudra of this great calamity, Bharawāja, sorely afflicted with grief, began to lament, embracing his dead son. And he said,—O my son, it is for the good of the Brāhmanas that thou didst practise penances, with the intention that the Vedas unstudied by any Brāhmana whatever, might be manifest unto thee. Thy behaviour towards the Brāhmanas had always been for their good, and thou hadst also been innocent in regard to all creatures. But, alas! (at last) thou didst lapse into rudeness. I had prohibited thee, O my son, from visiting the residence of Raivya; but, alas! to that very hermitage, (destructive to thee) as the god of death himself, Yama, didst thou repair. Evil-minded is that man, who, knowing that I am an old man, and also that (Yavakri) was my only son, had given away to wrath. It is through the agency of Raivya that I have sustained the loss of my child. Without thee, O my son, I shall give up my life, the most precious things in the world. In grief for the death of my son, I renounce my life; but this I say that Raivya's eldest son shall in a short time kill him, although he be innocent. Blessed are those to whom children have never been born, for they lead a happy life, without having to experience the grief (incident to the death of a child). Who in this world can be more wicked than those who from affliction, and deprived of their sense by sorrow consequent upon the death of a child, curse even their dearest friends! I found my son dead, and, therefore, have cursed my dearest friend. Ah! what second man can there be in this world, destined to suffer so huge a misfortune!—Having thus lamented long, Bharadwāja cremated his son, and then himself entered into a full-blazing fire.' "

Thus ends the hundred and thirty-seventh Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXXXVIII.

(Tirtha-yātrā Parva continued.)

Lomaça said.—'At that very time, the mighty king, Vrihadyumna, of high fortune, who was the *Yajamāna** of Raivya, commenced a sacrifice. And the two sons of Raivya, Arvāvasu and Parāvasu, were engaged by that intelligent monarch, to assist him in the performance of the ceremony. And, O son of Kunti, taking the permision of their father, they two went to the sacrifice, while Raivya with Parāvasu's wife remained in the hermitage. And it come to pass that one day, desirous of seeing his wife, Parāvasu returned home alone, And he met his father in the wood, wrapped in the skin of a black antelope. And the night was far advanced and dark; and Parāvasu, blinded by drowsiness in that deep wood, mistook his father for a straggling deer. And mistaking him for a deer, Parāvasu, for the sake of personal safety, unintentionally killed his father. Then, O son of Bharata, after performing the funeral rites (of his father), he returned to the sacrifice, and there addressed his brother, saying,—Thou wilt never be able to perform this task unassisted. I, again, have killed our father, mistaking him for a deer. O brother, for me do thou observe a vow, prescribed in the case of killing a Brāhmana. O Muni, I shall be able to perform this work (sacrifice), without any assistant.—Arvāvasu said,—Do thou then thyself officiate at this sacrifice of the gifted

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* The employer of priests at a sacrifice.

Vrihadyumna; and for thee will I, bringing my senses under perfect control, observe the vow prescribed in the case of slaying a Brāhmana.—'

"Lomaça said,—'Having observed the vow relative to the killing of a Brāhmana, the sage Arvāvasu came back to the sacrifice. Seeing his brother arrive, Parāvasu, in accents choked with delight, addressed Vrihadyumna, saying,—O king, see that this slayer of a Brāhmana enter not into thy sacrifice, nor look at it. Even by a glance, the killer of a Brāhmana can, without doubt, do thee harm.—O lord of men, immediately on hearing this, the king ordered his attendants (to turn out Arvāvasu). O king, on being driven out by the king's attendants, and repeatedly addressed by them—*O slayer of a Brāhmana.* Arvāvasu more than once cried,—It is not I that have killed a Brāhmana.—Nor did he own that he had observed the vow, for his own sake. He said that his brother had committed the sin, and that he had freed him therefrom. Having said this in anger, and been reprimanded by the attendants, the Brāhmana sage of austre penances, retired in silence into the woods. There betaking himself to the severest penances, the great Brāhmana sought the protection of the Sun. Thereupon, the revelation teaching the *mantra* relative to the worship of the Sun, became manifest unto him, and that eternal deity who obtaineth his share (of the sacrificial butter) first, appeared before him in an embodied form.'

"Lomaça said.—'The celestials, O king, were well pleased with Arvāvasu for his acts. And they made him to be engaged as the chief priest in the sacrifice (of Vrihadyumna), and Parāvasu to be dismissed from it. Then Agni and the other celestials (of their own accord) bestowed boons on Arvāvasu. And he also prayed that his father might be restored to life. He further prayed that his brother might be absolved from his sin; that his father might have no recollection of his having been slain; that Bharadwāja and Yavakrita might both be restored to life; and that the solar revelation might attain celebrity (on earth). Then the god said,—*So be it,*— and conferred on him other boons also. Thereat, O Yudhishthira, all of these persons regained their life. Yavakrita now addressed Agni and the other deities, saying,—I had obtained a knowledge of all the Vedas, and also practised penances. How came it then, O chiefs of the immortals, that Raivya succeeded in killing me in that way?—Thereupon the gods said,—O Yavakrita, never act again as thou hast done. What thou askest about is quite possible, for thou hast learnt the Vedas without exertion, and without the help of a preceptor. But this man (Raivya), bearing various troubles, had satisfied his preceptor by his conduct, and obtained (from the latter) the excellent Vedas through great exertions and in a long time.—'

"Lomaça said,—'Having said this to Javakri, and restored all those to life, the celestials with Indra at their head, ascended to heaven. Here, O Yudhishthira, is the sacred hermitage of that sage embellished with trees bearing blossoms and fruits at all seasons. O tiger among kings, dwelling at this spot, thou wilt be delivered from all thy sins.' "

Thus ends the hundred and thirty-eighth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXXXIX.

(*Tirtha-yātrā Parva continued.*))

"Lomaça said.—'O descendant of Bharata, O king, now hast thou left behind the mountains, Uçiravija, Mainăka and Cweta, as well as the Kāla hills. O son of Kunti, O bull among the descendants of Bharata, here flow before thee the seven Gangās. This spot is pure and holy. Here Agni blazeth forth without intermission. No son of Manu is able to obtain a sight of this wonder. Therefore, O sons of Pāndu, concentrate your mind, inorder that ye may intently behold these *tirthas*. Now wilt thou see the play-ground of the gods, marked with their footprints, as we have passed the mountain Kāla. We shall now ascend that white rock—the mountain Mandara, inhabited by the Yaksha Mānibhadra and Kuvera, king of the Yakshas. O king, at this place eighty thousand fleet Gandharbas, and four times as many Kimpurushas and

Yakshas of various shapes and forms, holding various weapons, attend upon Mānibhadra, king of the Yakshas. In these regions their power is very great, And in speed they are even as the wind. They can, without doubt, displace even the lord of the celestials from his seat. Protected by them, and also watched over by the Rākshasas, these mountains have been rendered inaccessible. Therefore, O son of Prithā, do thou concentrate thy thoughts. Besides these, O son of Kunti, here are fierce ministers of Kuvera and his Rākshasa kindred. We shall have to meet them, and, therefore, O Kunti's son, gather up thy energies. O king, the mountain Kailāsa is six *yojanas* in height. It contains a gigantic Jujube tree. And, O son of Kunti, numberless gods and Yakshas and Rākshasas and Kinnaras and Nāgas and Suparnas and Gandharbas pass this way, in going towards Kuvera's palace. O king, protected by me, as well as by the might of Bhimasena, and also in virtue of thy own asceticism and self-command, do thou to-day mix with them. May king Varuna, and Yama conqueror of battles, and Gangā, and Yamunā, and this mountain, and the Maruts, and the twin Aswins, and all rivers and lakes, vouchsafe thy safety. And, O effulgent one, mayst thou have safety from all the celestials, and the Asuras, and the Vasus. O Goddess, Gangā, I hear thy roar from this golden mountain, sacred to Indra. O goddess of high fortune, in these mountainous regions, protect the king, worshipped by all of the Ajamida race. O daughter of the mountain (Himālaya), this king is about to enter into these mountainous regions. Do thou, therefore, confer thy protection upon him.'

"Having thus addressed the river, Lomaça bade Yudhishthira, saying,—Be thou careful.'

"Yudhishthira said,—'This confusion of Lomaça is unprecedented. Therefore, protect ye Krishnā, and be not careless. Lomaça knows this place to be certainly difficult of access. Therefore, do ye practise here the utmost cleanliness.'"

Vaiçampāyana said,—"He next addressed his brother Bhima of vast prowess, saying,—'O Bhimasena, do thou protect Krishnā carefully. Whether Arjuna be near or away, Krishnā in times of danger ever seeketh protection from thee alone.'

"Then the high-souled monarch approached the twins, Nakula and Sahadeva, and after smelling their heads, and rubbing their persons, with tears said unto them,—'Do not fear. Proceed, however, with caution.'"

Thus ends the hundred and thirty-ninth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXL.

(*Tirtha-yātrā Parva continued.*)

"Yudhishthira said,—'O Vrikodara, there are mighty and powerful invisible spirits at this place. We shall, however, pass it, through the merit of our asceticism and *Agnihotra* sacrifices. O son of Kunti, do thou, therefore, restrain thy hunger and thirst by collecting thy energies, and also, O Vrikodara, have recourse to thy strength and cleverness. O Kunti's son, thou hast heard what the sage (Lomaça) had said regarding mount Kailāsa. Ascertain, therefore, after deliberation, how Krishnā will pass the spot. Or, O mighty Bhima of large eyes, do thou return from hence, taking with thee Sahadeva, and all our charioteers, cooks, servants, cars, horses, and the Brāhmanas worn out with travel, while I together with Nakula and the sage Lomaça of severe austerities proceed, subsisting on the lightest fare and observing vows. Do thou, in expectation of my return, cautiously wait at the source of the Gangā, protecting Draupadi till I come back.'

"Bhima replied,—'O descendant of Bharata, although this blessed princess hath been sore afflicted by toil and distress, yet she easily proceedeth, in the hope of beholding him of the white steeds (Arjuna). Thy dejection also is already very great at not seeing the high-souled Arjuna, who never retreateth from fight. O Bhārata, it is superfluous then to say that if thou seest neither myself nor Sahadeva nor Krishnā, thy dejection will certainly increase. The Brāhmanas had better return with our servants, charioteers, cooks and whomsoever else thou mayst command. I never shall leave thee in these rugged and inaccessible mountainous regions, infested by Rākshasas. And, O tiger among men, also this princess of high fortune, ever devoted to her lords, desireth not to return without thee. This Sahadeva is always devoted to thee: he too will never retrace his steps. His disposition is known to me. O king, O mighty monarch, we are all eager to behold Savya-sāchin, and, therefore, will we all go together. If we are unable to go over this mountain in our cars, abounding as it doth in defiles, well, we would go on foot. Trouble thyself not, O king,—I shall carry Pānchāla's daughter wherever she will be incapable of walking. O king, I have decided upon this. Therefore let not thy mind be distracted. I shall also carry over inaccessible tracts those tender-bodied heroes, the twins, the delight of their mother, wherever they will be incapable of proceeding.'

"Yudhishthira said,—'May thy strength increase, O Bhima, as thou speakest thus, and as thou boldly undertakest to carry the illustrious Pānchāli and these twins. Blessed be thou! Such courage dwelleth not in any other individual. May thy strength, fame, merit, and reputation increase! O long-armed one, as thou offerest to carry Krishnā and our brothers the the twins, exhaustion and defeat never be thine!'"

Vaiçampāyana said.—"Then the charming Krishnā said with a smile,—'O descendant of Bharata, I shall be able to go. and, therefore, be thou not anxious on my account.'

"Lomaça said,—'Access to the mountain, Gandhamādana, is only to be obtained by the dint of asceticism. Therefore, O son of Kunti, shall we all practise austerities, O king. Nakula, Sahadeva, Bhimasena, thou and myself, shall then see him of the white steeds, O Kunti's son.'"

Vaiçampāyana said.—"O king, thus conversing together, they saw with delight the extensive domains of Suvāhu, situated on the Himālaya, abounding in horses and elephants, densely inhabited by the Kirātas and the Tanganas, crowded by hundreds of Pulindas, frequented by the celestials, and rife with wonders. King Suvāhu, the lord of the Pulindas, cheerfully received them at the frontiers of his dominions, paying them proper respect. Having been thus received with honor, and having dwelt comfortably at this place, they started for the mountain Himālaya, when the sun shone brightly in the firmament. And, O king, having entrusted to the care of the lord of the Pulindas all their servants—Indrasena and the others,—and the cooks and the stewards, and Draupadi's accoutrements, and every thing else, those mighty chariot-eers, the sons of the Kurus, endued with great prowess, set out from that country, and began to proceed cautiously with Krishnā,—all of them cheerful in the expectation of beholding Arjuna.

"Yudhishthira said,—'O Bhimasena, O Pānchāli, and ye twins, hearken unto my words. The acts done (by a person) in a former birth do not perish, (without producing their effects). Behold! even we have become rangers of the wilderness. Even to see Dhananjaya, exhausted and distressed as we are, we have to bear each other, and pass through impracticable places. This burneth me, even as fire doth a heap of cotton. O hero, I do not see Dhananjaya at my side. I reside in the wood with my younger brothers, anxious of beholding him. This thought, as also the memory of that grave insult offered to Yājnaseni, consume me. O Vrikodara, I do not see the invincible Pārtha, of strong bow and incomparable energy, and who is the immediate elder of Nakula. For this, O Vrikodara, I am miserable. In order to see that hero, Dhananjaya, firm in promise, for these five years have I been wandering in various *tirthas*, and beautiful forests and lakes, and yet I do not meet him. For this, O Vrikodara, I am miserable. I do not see the long-armed Gudakeça, of dark blue hue, and leonine gait. For this, O Vrikodara, I am miserable. I do not see that foremost of the Kurus, accomplished in arms, skilful in fight, and matchless among bowmen. For this, O Vrikodara, I am miserable. Distressed as I am, I do not see that son of Prithā, Dhananjaya, born under the influence of the star Falguni; ranging amidst foes even like Yama at the time of the universal dissolution; possessed of the prowess of an elephant with the temporal juice trickling down; endued with leonine shoulders; not inferior to Cakra himself in prowess and energy; elder in years to the twins; of white steeds; unrivalled in heroism; invincible; and wielding a strong bow. For this, O Vrikodara, I am miserable. And he is always of a forgiving temper,—yea, even when insulted by the meanest individual. And he conferreth benefit and protection to the righteous; but to that tortuous person who by craft attempts to do him mischief, Dhananjaya is like unto virulent poison, albeit that one were Cakra himself. And the mighty Vibhatsu of immeasurable soul and possessing great strength, showeth mercy and extendeth protection even to a foe when fallen. And he is the refuge of us all, and he crusheth his foes in fight. And he hath the power to collect any treasure whatever, and he ministereth unto our happiness. It was through his prowess that I had owned formerly measureless precious jewels of various kinds, which at present Sujodhana hath usurped. It was by his might, O hero, that I had possessed before that palatial amphitheatre embellished with all manner of jewels, and celebrated throughout the three worlds. O Pāndu's son, in prowess, Falguna is like unto Vāsudeva, and in fight he is invincible and unrivalled, even like unto Kārtyavirya. Alas! I see him not, O Bhima. In might, that conqueror of foes goeth in the wake of the invincible and most powerful Sankarshana (Valarāma) and Vāsudeva. In strength of arms, and spirit, he is like unto Purandara himself. And in swiftness, he is even as the wind, and in grace, as the moon, and in ire, he is the eternal Death himself. O mighty-armed one, with the object of beholding that warlike tiger among men, shall we repair to the Gandhamādana mountain, where is the hermitage of Nara and Nārāyana at the site of the celebrated Jujube tree, and which is inhabited by the Yakshas. We shall see that best of mountains. And, practising severe austerities, only on foot we shall sojourn to Kuvera's beautiful lake guarded by Rākhasas. That place cannot be reached by vehicles, O Vrikodara. Neither can cruel, or avaricious, or irascible people attain to that spot, O Bharata's son. O Bhima, in order to see Arjuna, thither shall we repair, in company with Brāhmanas of strict vows, girding on our swords, and wielding our bows. Those only that are impure, meet with flies, gadflies, mosquitoes, tigers, lions, and reptiles, but the pure never come across them. Therefore, regulating our fare, and restraining our senses, we shall sojourn to the Gandhamādana, desirous of seeing Dhananjaya.''

Thus ends the hundred and fortieth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXLI.

(Tirtha-yātrā Parva continued.)

"Lomaça said,—'O sons of Pāndu, ye have seen many a mountain, and river, and town, and forest, and beautiful *tirtha*; and have touched with your hands the sacred waters. Now this way leads to the celestial mountain Mandara; therefore, be ye attentive, and composed. Ye will now repair to the residence of the celestials, and the divine sages of meritorious deeds. Here, O king, flows the mighty and beauiful river (Alakanandā) of holy water, adored by hosts of celestials and sages, and tracing its source to (the site of) Jujube tree. It is frequented and worshipped by high-souled Vaihāyasa Vālakhilyas, and Gandharbas of mighty souls. Accustomed to sing the Sāma hymns, the sages,—Marichi, Pulaha, Bhrigu and Angiras, chaunt them at this spot. Here the lord of celestials performeth with the Marutas his daily prayers; and the Sādhyas and the Açwins attend on him. The sun, the moon, and all the luminaries, with the planets, resort to this river, alternately by day and by night. O highly fortunate monarch, that protector of the world, Mahādeva, having a bull for his mark, received on his head the fall of the waters of this river, at the source of the Gangā. O children, approach this goddess of the six attributes, and bow down before her, with concentrated minds.'

"Hearing the words of the high-souled Lomaça, the sons of Pāndu reverentially worshipped the river (Gangā), flowing through the firmament. And, after having adored her, the pious sons of Pāndu resumed their journey, accompanied by the sages. And it came to pass that those best of men beheld at distance some white object of vast proportions, even like the Meru, and stretching on all sides. And knowing that Pāndu's sons were intent upon asking (him), Lomaça versed in speech, said,—'Hear, O sons of Pāndu! O best of men, what ye see before you, of vast proportions, like unto a mountain, and beautiful as the Kailāça cliff, is a collection of the bones of the mighty Daitya, Naraka. Being placed on a mountain, it looketh like one. The Daitya was slain by that Supreme Soul, the eternal God Vishnu, for the good of the lord of celestials. Aiming at the possession of Indra's place, by the force of austerities and Vaidic lore, that mighty-minded (demon) had practised austere penances for ten thousand years. And on account of his asceticism, as also of the force and might of his arms, he had grown invincible, and always harassed (Indra). And, O sinless one, knowing his strength and austerities, and observance of religious vows, Indra became agitated and was overwhelmed with fear. And mentally he thought of the eternal deity Vishnu. And thereat the graceful lord of the universe, who is present everywhere, appeared and stood before him manifest. And the sages and celestials began to propitiate Vishnu with prayers. And in his presence, even Agni of the six attributes and of blazing beauty, being overpowered by his effulgence, became shorn of radience. And seeing before him the God Vishnu, the chief of the celestials, who wields the thunder-bolt, bowing with head bent down, readily apprised Vishnu of the source of his fear. Thereupon Vishnu said,—I know, O Çakra, that thy fear proceedeth from Naraka, that lord of the Daityas. By the merit of his successful ascetic acts, he aimeth at Indra's position. Therefore, for pleasing thee, I shall certainly sever his soul from his body, although he hath achieved success in asceticism. Do thou, O lord of celestials, wait for a moment.—Then the exceedingly powerful Vishnu deprived (Naraka) of his senses (by striking him) with his hand. And he fell down on the earth, even like the monarch of mountains struck by (thunder). He was thus slain by a miracle, and his bones lie gathered at this spot. Here also is manifest another deed of Vishnu's. Once the whole Earth having been lost and sunk into the nether regions, she was lifted up by him, in the shape of a boar having a single tusk.'

"Yudhishthira said,—'O worshipful one, relate in particular how Vishnu, the lord of the celestials, raised up the earth sunk an hundred *yojanas* ? In what manner also was that support of all created things—the goddess Earth of high fortune—who dispenseth blessings, and bringeth forth all sorts of corn, rendered stable ? Through whose power had she sunk an hundred Yojanas below, and under what circumstances was exhibited this greatest exploit of the Supreme Being ? O chief of the twice-born race, I wish to hear all about it in detail as it happened. Certainly, it is known to thee.'

"Lomaça said.—'O Yudhishthira, listen to all at length, as I relate the story, which thou has asked me (to narrate). O child, in days of yore, there was (once) a terrible time in the Krita Yuga, when the eternal and primeval Deity assumed the duties of Yama. And, O thou that never fallest off, when the God of gods began to perform the functions of Yama, there died not a creature, while the births were as usual. Then there began to multiply birds, and beasts, and kine, and sheep, and deer, and all kinds of carnivorous animals. O tiger among men and vanquisher of foes, then the human race also increased by thousands and by tens of thousands, even like unto (a current of) water. And, O my son, when the increase of population had been so frightful, the Earth oppressed with the excessive burden, sank down for an hundred Yojanas. And suffering pain in all her limbs, and being deprived of her senses by excessive pressure, the Earth in distress sought the protection of Nārāyana, the foremost of the gods. The Earth spake, saying,—It is by thy favor, O possessor of the six attributes, that I had been able to remain so long in my position. But I have been overcome with burden, and now I cannot hold myself any longer. It behoveth thee, O adorable one, to relieve this load of mine. I have sought thy protection, O lord; and do thou, therefore, extend unto me thy favor.—Hearing these words of hers, the eternal lord, possessor of the six attributes, complacently said, in words uttered in distinct letters. Vishnu said,—Thou needst not fear, O afflicted Earth, the bearer of all treasures. I shall act so that thou mayst be made light.—'

"Lomaça said,—'Having thus dismissed the Earth, who hath the mountains for her ear-ring, he suddenly became turned into a boar with one tusk, and of exceedingly effulgence. Causing terror with his glowing red eyes, and emitting fumes from his blazing lustre, he began to swell in magnitude in that region. O hero, then holding the Earth with his single radiant tusk, that being who pervadeth the Vedas, raised her up an hundred *yojanas.* And while she was being thus raised, there ensued a mighty agitation. And all the celestials, together with the sages of ascetic wealth, became agitated. And heaven, and the firmament, and also the Earth, were filled with exclamations of *Oh!* and *Alas!* and neither the celestials nor men could rest in peace. Then countless celestials together with the sages, went to Brahmā, who was seated, burning as it were in his (own) lustre. Then approaching Brahmā, the lord of the celestials, and the witness of the acts of all beings, they with joined hands spake the following words,—O lord of the celestials, all created beings have become agitated, and the mobile and immobile creatures are restless,—yea, O lord of the celestials, even the oceans, are found to be vexed. And this whole earth hath gone down an hundred *yojanas.* What is the matter? And by whose influence is it that the whole universe is in ferment? May it please thee to explain it unto us without delay, for we are all bewildered.—Thereupon Brahmā replied,—Ye immortals! do ye not entertain fear of the Asuras, in any matter or place. Hearken, ye celestials, to the reason to which all this commotion is owing! This agitation in the heavens hath been produced by the influence of that illustrious Being, who is omnipresent, eternal, and the never-perishing Soul. That Supreme Soul, Vishnu, hath lifted up the Earth, who had entirely sunk down an hundred *yojanas.* This commotion hath taken place in consequence of the Earth being raised up. Know ye this and dispell your doubts.—The celestials said,—Where is that Being who with pleasure raiseth up the Earth? O possesser of the six attributes, mention unto us the place. Thither shall we repair.—Brahmā said,—Go ye. May good betide you; Ye will find him resting in the Nandana (gardens). Yonder is visible the glorious and worshipful Suparna (Gaduda).

After having raised the Earth, the Supreme Being, from whom the worlds become manifest, flameth even in the shape of a boar, like unto the all-consuming fire at the universal dissolution. And on his breast is really to be seen the gem, Srivatsa. (Go) and behold that Being knowing no deterioration.—'

"Lomaça said,—'Then the celestials, placing the grand-sire at their head, came to that infinite Soul,—and having listened to his praise, bade him adieu and went back to whence they had come.'"

Vaiçampāyana said.—"O Janamejaya, having heard this story, all the Pāndavas without delay and with alacrity, began to proceed by the way pointed out by Lomaça."

Thus ends the hundred and forty-first Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXLII.

(Tirtha-yātrā Parva continued.)

Vaiçampāyana said.—"O king, then those foremost of bowmen, of immeasurable prowess, holding bows stringed at full stretch, and equipped with quivers and arrows, and wearing finger-protectors made of the guana-skin, and with their swords on, proceeded with Pānchāli towards the Gandhamādana, taking with them the best of Brāhmanas. And on their way they saw various lakes, and rivers, and mountains, and forests, and trees of wide-spreading shade on mountain summits, and places abounding in trees bearing flowers and fruits in all seasons, and frequented by celestials and sages. And restraining their senses within their inner self, and subsisting on fruits and roots, the heroes passed through rugged regions, craggy and difficult of passage, beholding many and various kinds of beasts. Thus those high-souled ones entered the mountain inhabited by the sages, the Siddhas, and the celestials, and frequented by the Kinnaras, and the favorite region of the Gandharbas and the Apsarās. And, O lord of men, as those mighty heroes were entering the mountain Gandhamādana, there arose a violent wind, attended with a heavy shower. And owing to this, mighty clouds of dust, bearing lots of dry leaves, rose, and all on a sudden covered earth, air and firmament. And when the heavens had been covered with dust, nothing could be perceived; neither could they (the Pāndavas) speak to one another. And with eyes enveloped with darkness, and pushed by the wind carrying particles of rocks, they could not see one another. And there began to arrive mighty sounds proceeding from the trees, and also from those breaking down incessantly under the force of the wind, and falling to the ground. And distracted by gusts of the wind, they thought,—'Are the heavens falling down; or the earth and the mountains being rent?' And afraid of the wind, they felt about with their hands, and took shelter under the wayside trees, and ant-hills, and in caverns. Then holding his bow, and supporting Krishnā, the mighty Bhimasena stood under a tree. And Yudhishthira the just with Dhaumya crept into the deep wood. And Sahadeva carrying the sacred fire with him, took shelter under a rock. And Nakula, together with Lomaça, and other Brāhmanas of great asceticism, stood in a fright, each under a tree. Then when the wind had abated and the dust subsided, there came down a shower in torrents. There also arose a loud rattling noise, like unto the thunder hurled; and quick-flashing lightning began to play gracefully upon the clouds. And being helped on by the swift wind, showers of rain poured down without intermission, filling all sides round. And, O lord of men, all around there began to flow many rivers covered with foam and turbid with mud; and these, bearing volumes of water spread over with frothy rafts, rushed down with tremendous roar, uprooting trees. And afterwards when that sound had ceased, and the air had resumed its calmness, and the waters had subsided, and the sun had arisen, they (each of them) caustiously came out of their coverts, and met together, O descendant of Bharata. And then the heroes started for the mountain Gndhamādana."

Thus ends the hundred and forty-second Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXLIII.

(Tirtha-yātrā Parva continued.)

Vaiçampāyana said.—"When the high-souled sons of Pāndu had proceeded only two miles, Draupadi unaccustomed to travel on foot, sank down. Weary and afflicted as she was, the poor daughter of Pānchāla became faint, on account of the hailstorm, and also of her extreme delicacy. And trembling with faintness, the black-eyed one supported herself on her thighs, with her plump arms, becoming (her graceful form). And thus resting for support on her thighs resembling the trunk of an elephant, and which were in contact with each other, she suddenly dropped upon the gronnd, trembling like a plantain tree. And finding that the beautiful one was falling down like a twisted creeper, Nakula ran forward and supported her. And he said,—'O king, this black-eyed daughter of Pānchāla, being weary, hath fallen down upon the ground. Do thou, therefore, tend her, O son of Bharata. Undeserving as she is of misery, this lady of slow pace hath been subject to great hardships, and she is also worn out with the fatigues of the journey. O mighty king, do thou, therefore, comfort her.' "

Vaiçampāyana said.—"Having heard these words of Nakula, the king as also Bhima and Sahadeva, became sore afflicted, and hastily ran towards her. And finding her weak, and her countenance pale, the pious son of Kunti began to lament in grief, taking her on his lap. Yudhishthira said,—'Accustomed to ease, and deserving to sleep in well-protected rooms, on beds spread over with fine sheets, how doth this beautiful one sleep prostrate on the ground! Alas! on my account (alone), the delicate feet and the lotus-like face of this one deserving of all excellent things, have contracted a dark-blue hue. O what have I done! Fool that I am, having been addicted to dice, I have been wandering in the forest, full of wild beasts, taking Krishnā in my company. This large-eyed one had been bestowed by her father, the king of the Drupadas, in the hope that the blessed girl would be happy, by obtaining the sons of Pāndu for her lords. It is on account of my wretched self, that without obtaining any thing hoped for, she sleepeth prostrate on the ground, tired with hardships, sorrow and travel.'"

Vaiçampāyana said.—"While king Yudhishthira the just was lamenting thus, Dhaumya with all the other principal Brāhmanas came to the spot. And they began to console him and to honor him with blessings. And they recited *mantras* capable of dispelling Rākshasas, and (to that end) also performed rites. And on the *mantras* being recited by the great ascetics, inorder to the restoration of (Pānchāli's) health, Pānchāli, frequently touched by the Pāndavas with their soothing palms, and fanned by cool breezes surcharged with particles of water, felt ease, and gradually regained her senses. And finding that exhausted poor lady restored to her senses, the sons of Prithā, placing her on a deer-skin, caused her to take rest. And taking her feet of red soles, bearing auspicious marks, the twins began to press them gently with their hands, scarred by the bow-string. And Yudhisthira the just, the foremost of the Kurus, also comforted her, and addressed Bhima in the following words,—'O Bhima, there yet remain many mountains (before us), rugged, and inaccessible because of snow. How, O long-armed one, with Krishnā pass over them?' Thereupon Bhima said,—'O king, I myself shall carry thee, together with this princess and these bulls among men, the twins; therefore, O king of kings, resign not thy mind unto despair. Or, at thy bidding, O sinless one, Hidimvā's son, the mighty Ghatotkacha, who is capable of ranging the skies, and who is like unto me in strength, will carry us all.'"

Vaiçampāyana said.—"Then with Yudhishthira's permission, Bhima thought of his Rākshasa son. And no sooner was he thought of by his father, than the pious Ghatotkacha made his appearance; and saluting the Pāndavas and the Brāhmanas, stood with joined hands. And they also carressed him of mighty arms. He then addressed his father, Bhimasena of dreadful prowess, saying,—'Having been thought of by thee I have come here with speed, in order to serve thee. Do thou, O long-armed one, command me. I shall certainly be able to perform whatever thou biddst.' Hearing this, Bhimasena hugged the Rākshasas to his breast."

Thus ends the hundred and forty-third Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXLIV.

(Tirtha-yātrā Parva continued.)

"Yudhishthira said,—'O Bhima, let this mighty and heroic Rākshasa chief, thy legitimate son, devoted to us, and truthful, and conversant with virtue, carry (his) mother (Draupadi) without delay. And, O possessor of dreadful prowess, depending on the strength of thy arms, I shall reach the Gandhamādana, unhurt, together with Pānchāla's daughter.'"

Vaiçampāyana said.—"Hearing the words of his brother, that tiger among men, Bhimasena, commanded his son, Ghatotkacha, the repressor of foes, saying,—'O invincible son of Hidimvā, this thy mother hath been sorely tired. Thou art, again, strong and capable of going wherever thou likest. Do thou, therefore, O ranger of the skies, carry her. May prosperity attend thee! Taking her on thy shoulders, thou shalt go in our company, adopting a course not far overhead,—so that thou mayst not render her uneasy.' Thereat, Ghatotkacha said,—'Even single-handed, I am able to carry Yudhishthira the just, and Dhaumya, and Krishnā, and the twins,—and what wonder then that I shall to-day carry them, when I have others to assist me? And, O sinless one, hundreds of other heroic (Rākshasas), capable of moving through the sky, and of assuming any shape at will, will together carry you all with the Brāhmanas.'"

Vaiçampāyana said.—"Saying this, Ghatotkacha carried Krishnā in the midst of the Pāndavas, and the other (Rākshashas) also began to carry the Pāndavas. And by virtue of his native energy, Lomaça of incomparable effulgence moved along the path of the Siddhas, like unto a second sun. And at the command of the lord of the Rākshasas, those Rākshasas of terrific prowess began to proceed, bearing all the other Brāhmanas, and beholding many a romantic wood. And they proceeded towards the gigantic jujube tree. And carried by the Rākshasas of great speed, proceeding at a rapid pace, the heroes passed over long extending ways quickly, as if over short ones. And on their way they saw various tracts crowded with *Mlechchha* people, and containing mines of diverse gems. And they also saw hillocks teeming with various minerals, thronged with Vidyādharas, inhabited on all sides by monkeys and Kinnaras, and Kimpurushas, and Gandharbas, and filled with peacocks, and *chamaras*, and apes, and *rurus*, and bears, and *gavayas*, and buffaloes, and intersected with a network of rivulets, and inhabited by various birds and beasts, and beautified by elephants, and abounding in trees and enraptured birds. After having thus passed many countries, and also the Uttarakurus, they saw that foremost of mountains, the Kailāça, containing many wonders. And by the side of it, they beheld the hermitage of Nara and Nārāyana, with celestial trees bearing flowers and fruits in all seasons. And they also beheld that beautiful jujube of round trunk. And it was fresh; and of deep shade; and of excellent beauty; and of thick, soft and sleek foliage; and healthful; and having gigantic boughs; and wide-spreading: and of incomparable lustre; and bearing full-grown, tasteful, and holy fruits dropping honey. And this celestial tree was frequented by hosts of mighty sages, and was always inhabited by various birds maddened with animal spirits. And it grew at a spot devoid of mosquitoes and gad-flies, and abounding in fruits and roots and water, and covered with green grass, and inhabited by the celestials and the Gandharbas, and of smooth surface, and naturally healthful, and beauteous, and cool, and of delicate feel. Having reached that (tree), together with those bulls among Brāhmanas, the high-souled ones gently alighted from the shoulders of the Rākshasas. Then in company with those bulls among the twice-born ones, the Pāndavas beheld that romantic asylum presided over by Nara and Nārāyana; devoid of gloom; and sacred; and untouched by the solar rays; and free from those rubs, *viz.*, hunger, and thirst, heat and cold, and removing (all) sorrow ; and crowded with hosts of mighty sages ; and adorned with the grace proceeding from the Vedas, Sāman, Rich, and Yajus ; and, O king, inaccessible to men who have renounced religion ; and beautified with offerings, and *homas* ; and sacred ; and well-swept and daubed ; and shining all around with offerings of celestial blossoms ; and spread over with altars of sacrificial fire, and sacred laddles and pots ; and graced with large water-jars, and baskets ; and the refuge of all beings ; and echoing with the chaunting of the Vedas ; and heavenly ; and worthy of being inhabited ; and removing fatigue ; and attended with splendour ; and of incomprehensible merit ; and majestic with divine qualities. And the hermitage was inhabited by hosts of great sages, subsisting on fruits and roots ; and having their senses under perfect control ; and clad in black deer-skins ; and effulgent like unto the Sun and Agni ; and of souls magnified by asceticism ; and intent on emancipation ; and leading the Vāna Prastha mode of life ; and of subdued senses ; and identified with the Supreme Soul ; and of high fortune ; and reciting Vaidic hymns. Then having purified himself and restrained his senses, that son of Dharma, the intelligent Yudhishthira of exceeding energy, accompanied by his brothers, approached those sages. And all the great sages endued with supernatural knowledge, knowing Yudhishthira arrive, received him joyfully. And those sages engaged in the recitation of the Vedas, and like unto fire itself, after having conferred blessings on Yudhishthira, cheerfully accorded him fitting reception. And they gave him clean water and flowers and fruits and roots. And Yudhishthira the just received with regard the things gladly offered for his reception by the great sages. And then, O sinless one, Pāndu's son together with Krishnā and his brothers, and thousands of Brāhmanas versed in the Vedas and the Vedāngas, entered into that holy hermitage, like unto the abode of Cakra, and pleasing the mind with heavenly odours, and resembling heaven itself, and attended with beauty. There the pious (Yudhishthira) beheld the hermitage of Nara and Nāraāyana, beautified by the Bhāgirathi, and worshipped by the gods and the celestial sages.

And seeing that hermitage inhabited by the Brahmarshis, and containing fruits dropping honey, the Pāndavas were filled with delight. And having reached that place, the high-souled ones began to dwell with the Brāhmanas. There beholding the holy lake Vinda, and the mountain Maināka, of golden summits, and inhabited by various species of birds, the magnanimous ones lived happily and with joy. The son of Pāndu together with Krishnā took pleasure in ranging excellent and captivating woods, shining with flowers of every season; beautious on all sides with trees bearing blown blossoms; and bending down with the weight of fruits; and attended by numerous male *kokilas*; and of glossy foliage; and thick; and having cool shade! and lovely to behold. They took delight in beholding diverse beautiful lakes of limpid water, and shining all around with lotuses and lilies. And there, O lord, the balmy breeze, bearing pure fragrance, blew gladdening all the Pāndavas, together with Krishnā. And hard by the gigantic jujube, the mighty sons of Kunti saw the Bhāgirathi of easy descent, and cool, and furnished with fresh lotuses, and having stairs made of rubies and corals, and graced with trees, and scattered over with celestial flowers, and gladsome to the mind. And at that spot, frequented by celestials and sages, and extremely in- accessible, they, after having purified themselves, offered oblations unto the *pitris* and the gods and the *rishis*, in the sacred waters of the Bhāgirathi. Thus those bulls among men, the heroic perpetuators of the Kuru race, began to reside there with the Brāhmanas, offering oblations, and practising meditation. And those tigers among men, the Pāndavas, of god-like appearance, felt delight in witnessing the various amusements of Draupadi."

Thus ends the hundred and forty-fourth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXLV.

(*Tirtha-yātrā Parva continued.*)

Vaiçampāyana said.—"There observing cleanliness, those tigers among men dwelt for six nights, in expectation of beholding Dhananjaya. And it came to pass that all of a sudden there blew a wind from the north-east, and brought a celestial lotus of a thousand petals, and effulgent as the sun. And Pānchāli saw that pure and charming lotus of unearthly fragrance, brought by the wind and left on the ground. And having obtained that excellent and beautiful lotus, that blessed one became exceedingly delighted, O king, and addressed Bhimasena in the following words,—'Behold, O Bhima, this most beautiful unearthly flower, having within it the very source of fragrance. It gladdeneth my heart, O repressor of foes. This one shall be presented to Yudhishthira the just. Do thou, therefore, procure others for my satisfaction,—inorder that I may carry them to our hermitage in the Kāmyaka. If, O Prithā's son, I have found grace with thee, do thou then procure others of this species in large numbers. I wish to carry them to our hermitage.' Having said this, the blameless lady of beautiful glances approached Yudhishthira the just, taking the flower. And knowing the desire of his beloved queen, that bull among men, Bhima of great strength, also set out, in order to gratify her. And intent upon fetching the flowers, he began to proceed at a rapid pace, facing the wind, in the direction from which the flower had come. And taking the bow, inlaid with gold on the back, as also arrows like unto venomous snakes, he proceeded as a lion in anger, or an elephant in rut. And all beings gazed at him, holding a mighty bow and arrows. And neither exhaustion, nor languor, neither fear, nor confusion ever possessed the son of Prithā and the offspring of Vāyu (wind). And desirous of pleasing Draupadi, the mighty one, free from fear or confusion, ascended the peak, depending on the strength of his arms. And that slayer of foes began to range that beautiful peak covered with trees, creepers and shrubs, and of black rocky base; and frequented by Kinnaras; and variegated with minerals, plants, beasts, and birds of various hues; and appearing like an upraised arm of the Earth adorned with an entire suit of ornaments. And that one of matchless prowess proceeded, fixing his look at the slopes of the Gandhamādana,—beautified with flowers of every season—and revolving various thoughts in his mind, and with his ears, eyes and mind rivetted to the spots resounding with the notes of male *kokilas*, and ringing with the hum of black bees. And like an elephant in rut ranging mad in a forest, that one of mighty prowess smelt the rare odour proceeding from the flowers of every season. And he was fanned by the fresh breeze of the Gandhamādana, bearing the perfumes of various blossoms, and cooling like unto a father's touch. On his fatigue being removed, the down on his body stood on end. And (in this state), that repressor of foes, for the flowers began to survey all the mountain, inhabited by Yakshas, and Gandharbas, and celestials, and Brahmarshis. And brushed by the leaves of the *Saptachchhada* tree, besmeared in fresh red, black and white minerals, he looked as if decorated with lines of holy unguents drawn by fingers. And with clouds stretching at its sides, the mountain seemed dancing with outspread wings. And on account of the trickling waters of springs, it appeared to be decked with necklaces of pearls. And it contained romantic caverns, and groves, and cascades, and caves. And there were excellent peacocks dancing to the jingling of the bangles of Apsarās. And its rocky surface was worn away by the end of the tusks of the elephants presiding over the cardinal points. And with the waters of rivers falling down, the mountain looked as if its clothes were getting loosened. And that graceful son of the wind-god playfully and cheerfully went on, pushing away by his force countless intertwisted creepers. And stags in curiosity gazed at him, with the grass in their mouth. And not having experienced fear (ever before), they were unalarmed, and did not flee away. And being engaged in fulfiling the desire of his love, the youthful son of Pāndu stalwart; and of splendour like unto the hue of gold; and having a body strong as a lion's; and treading like a mad elephant; and possessing the force of a mad elephant; and having coppery eyes, like unto those of a mad elephant; and capable of checking a mad elephant, began to range the romantic sides of the Gandhamādana, with his beautiful eyes uplifted; and displaying, as it were, a novel type of beauty. And the wives of Yakshas and Gandharbas, sitting invisible by the side of their husbands, stared at him, turning their faces, and with various motions. Intent upon gratifying Draupadi exiled unto the woods, as he was ranging the beautiful Gandhamādana, he remembered the many and various woes caused by Duryodhana. And he thought,—'Now that Arjuna hath sojourned to heaven, and that I too have come away to procure the flowers, what will our brother Yudhishthira do at present? Surely, from affection, and doubting their prowess, that foremost of men, Yudhishthira, will not let Nakula and Sahadeva (come in search of us). How, again, can I obtain the flowers soon?' Thinking thus, that tiger among men proceeded in amain like unto the king of birds, his mind and sight fixed on the delightful sides of the mountain. And having for his provissions on the journey the words of Draupadi, the mighty son of Pāndu, Vrikodara Bhima, endued with strength and the swiftness of the wind, with his mind and sight fixed on the blooming slopes of the mountain, proceeded speedily, making the earth tremble with his tread, even as doth a hurricane at the equinox; and frightening herds of elephants; and grinding lions and tigers, and deer; and uprooting and smashing large trees; and tearing away by force plants and creepers, like unto an elephant ascending higher and higher the summit of a mountain; and roaring fiercely even as a cloud attended with thunder. And awakened by that mighty roaring of Bhima, tigers came out of their dens, while other rangers of the forest hid themselves. And the coursers of the skies sprang up (on their wing) in fright. And herds of deer hurriedly ran away. And birds left the trees (and fled). And lions forsook their dens. And the mighty lions were roused from their slumber. And the buffaloes stared. And the elephants in fright, leaving that wood, ran to more extensive forests, in company with their mates. And the boars, and the deer, and the lions, and the buffaloes, and the tigers, and the jackals, and the *gavayas* of the wood, began to cry in herds. And the ruddy geese, and the gallinules, and the ducks, and the *kārandavas*,* and the *plavas*,† and the parrots, and the male *kokilas*, and the herons in confusion flew in all directions, while some proud elephants urged by their mates, as also some lions and elephants in rage, flew at Bhimsena. And as they were distracted at heart through fear, these fierce animals discharging urine and dung, set up loud yells with gaping mouths. Thereupon the illustrious and graceful son of the wind-god, the mighty Pāndava, depending upon the strength of his arms, began to slay one elephant with another elephant, and one lion with another lion; while he despatched the others with slaps. And on being struck by Bhima, the lions, and the tigers, and the leopards, in fright gave loud cries, and discharged urine and dung. And after having destroyed these, the handsome son of Pāndu, possessed of mighty strength, entered into the forest, making all sides resound with his shouts. And then the long-armed one saw on the slopes of the Gandhamādana a beautiful plantain tree spreading over many a *yojana*. And like unto a mad lion, that one of great strength proceeded in amain towards that tree, breaking down various plants. And that foremost of strong persons—Bhima—uprooting innumerable plantain trunks equal in height to many palm-trees (placed one above another), cast them on all sides with force. And that highly powerful one, haughty like a male lion, sent up shouts. And then he encountered countless beasts of gigantic size, and stags, and monkeys, and lions, and buffaloes, and aquatic animals. And what with the cries of these, and what with the shouts of Bhima, even the beasts and birds that were at a distant part of the wood, became all frightened. And hearing those cries of beasts and birds, myriads of aquatic fowls suddenly rose up on wetted wings. And seeing these fowls of water, that bull among the Bhāratas proceeded in that direction; and saw a vast and romantic lake. And that fathomless lake was, as it were, being fanned by the golden plantain trees on the coast, shaken by the soft breezes. And immediately descending into that lake abounding in lilies and lotuses, he began to sport lustily like unto a mighty maddened elephant. Having thus sported there for a long while, he of immeasurable effulgence ascended, in order to penetrate with speed into that forest filled with trees. Then the Pāndava winded with all his might his loud-blowing shell. And striking his arms with his hands, the mighty Bhima made all the points of heaven resound. And filled with the sounds of the shell, and with the shouts of Bhimasena, and also with the reports produced by the striking of his arms, the caves of the mountain seemed as if they were roaring. And hearing those loud arm-strokes, like unto the crashing of thunder, the lions that were slumbering in the caves, uttered mighty howls. And being terrified by the yelling of the lions, the elephants also, O Bhārata, sent forth tremendous roars, which filled the mountain. And hearing those sounds emitted, and knowing also Bhimasena to be his brother, the ape Hanumāna, the chief of monkeys, with the view of doing good to Bhima, obstructed the path leading to heaven. And thinking that he (Bhima) should not pass that way, (Hanumāna) lay across the narrow path, beautified by plantain trees, obstructing it for the sake of the safety of Bhima. With the object that Bhima might not come by curse or defeat, by entering into the plantain wood, the ape Hanumāna of huge body lay down amidst the plantain trees, being overcome with drowsiness. And he began to yawn, lashing his long tail, raised like unto the pole consecrated to Indra, and sounding like thunder. And on all sides round, the mountain by the mouths of caves emitted those sounds in echo, like a cow lowing. And as it was being shaken by the reports produced by the lashing of the tail, the mountain with its summits tottering, began to crumble all around. And overcoming that roaring of mad elephants, the sounds of his tail spread over the varied slopes of the mountain.

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* A sort of ducks.

† A sort of ducks.

"On those sounds being heard, the down of Bhima's body stood on end; and he began to range that plantain wood, in search of the source of those sounds. And that one of mighty arms saw the monkey-chief in the plantain wood, on an elevated rocky base. And he was hard to be looked at even as the lightning-flash; and of coppery hue like that of the lightning-flash; and endued with the voice of the lightning-flash; and quick-moving as the lightning-flash; and having his short fleshy neck supported on his shoulders; and with his waist slender in consequence of the fullness of his shoulders. And his tail covered with long hair, and a little bent at the end, was raised like unto a banner. And (Bhima) saw Hanumāna's head furnished with small lips, and coppery face and tongue, and red ears, and brisk eyes, and bare white incisors sharpened at the edge. And his head was like unto the shining moon; adorned with white teeth within the mouth; and with mane scattered over, resembling a heap of *açoka* flowers. And amidst the golden plantain trees, that one of exceeding effulgence was lying like unto a blazing fire, with his radiant body. And that slayer of foes was casting glances with his eyes reddened with intoxication. And the intelligent Bhima saw that mighty chief of monkeys, of huge body, lying like unto the Himālaya, obstructing the path of heaven. And seeing him alone in that mighty forest, the undaunted athletic Bhima, of long arms, approached him with rapid strides, and uttered a loud shout like unto the thunder. And at that shout of Bhima, beasts and birds became all alarmed. The powerful Hanumāna, however, opening his eyes partially, looked at him (Bhima) with disregard, with eyes reddened with intoxication. And then smilingly addressing him, Hanumāna said the following words,—Ill as I am, I was sleeping sweetly. Why hast thou awakened me? Thou shouldst show kindness to all creatures, as thou hast reason. Belonging to the animal species, we are ignorant of virtue. But being endued with reason, men show kindness towards creatures. Why do then reasonable persons like thee commit themselves to acts contaminating alike body, speech, and heart; and destructive of virtue? Thou knowest not what virtue is, neither hast thou taken council of the wise. And therefore it is that from ignorance, and childishness thou destroyest the lower animals. Say, who art thou, and what for hast thou come to this forest devoid of humanity and human beings? And, O foremost of men, tell thou also, whither thou wilt go to-day. Further it is impossible to proceed. Yonder hills are inaccessible. O hero, save the passage obtained by the practise of asceticism, there is no passage to that place. This is the path of the celestials: it is ever impassable by mortals. Out of kindness, O hero, do I dissuade thee. Do thou hearken unto my words. Thou canst not proceed further from this place. Therefore, O lord, do thou desist. O chief of men, to-day every way thou art welcome to this place. If thou think it proper to accept my words, do thou then, O best of men, rest here, partaking of fruits and roots, sweet as ambrosia, and do not have thyself destroyed for naught.' "

Thus ends the hundred and forty-fifth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXLVI.

(Tirtha-yātrā Parva continued.)

Vaiçampāyana said.—"O repressor of foes, hearing these words of the intelligent monkey-chief, the heroic Bhima answered,—'Who art thou? And why also hast thou assumed the shape of a monkey? It is a Kshatriya—one of a race next to the Brāhmanas—that asketh thee. And he belongeth to the Kuru race and the lunar stock, and was borne by Kunti in her womb, and is one of the sons of Pāndu, and is the offspring of the wind-god, and is known by the name of Bhimasena.' Hearing these words of the Kuru hero, Hanumāna smiled,—and that son of the wind-god (Hanumāna) spake unto that offspring of the wind-god (Bhimasena), saying,—'I am a monkey, I will not allow thee the passage thou desirest. Better desist and go back. Do thou not meet with destruction. At this Bhimasena replied,—'Destruction or anything else do I not ask thee about, O monkey. Do thou give me way. Arise! Do not come by grief at my hands.' Hanumāna said,—'I have no strength to rise: I am suffering from illness. If go thou must, do thou go by overleaping me.' Bhima said,—'The Supreme Soul void of the properties prevadeth a body all over. Him knowable alone by knowledge, I cannot disregard. And, therefore, will I not overleap thee. If I had not known Him from whom become manifest all creatures, I would have leapt over thee and also the mountain,—even as Hanumāna had bounded over the ocean.' Thereupon Hanumāna said,—'Who is that Hanumāna, who had bounded over the ocean? I ask thee, O best of men. Relate, if thou canst.' Bhima replied,—'He is even my brother, excellent with every perfection, and endued with intelligence and strength both of mind and body. And he is the illustrious chief of monkies, renowned in the Rāmāyana. And for Rāma's queen, that king of the monkeys even with one leap had crossed the ocean extending over an hundred *yojanas.* That mighty one is my brother. I am equal unto him in energy, strength, and prowess, and also in fight. And able am I to punish thee. So arise. Either give me passage, or witness my prowess to-day. If thou do not my bidding, I shall send thee to the abode of Yama.'"

Vaiçampāyana continued.—"Then knowing him (Bhima) to be intoxicated with strength, and proud of the might of his arms, Hanumāna, slighting him at heart. said the following words,—'Relent thou, O sinless one. In consequence of age, I have no strength to get up. From pity for me, do thou go, moving aside my tail.' Being thus addressed by Hanumāna, Bhima, proud of the strength of his arms, took him for one wanting in energy and prowess, and thought within himself,—'Taking fast hold of the tail, will I send this monkey destitute of energy and prowess, to the region of Yama.' Thereat, with a smile he slightingly took hold of the tail with his left hand; but could not move that tail of the mighty monkey. Then with both arms he pulled it, resembling the pole reared in honor of Indra. Still the mighty Bhima could not raise the tail with both his arms. And his eye-brows were contracted up, and his eyes rolled, and his face was contracted into wrinkles, and his body was covered with sweat; and yet he could not raise it. And when after having striven, the illustrious Bhima had failed in raising the tail, he approached the side of the monkey, and stood with a bashful countenance. And bowing down, Kunti's son, with joined hands, spake these words,—'Relent thou, O foremost of monkeys; and forgive me for my harsh words. Art thou a Siddha, or a god, or a Gandharva, or a Guhyaka? I ask thee out of curiosity. Tell me who thou art that hast assumed the shape of a monkey, if it be not a secret, O long-armed one, and if I can well hear it. I ask thee as a disciple, and, O sinless one, seek thy refuge.' Thereupon Hanumāna said,—'O repressor of foes, even to the extent of thy curiosity to know me, shall I relate all at length. Listen, O son of Pāndu! O lotus-eyed one, I was begot by the wind-god—that life of the world—upon the wife of Keçari. I am a monkey, by name Hanumāna. All the mighty monkey-kings, and monkey-chiefs used to wait upon that son of the Sun, Sugriva, and that son of Çakra, Vāli. And, O repressor of foes, a friendship subsisted between me and Sugriva, even as between the wind and fire. And for some cause, Sugriva, driven out by his brother, for a long time dwelt with me at the Hriçyamukha. And it came to pass that the mighty son of Daçaratha—the heroic Rāma,—who is Vishnu's self in the shape of a human being—took his birth in this world. And in company with his queen and brother, taking his bow, that foremost of bowmen, with the view of compassing his father's welfare, began to reside in the Dandaka forest. And from Janasthāna, that mighty Rākshasa monarch—the wicked Rāvana—carried away his (Rāma's) queen by strategem and force, deceiving, O sinless one, that foremost of men, through the agency of the Rākshasa, Māricha, who assumed the form of a deer marked with gem-like and golden spot.'"

Thus ends the hundred and forty-sixth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXLVII.

(Tirtha-yātrā Parva continued.)

Hanumāna said.—'And after his wife was carried away, that descendant of Raghu, while searching with his brother for his queen, met on the summit of that mountain, with Sugriva, chief of the monkeys. Then a friendship was contracted between him and the high-souled Rāghaba. And the latter, having slain Vāli, installed Sugriva in the kingdom. And having obtained the kingdom, Sugriva sent forth monkeys by hundreds and by thousands in search of Sitā. And, O best of men, I too with innumerable monkeys set out towards the south in quest of Sitā, O mighty-armed one. Then a mighty vulture, Sampāti by name, communicated the tidings that Sitā was in the abode of Rāvana. Thereupon, with the object of securing success unto Rāma, I all of a sudden bounded over the main, extending for an hundred *yojanas*. And, O chief of the Bharatas, having by my own prowess crossed the ocean that abode of sharks and crocodiles, I saw in Rāvana's residence, the daughter of king Janaka, Sitā, like unto the daughter of a celestial. And having interviewed that lady, Vaidehi, Rāma's beloved, and burnt the whole of Lankā with its towers, and ramparts, and gates, and proclaimed my name there, I returned. Hearing everything from me, the lotus-eyed Rāma at once ascertained his course of action, and having for the passage of his army constructed a bridge across the deep, crossed it, followed by myriads of monkeys. Then by his prowess Rāma slew those Rākshasas in battle, and also Rāvana,—the oppressor of worlds—together with his Rākshasa followers. And having slain the king of the Rākshasas, with his brother, and sons, and kindred, he installed in the kingdom in Lankā the Rākshasa chief Bibhishana, pious, and reverent, and kind to devoted dependants. Then Rāma recovered his wife even like the lost Vaidic revelation. Then Raghu's son, Rāma with his devoted wife, returned to his own city, Ayodhyā, inaccessible to enemies; and that lord of men began to dwell there. Then that foremost of kings, Rāma, was established in the kingdom. Thereafter I asked a boon of the lotus-eyed Rāma, saying,—O slayer of foes, Rāma, may I live as long as the history of thy deeds remaineth extant on earth!—Thereupon he said,—So be it.—O repressor of foes, O Bhima, through the grace of Sitā also, here all excellent objects of entertainment are supplied to me, who ever abide at this place. Rāma reigned ten thousand and ten hundred years. Then he ascended to his own abode. Ever since, here Apsarās and Gandharvas delight me, singing for aye the deeds of that hero, O sinless one. O son of the Kurus, this path is impassable to mortals. For this, O Bhārata, as also with the view that none might defeat or curse thee, have I obstructed thy passage to this path trod by the immortals. This is one of the paths to heaven, for the celestials: mortals cannot pass this way. But the lake in search of which thou hast come, lieth even in that direction.'"

Thus ends the hundred and forty-seventh Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXLVIII.

(Tirtha-yātrā Parva continued.)

Vaiçampāyana continued.—"Thus addressed, the powerful Bhimasena of mighty arms, affectionately, and with a cheerful heart, bowed unto his brother, Hanumāna, the monkey-chief, and said in mild words,—'None is more fortunate than I am; now have I seen my elder brother. It is a great favor shown unto me; and I have been well-pleased with thee. Now I wish that thou mayst fulfil this desire of mine. I desire to behold, O hero, that incomparable form of thine, which thou at that time hadst had, in bounding over the main—that abode of sharks and crocodiles. Thereby I shall be satisfied, and also believe in thy words.' Thus addressed, that mighty monkey said with a smile.—'That form of mine neither thou, nor any one else can behold. At that age, the state of things was different,—and doth not exist at present. In the Krita age, the state of things was one; and in the Tretā, another; and in the Dwāpara, another.

Diminution is going in this age; and I have not that form now. The ground, rivers, plants, and rocks, and Siddhas, gods, and celestial sages conform to Time, in harmony with the state of things in the differant Yugas. Therefore, do not desire to see my former shape, O perperuator of the Kuru race, I am conforming to the tendency of the age. Verily, Time is irresistible.' Bhimasena said,—'Tell me of the duration of the different Yugas, and of the different manners and customs, and of virtue, pleasure and profit, and of acts, and energy, and of life and death in the different Yugas.' Thereupon Hanumāna said,—'O child, that Yuga is called Krita when the one eternal religion was extant. And in that best of Yugas, every one had religious perfection, and, therefore, there was no need of religious acts. And then virtue knew no deterioration; nor did people decrease. It is for this that this age is called Krita (perfect). But in time the Yuga had come to be considered as an inferior one. And, O child, in the Krita age, there were neither gods, nor demons, nor Gandharbas, nor Yakshas, nor Rākshasas, nor Nāgas. And there was no buying and selling. And the Sāma, the Rich, and the Yajus did not exist. And there was no manual labor. And then the necessaries of life were obtained only by being thought of. And the only merit was in renouncing the world. And during that Yuga, there was neither disease, nor decay of the senses. And there was neither malice, nor pride, nor hypocrisy, nor discord, nor ill-will, nor cunning, nor fear, nor misery, nor envy, nor covetousness. And for this, that prime refuge of Yogis, even the Supreme Brahm, was attainable to all. And Nārāyana wearing a white* hue was the soul of all creatures. And in the Krita Yuga, the distinctive characteristics of Brāhmanas, Kshatriyas, Vaiçyas, and Sudras were natural, and these ever stuck to their respective duties. And then Brahm was the sole refuge, and their manners and customs were naturally adapted to the attainment of Brahm, and the object of their knowledge was the sole Brahm, and all their acts also had reference to Brahm. In this way all the orders attained merit. And one uniform Soul was the object of their meditation; and there was only one *mantra* (the word *Om*), and there was one ordinance. And although of different characteristics, all of them followed a single Veda; and they had one religion. And according to the divisions of time, they led the four modes of life, without aiming at any object,—and so they attained emancipation. The religion consisting in the identification of self with Brahm indicates the Krita Yuga. And in the Krita Yuga, the virtue of the four orders is throughout entire in four-fold measure. Such is the Krita Yuga devoid of the three qualities. Do thou also hear from me of the character of the Tretā Yuga. In this age, sacrifices are introduced, and virtue decreaseth by a quarter. And Nārāyana (who is the Soul of all creatures) assumeth a red color. And men practise truth, and devote themselves to religion and religious rites. And thence sacrifices and various religious observances come into existence. And in the Tretā Yuga people begin to devise means for the attainment of an object; and they attain it through acts and gifts. And they never deviate from virtue. And they are devoted to asceticism, and to the bestowal of gifts. And the four orders adhere to their respective duties; and perform rites. Such are the men of the Tretā Yuga. In the Dwāpara Yuga, religion decreaseth by one half. And Nārāyana weareth a yellow hue. And the Veda becometh divided into four parts. And then some men retain (the knowledge of) the four Vedas, and some, of three Vedas, and some of one Veda, while others do not know even the Richs. And on the Shāstras becoming thus divided, acts become multiplied. And largely influenced by passion, people engage in asceticism and gifts. And from their incapacity to study the entire Veda, it becomes divided into several parts. And in consequence of intellect having decreased, few are established in truth. And when people fall off from truth, they become subject to various diseases; and then lust, and natural calamities ensue. And afflicted with these, people betake themselves to penances. And some celebrate sacrifices, desiring to enjoy the good things of life, or attain heaven. On the coming of the Dwāpara Yuga, men become degenerated, in consequence of impiety. O son of Kunti, in the Kali Yuga a quarter only of virtue abideth. And in the beginning of this iron age, Nārāyana weareth a black hue. And the Vedas, and the institutes, and virtue, and sacrifices, and religious observances, fall into destetude. And (then) reign *iti*,* and disease, and lassitude. and anger and other deformities, and natural calamities, and anguish, and fear of scarcity. And as the Yugas wane, virtue waxeth weak. And as virtue waxeth weak, creatures degenerate. And as creatures degenerate, their natures undergo deterioration. And the religious acts performed at the waning of the Yugas, produce contrary effects. And even those that live for several Yugas, conform to their changes. O repressor of foes, as regards thy curiosity to know me, I say this,—Why should a wise person be eager to know a superfluous matter? (Thus), O long-armed one have I narrated in full what thou hadst asked me about regarding the characteristics of the different Yugas. Good betide thee! Do thou return.'"

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* The four complexions which one after another are said to have been worn by Nārāyana, probably refer to the successive tribes that poured into India in ancient times. For instance, Nārāyana wearing in the Krita Yuga a white hue, may allude in a latent way to the fact that the first incomers—the Aryans—were white-skinned. This supposition, at any rate, gives a meaning to a passage that is otherwise meaningless.

Thus ends the hundred and forty-eighth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CXLIX.

(Tirtha-yātrā Parva continued.)

"Bhimasena said,—'Without beholding thy former shape, I will never go away. If I have found favor with thee, do thou then show me thine own shape.'"

Vaiçampāyana continued.—"Being thus addressed by Bhima, the monkey with a smile showed him that form of his in-

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* *Iti* means these six things, unfavorable to crops;—excessive rain, drought, rats, locusts, birds, and a neighbouring hostile king.

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which he had bounded over the main. And wishing to gratify his brother, Hanumāna assumed a gigantic body which (both) in length and breadth increased exceedingly. And that monkey of immeasurable effulgence stood there, covering the plantain wood furnished with trees, and elevating himself to the height reached by the Vindhya. And the monkey, having attained his lofty and gigantic body like unto another mountain, furnished with coppery eyes, and sharp teeth, and a face marked by frown, lay covering all sides, and lashing his long tail. And that son of the Kurus—Bhima—beholding that gigantic form of his brother, wondered, and the hairs of his body repeatedly stood on end. And beholding him like unto the sun in splendour, and unto a golden mountain, and also unto the blazing firmament, Bhima closed his eyes. Thereupon Hanumāna addressed Bhima with a smile, saying,—'O sinless one, thou art capable of beholding my size up to this extent. I can, however, go on swelling my size as long as I wish. And, O Bhima, amidst foes, my size increaseth exceedingly, by its own energy.'"

Vaiçampāyana said.—"Witnessing that dreadful and wonderful body of Hanumāna, like unto the Vindhya mountain, the son of the wind-god became bewildered. Then with his down standing erect, the noble-minded Bhima, joining his hands, replied unto Hanumāna staying (there),—'O lord, by me have been beheld the vast dimensions of thy body. Do thou (now), O highly powerful one, decrease thyself by thy own power. Surely I cannot look at thee, like unto the sun arisen, and of immeasurable (power), and irrepressible, and resembling the mountain Maināka. O hero, to-day this wonder of my heart is very great,—that thou remaining by his side, Rāma should have encountered Rāvana personally. Depending on the strength of thy arms, thou wert capable of instantly destroying Lankā, with its warriors, and horses, elephants and chariots. Surely, O son of the wind-god, there is nothing that is incapable of being achieved by thee; and in fight, Rāvana together with his followers was no match for thee single-handed.'"

Vaiçampāyana continued,—"Thus addressed by Bhima, Hanumāṇa, the chief of monkeys, answered in affectionate words uttered in solemn accents,—'O mighty-armed one, O Bhārata, it is even as thou sayest. O Bhimasena, that worst of Rākshasas was no match for me. But if I had slain Rāvana—that thorn of the worlds—the glory of Raghu's son would have been obscured;—and for this it is that I had left him alone. By slaying that lord of the Rākshasas together with his followers and bringing back Sitā unto his own city, that hero hath established his fame among men. Now, O highly wise one, being intent on the welfare of thy brothers, and protected by the wind-god, do thou go along a fortunate and auspicious way. O foremost of the Kurus, this way will lead thee to the Saugandhika wood. (proceeding in this direction), thou wilt behold the gardens of Kuvera, guarded by Yakshas and Rākshasas. Do thou not pluck the flowers (there) personally by thy own force; for the gods deserve regard specially from mortals. O best of the Bharata race, the gods confer their favor (upon men), (being propitiated) by offerings. and *homas*, and reverential salutations, and recitation of *mantras*, and veneration, O Bhārata. Do thou not, therefore, act with rashness, O child; and do thou not deviate from the duties of thy order. Sticking to the duties of thy order, do thou understand and follow the highest morality. Without knowing duties and serving the old, even persons like unto Vrihaspati cannot understand profit and religion, One should ascertain with discrimination those cases in which vice goeth under the name of virtue, and virtue goeth under the name of vice,—(cases) in which people destitute of intelligence become perplexed. From religious observances proceedeth merit; and in merit are established the Vedas; and from the Vedas sacrifices came into existence; and by sacrifices are established the gods. The gods are maintained by the (celebration of) sacrifices prescribed by the Vedas and the religious ordinances; while men maintain themselves by (following) the ordinances of Vrihaspati and Ucanas and also by these avocations, by which the world is maintained,—serving for wages, (receiving) taxes, merchandise, agriculture, and tending kine and sheep. The world subsisteth itself by professions. The (study of the) three Vedas, and agriculture, and trade, and government constitute, it is ordained by the wise, the professions of the twice-born ones; and each order maintaineth itself by following the profession prescribed for it. And when these callings are properly pursued, the world is maintained with ease. If, however, people do not righteously lead their lives, the world becometh lawless, in consequence of the want of Vaidic merit, and government. And if people do not resort to (their) prescribed vocations, they perish, —but by regularly following the three professions, they bring about religion. The religion of the Brāhmanas consisteth in the knowledge of the soul, and the hue of that order alone is universally the same. The celebration of sacrifices, and study, and the bestowal of gifts are well-known to be the three duties common (to all these orders). Officiating at sacrifices, teaching, and the acceptance of gifts are the duties of a Brāhmana. To rule (the subjects) is the duty of the Kshatriya; and to tend (cattle), that of the Vaiçya; while to serve the twice-born orders is said to be the duty of the Sudra. (The Sudras) cannot beg alms, or perform *homas*, or observe vows; and they must dwell in the habitation of their masters. Thy vocation, O son of Kunti, is that of the Kshatriya, which is to protect (the subjects). Do thou carry out thy own duties, in an humble spirit, restraining thy senses. That king alone can govern, who taketh counsel of experienced men, and is helped by honest, intelligent and learned ministers; but a king who is addicted to vices, meeteth with defeat. Then only is the order of the world secured, when the king duly punisheth and conferreth favors. Therefore it is necessary to ascertain through spies the nature of the hostile country, its fortified places, and the allied force of the enemy, and their prosperity and decay, and the way in which they retain the adhesion of the powers they have drawn to their side. Spies are among the important auxiliaries of the king; and tact, diplomacy, prowess, chastisement, favor, and cleverness, lead to success. And success is to be attained through these, either in seperation, or combined,—namely, conciliation, gifts, sowing dissensions, chastisement, and slight. And, O chief of the Bhāratas, polity hath for its root deplomacy; and deplomacy also is the main qualification of spies. And polity, if well-judged, conferreth success. Therefore, in matters of polity the counsels of Brāhmanas should be resorted to. And in secret affairs, these should not be consulted,—namely, a woman, a sot, a boy, a covetous person, a mean-minded individual, and he that betrayeth signs of insanity. Wise men only should be consulted, and affairs are to be despatched through officers that are able. And polity must be executed through persons that are friendly; but dunces should in all affairs be excluded, In matters religious, pious men; and in matters of gain, wise men; and in guarding females, eunuchs; and in all crooked affairs, crooked men, must be employed. And the propriety or impropriety of the resolution of the enemy, as also their strength or weakness, must be ascertained through one's own as well as hostile spies. Favor should be shown to honest persons that have prudently saught protection; but lawless and disobedient individuals should be punished. And when the king justly punisheth and showeth favor, the dignity of the laws is well maintained. O son of Prithā, thus have I expounded unto thee the hard duties of kings difficult to comprehend. Do thou with equanimity observe these, as prescribed for thy order. The Brāhmanas attain heaven through merit, mortification of the senses, and sacrifice. The Vaiçyas attain excellent state through gifts, hospitality, and religious acts. The Kshatriyas attain the celestial regions by protecting and chastising the subjects, uninfluenced by lust, malice, avarice, and anger. If kings justly punish (their subjects), they go to the place whither repair meritorious persons.' "

Thus ends the hundred and fortininth Section in the Tirthayātrā of the Vana Parva.

SECTION CL.

(*Tirtha-yātrā Parva continued.*)

Vaiçampāyana said.—"Then contracting that huge body of his, which he had assumed at will, the monkey with his arms again embraced Bhimasena. And, O Bhārata, on Bhima being embraced by his brother, his fatigue went off, and all (the powers of his body) as also his strength were restored. And having gained great accession of strength, he thought that there was none equal to him in physical power. And with tears in his eyes, the monkey from affection again addressed Bhima in choked utterance, saying,—'O hero, repair to thy own abode. May I be incidentally remembered by thee in thy talk! O best of Kurus, do not tell anyone that I abide here. O thou of great strength, the most excellent of the wives of the gods and the Gandharvas resort to this place,—and the time of their arrival is nigh. My eyes have been blessed (by seeing thee). And, O Bhima, having felt a human being by coming in contact with thee, I have been but in mind of that son of Raghu, who was Vishnu himself under the name of Rāma; and who delighted the heart of the world; and who was as the sun in regard to the lotus-face of Sitā, and also to that darkness—Rāvana. Therefore, O heroic son of Kunti, let not thy interview with me be fruitless. Do thou with faternal feeling ask of me a boon, O Bhārata. If this be thy wish, that going to Vāranāvata, I may destroy the insignificant sons of Dhritarāshtra,—even this will I immediately do. Or if this be thy wish, that that city may be grinded by me with rocks; or that I may bind Duryodhana and bring him before thee, even this will I do to-day, O thou of mighty strength.'"

Vaiçampāyana said.—"Hearing those words of that high-souled one, Bhimasena with a cheerful heart answered Hanumāna, saying,—'O foremost of monkeys, I take all this as already performed by thee. Good betide thee, O mighty-armed one! I ask of thee this,—be thou well-pleased with me. O powerful one, on thy having become our protector, the Pāndavas have found help. Even by thy prowess shall we conquer all foes.' Thus addressed, Hanumāna said unto Bhimasena,—'From faternal feeling and affection, I will do good unto thee, by diving into the army of thy foes copiously furnished with arrows and javelins. And, O highly powerful one, O hero, when thou shalt give leonine roars, then shall I with my own, add force to thy shouts. Remaining on the flag-staff of Arjuna's car, will I emit fierce shout that will damp the energy of thy foes. Thereby ye will slay them easily,' Having said this unto Pāndu's son, and also pointed him out the way, Hanumāna vanished at that spot."

Thus ends the hundred and fiftieth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CLI.

(*Tirtha-yātrā Parva continued.*))

Vaiçampāyana said.—"When that foremost of monkeys had gone away, Bhima—the best of strong men—began to range the huge Gandhamādana along that path. And he went on, thinking of Hanumāna's body and splendour unrivalled on earth, and also of the greatness and dignity of Daçaratha's son. And proceeding in search of the place filled with lotuses of that kind, Bhima beheld romantic woods, and groves, and rivers, and lakes graced with trees bearing blossoms, and flowery woodlands variegated with various flowers. And, O Bhārata, he beheld herds of mad elephants, besmeared with mud, resembling masses of pouring clouds. And that graceful one went on with speed, beholding by the wayside woods wherein there stood with their mates deer of quick glances, holding the grass in their mouths. And fearless from prowess, Bhimasena, as if invited by the breeze-shaken trees of the forest ever fragrant with flowers, bearing delicate coppery twigs, plunged into the mountainous regions inhabited by buffaloes, bears, and leopards. And on the way, he passed by lotus-lakes haunted by maddened black-bees, and having romantic descents and woods, and on accout of the presence of lotus-buds, appearing as if they had joined their hands (before Bhima). And having for his provisions on the journey the words of Draupadi, Bhima went on with speed, his mind and sight fixed on the blooming slopes of the mountain. And when the sun passed the meridian, he saw in the forest scattered over with deer, a mighty river filled with fresh golden lotuses. And being crowded with swans and Kārandavas, and graced with Chakravākas, the river looked like a garland of fresh lotuses put on by the mountain. And in that river that one of great strength found the extensive assemblage of Saugandhika lotuses, effulgent as the rising sun, and delightful to behold, And beholding it, Pāndu's son mentally thought that his object had been gained, and also mentally presented himself before his beloved, worn out by exile."

Thus ends the hundred and fifty-one Section in the Tirthayātrā of the Vana Parva.

SECTION CLII.

(Tirtha-yātrā Parva continued.)

Vaiçampāyana said.—"Having reached that spot, Bhimasena saw in the vicinity of the Kailāça cliff, that beautiful lotus-lake surrounded by lovely woods, and guarded by the Rākshasas. And it sprang from the cascades contiguous to the abode of Kuvera. And it was beautiful to behold, and was furnished with a wide-spreading shade, and abounded in various trees and creepers, and was covered with green lilies. And this unearthly lake was filled with golden lotuses, and swarmed with diverse species of birds. And its banks were beautiful and devoid of mud. And situated on the rocky elevation, this expanse of excellent water was exceedingly fair. And it was the wonder of the world, and healthful, and of romantic sight. In that lake the son of Kunti saw the water, of ambrosial taste, and cool, and light, and clear, and fresh; and the Pāndava drank of it profusely. And that unearthly receptacle of waters was covered with celestial Saugandhika lotuses, and was also spread over with beautiful variegated golden lotuses of excellent fragrance having graceful stalks of lapis luzulis. And swayed by swans and Kārandavas, these lotuses were scattering fresh farina. And this lake was the sporting region of the high-souled Kuvera, the king of the Yakshas. And it was held in high regard by the Gandharbas, the Apsarās, and the celestials. And it was frequented by the celestial sages and the Yakshas and the Kimpurushas and the Rākshasas and the Kinnaras; and it was well-protected by Kuvera. And soon as he beheld that river and that unearthly lake, Kunti's son, Bhimasena of mighty strength became exceedingly delighted. And agreeably to the mandate of their king, hundreds and thousands of Rākshasas, named Krodhavaçās, were guarding that lake, wearing uniforms and armed with various weapons. And as that repressor of foes, Kunti's son—the heroic Bhima of dreadful prowess, clad in deer-skins, and wearing golden armlets, and equipped with weapons, and girding on his sword, was fearlessly proceeding, with the view of gathering the lotuses, those (Rākshasas) saw him, and immediately began to address each other, shouting forth,—'It behoveth you to enquire for the errand on which this foremost of men, clad in deer-skins, and equipped with arms, hath come.' Then they all approached the effulgent Vrikodara of mighty arms, and asked,—'Who art thou? Thou shouldst answer our question. We see thee in the guise of an ascetic, and yet armed with weapons. O thou of mighty intelligence, do thou unfold unto us the object with which thou hast come (hither).'"

Thus ends the hundred and fifty-second Section in the Tirtha-yātrā of the Vana Parva.

SECTION CLIII.

(Tirtha-yātrā Parva continued.)

"Bhimā said,—'I am the son of Pāndu, and next by birth to Yudhishthira the just, and my name is Bhimasena. O Rākshasas, I have come with my brothers to the jujube named Vaiçālā. At that place, Pānchāli saw an excellent Saugandhika lotus, which, of a certainty, was carried thither by the wind from this region. She wisheth to have those flowers in abundance. Know ye, ye Rākshasas, that I am engaged in fulfilling the desire of my wedded wife of faultless features, and have come hither to procure the flowers.' Thereat the Rākshasas said,—'O foremost of men, this spot is dear unto Kuvera, and it is his sporting region. Men subject to death cannot sport here. O Vrikodara, the celestial sages, and the Yakshas, and the gods, taking the permission of the chief of the Yakshas, drink of this lake, and sport herein. And, O Pāndava, the Gandharvas and the Apsarās also divert themselves in this lake. That wicked person who, disregarding the lord of treasures, unlawfully attempteth to sport here, without doubt, meeteth with destruction. Disregarding him, thou seekest to take away the lotuses from this place by main force. Why then dost thou say that thou art the brother of Yudhishthira the just? First taking the permission of the lord of Yakshas, do thou drink of this lake and take away the flowers. If thou dost not do this, thou shalt not be able even to glance at a single lotus.' Bhimasena said,—Ye Rākshasas, I do not see the lord of wealth here. And even if I did see that mighty king, I would not beseech him. Kshatriyas never beseech (any body). This is the eternal morality; and I by no means wish to forsake the Kshatriya morality. And, further, this lotus-lake hath sprung from the cascades of the mountain; it hath not been excavated in the mansion of Kuvera. Therefore, it belongeth equally to all creatures with Vaiçravana. In regard to things of such a nature, who goeth to beseech another?' "

Vaiçampāyana said.—"Having said this unto the Rākshasas, the mighty-armed and exceedingly unforbearing Bhimasena of great strength, plunged into the lotus-lake. Thereat that powerful one was forbidden by the Rākshasas, saying,—'Do not do this;' and they from all sides began to abuse him in anger. But slighting these Rākshasas, that mighty one of dreadful prowess plunged (further and further). Now they all prepared for opposing him. And with eyes rolling, they upraised their arms, and rushed in wrath at Bhimasena, exclaiming,—Seize him!' 'Bind him!' 'Hew him!' We shall cook Bhimasena, and eat him up!' Thereupon that one of great force, taking his ponderous and mighty mace inlaid with golden plates, like unto the mace of Yama himself, turned towards those, and then said, 'Stay!' Stay!' At this, they darted at him with vehemence, brandishing lances, and axes, and other weapons, And wishing to destroy Bhima, the dreadful and fierce Krodhavaçās surrounded Bhima on all sides, But that one, being endued with strength, was begotten by Vāyu in the womb of Kunti; and he was heroic, and energetic, and the slayer of foes, and ever devoted to virtue and truth, and incapable of being vanquished by enemies through prowess. Accordingly this high-souled Bhima defeating all the manuvres of the foes, and breaking their arms, killed on the banks of the lake more than an hundred, commencing with the foremost. And then witnessing his prowess, and strength, and the force of his skill, and also the might of his arms; and unable to bear (the onset), those prime heroes all of a sudden fled on all sides in bands.

"Beaten and pierced by Bhimasena, those Krodhavaçās quitted the field of battle, and in confusion quickly fled towards the Kailāça cliff, supporting themselves in the sky. Having thus by the exercise of his prowess defeated those hosts, even as Cakra had defeated the armies of Daityas and Dānavas, he (Bhima), now that he had conquered the enemy, plunged into the lake and began to gather the lotuses, with the object of gaining his purpose. And as he drunk of the waters, like unto nectar, his energy and strength were again fully restored; and he fell to plucking and gathering Saugandhika lotuses of excellent fragrance. On the other hand, the Krodhavaçās, being driven by the might of Bhima, and exceedingly terrified, presented themselves before the lord of wealth, and gave an exact account of Bhima's prowess and strength in fight. Hearing their words, the god (Kuvera) smiled and then said,—'Let Bnima take for Krishnā as many lotuses as he likes. This is already known to me.' Thereupon taking the permission of the lord of wealth, those (Rākshasas) renouncing anger, went to that foremost of the Kurus, and in that lotus-lake beheld Bhima alone, disporting in delight."

Thus ends the hundred and fifty-third Section on the Tirtha-yātrā of the Vana Parva.

SECTION CLIV.

(Tirtha-yātrā Parva continued.)

Vaicampāyana said.—"Then, O best of the Bhāratas, Bhima began to collect those rare, unearthly, variegated and fresh flowers in abundance.

"And it came to pass that a high and violent wind, piercing to the touch, and blowing about gravels, arose, portending battle. And frightful meteors began to shoot, with thundering sounds. And being enveloped by darkness, the sun became pale, his rays being obscured. And on Bhima displaying his prowess, dreadful sounds of explosion rang through the sky. And the earth began to tremble, and dust fell in showers. And the points of the heavens became reddened. And beasts and birds began to cry in shrill tones. And every thing became enveloped in darkness; and nothing could be distinguished. And other evil omens besides these happened there. Witnessing these strange phenomena, Dharma's son, Yudhishthira, the foremost of speakers, said,—'Who is it that will overcome us? Ye Pāndavas, who take delight in battle; good betide you! Do ye equip yourselves. From what I see, I infer that the time for the display of our prowess hath drawn nigh.' Having said this, the king looked around. Then not finding Bhima, that repressor of foes, Dharma's son—Yudhishthira—enquired of Krishnā and the twins standing near regarding his brother, Bhima, the doer of dreadful deeds in battle, saying.—'O Pānchāli, is Bhima intent upon performing some great feat, or hath that one delighting in daring deeds already achieved some brave deed? Portending some great danger, these omens have appeared all around, indicating a fearful battle.' When Yudhishthira had said this, his beloved queen, the high-minded Krishnā of sweet smiles, answered him, inorder to remove his anxiety,—'O king, that Saugandhika lotus which to-day had been brought by the wind I had out of love duly shown unto Bhimasena; and I had also said unto that hero,—If thou canst find many of this species, procuring even all of them, do thou return speedily.—

O Pāndava, that mighty-armed one, with the view of gratifying my desire, may have gone towards the north-east to bring them.' Having heard these words of hers, the king said unto twins,—Let us together follow the path taken by Vrikodara. Let the Rākshasas carry those Brāhmanas that are fatigued and weak. O Ghatotkacha, O thou like unto a celestial, do thou carry Krishnā. I am convinced and it is plain that Bhima hath dived into forest; for it is long since he hath gone, and in speed he resembleth the wind, and in clearing over the ground, he is swift like unto Vinatā's son, and he will even leap into the sky, and alight at his will. O Rākshasas, we shall follow him through your prowess. He will not at first do any wrong to the Sidhas versed in the Vedas.' O best of the Bhāratas, saying,—So be it.—Hidimvā's son and the other Rākshasas who knew the quarter where the lotus-lake of Kuvera was situated, started cheerfully with Lomaça, bearing the Pāndavas, and many of the Brāhmanas. Having shortly reached that spot, they saw that romantic lake covered with Saugandhika and other lotuses, and surrounded by beautiful woods. And on its shores they beheld the high-souled and vehement Bhima, as also the slaughtered Yakshas of large eyes, with their bodies, eyes, arms and thighs smashed, and their heads crushed. And on seeing the high-souled Bhima, standing on the shore of that lake in an angry mood, and with steadfast eyes, and bitting his lip, and stationed on the shore of the lake with his mace upraised by his two hands, like unto Yama with his mace in his hand at the time of the universal dissolution, Yudhishthira the just embraced him again and again, and said in sweet words,—'O Kaunteya, what hast thou done? Good betide thee! If thou wishest to do good unto me, thou shouldst never again commit such a rash act,—nor offend the gods.' Having thus instructed the son of Kunti, and taken the flowers, those god-like ones began to sport in that very lake. At this instant, the huge-bodied warders of the gardens, equipped with rocks for weapons, presented themselves at the spot. And seeing Yudhishthira the just and the great sage Lomaça and Nakula and Sahadeva and also the other foremost of Brāhmanas, they all bowed themselves down in humility. And being pacified by Yudhishthira the just, the Rākshasas became satisfied. And with the knowledge of Kuvera those foremost of Kurus for a short time dwelt pleasantly at that spot on the slopes of the Gandhamādana, expecting Arjuna."

Thus ends the hundred and fifty-fourth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CLV.

(Tirtha-yātrā Parva continued.)

Vaiçampāyana said.—"Once on a time Yudhishthira, while living at that place, addressed Krishnā, his brothers, and the Brāhmanas, saying,—'By us have been attentively seen one after another sacred and auspicious *tirthas*, and woods delightful to behold, which had ere this been visited by the celestials and the high-souled sages, and which had been worshipped by the Brāhmanas. And in various sacred asylums we have performed ablutions with Brāhmanas, and have heard from them the lives and acts of many sages, and also of many royal sages of yore, and other pleasant stories. And with flowers and water have the gods been worshipped by us. And with offerings of fruits and roots as available at each place we have gratified the *pitris*. And with the high-souled ones have we performed ablutions in all sacred and beautiful mountains and lakes, and also in the highly sacred ocean. And with the Brāhmanas we have bathed in the Ilā, and in the Saraswati, and in the Sindhu, and in the Yamunā, and in the Narmadā, and in various other romantic *tirthas*. And having passed the source of the Gangā, we have seen many a lovely hill, and the Himālaya mountain, inhabited by various species of birds, and also the jujube named Viçālā, where there is the hermitage of Nara and Nārāyana. And (finally) we have beheld this unearthly lake, held in veneration by the Siddhas, the gods and the sages. In fact, O foremost of Brāhmanas, we have one by one carefully seen all celebrated and sacred spots in company with the high-souled Lomaça. Now, O Bhima, how shall we repair to yon sacred abode of Viçravana, inhabited by the Siddhas? Do thou think of the means of entering (the same).'"

Vaiçampāyana said.—"When that king of kings had said this, an aerial voice spake, saying,—'Thou wilt not be able to go to that inaccessible spot. By this very way, do thou repair from this region of Kuvera to the place whence thou hadst come,—even to the hermitage of Nara and Nārāyana, known by the name of Vadari. Thence, O Kaunteya, thou wilt repair to the hermitage of Vrishaparvā, abounding in flowers and fruits, and inhabited by the Siddhas and the Chāranas. Having passed that, O Pārtha, thou wilt sojourn to the hermitage of Arshnisena, and from thence thou wilt behold the abode of Kuvera.' Just at that moment the breeze became fresh, and gladsome, and cool, and redolent of unearthly fragrance; and it showered blossoms. And on hearing the celestial voice from the sky, they all were amazed,—more specially those earthly *rishis* and the Brāhmanas. On hearing this mighty marvel, the Brāhmana Dhaumya, said,—'This should not be gainsaid. O Bhārata, let this be so.' Thereupon, king Yudhishthira obeyed him. And having returned to the hermitage of Nara and Nārāyana, he began to dwell pleasantly, surrounded by Bhimsena and his other brothers Pānchāli and the Brāhmanas."

Thus ends the hundred and fifty-fifth Section in the Tirtha-yātrā of the Vana Parva.

SECTION CLVI.

(*Jatāsura-badha Parva.*)

Vaiçampāyana continued.—"Thus dwelling with the Brāhmanas in that best of mountains, in expectation of Arjuna's return, when the Pāndavas had grown confident, and when all those Rākshasas together with Bhima's son had departed, one day while Bhimasena was away, a Rākshasa all of a sudden carried off Yudhishthira the just, and the twins, and Krishnā. That Rākshasa (in the guise of a Brāhmana) had constantly remained in the company of the Pāndavas, alleging that he was a high-class Brāhmana, skilled in counsel, and versed in all the *Sastras.* His object was to possess himself of the bows, the quivers and the other martial implements belonging to the Pāndavas; and he had been watching for an opportunity of ravishing Draupadi. And that wicked and sinful one was named Jatāsura. And, O king of kings, Pāndu's son (Yudhishthira) had been supporting him, but knew not that wretch, like unto a fire covered with ashes.

"And once on a day while that repressor of foes, Bhimasena, was out ahunting, he (the Rākshasa), seeing Ghatotkacha and his followers scatter in different directions, and seeing those vow-observing great *rishis*, of ascetic wealth, viz., Lomaça and the rest, away, for bathing and collecting flowers, assumed a different form, gigantic, and monstrous, and frightful; and having secured all the arms (of the Pāndavas), as also Draupadi, that wicked one fled away, taking the three Pāndavas. Thereupon that son of Pāndu, Sahadeva, extricated himself with exertion, and by force snatched the sword named Kauçika from the grasp of the enemy, and began to call Bhimasena, taking the direction in which that mighty one had gone. And on being carried off, Yudhishthira the just addressed him (that Rākshasa), saying,—'O stupid one, thy merit decreseth (even by this act of thine). Dost thou not pay heed into the established order of nature? Whether belonging to the human race, or to the lower orders, all pay regard to virtue,—more specially the Rākshasas. Virtue hath its beginning in the Rākshasas. In the first instance, they knew virtue better than others. Having considered all these, thou ought to adhere to virtue. O Rākshasa, the gods, the *Pitris*, the Siddhas, the *rishis*, the Gandharvas, the brutes, and even the worms and ants depend for their lives on men; and thou too liveth through that agency. If prosperity attendeth the human race, thy race also prospereth; and if calamities befall the former, even the celestials suffer grief. Being gratified by offerings, do the gods thrive. O Rākshasa, we are the gaurdians governors and protectors of kingdoms. If kingdoms become unprotected, whence can proceed prosperity and happiness? Unless there be offence, a Rākshasa should not violate a king, O man-eating one, we have committed no wrong ever so little. Living on *vighasa*, we serve the gods and others to the best of our power. And we are ever intent upon bowing down to our superiors and Brāhmanas. A friend, and one confiding, and he whose food hath been partaken of, and he that hath afforded shelter, should never be injured. Thou hadst lived in our place happily, being duly honored. And, O evil-minded one, having partaken of our food, how canst thou carry us off? And as thy acts are so improper, and as thou hast grown in age without deriving any benefit, and as thy propensities are evil, so thou deservest to die for nothing, and for nothing wilt thou die to-day. And if thou beest really evil-disposed, and devoid of all virtue, do thou render us back our weapons, and ravish Draupadi after fight. But if through stupidity thou must do this deed, then in the world thou wilt only reap demerit, and infamy. O Rākshasa, by doing violence to this female of the human race, thou hast drunk poison, after having shaken the vessel.' Thereupon, Yudhishthira made himself ponderous to the Rākshasa. And being oppressed with the weight, he could not proceed rapidly as before. Then addressing Draupadi, Nakula and Sahadeva, Yudhishthira said,—'Do ye not entertain any fear of this wretched Rākshasa. I have checked his speed. The mighty-armed son of the wind-god may not be far away; and on Bhima coming up at the next moment, the Rākshasa will not live.' O king, staring at the Rākshasa bereft of senses, Sahadeva addressed Yudhiththira the son of Kunti, saying,—'What can be more meritorious for a Kshatriya than to fall in fight, or defeat a foe? O repressor of foes, we will fight, and either this one will slay us, or we shall slay him, O mighty-armed one. Verily this is the place and time, O king. And, O thou of unfailing prowess the time hath come for the display of our Kshatriya virtue. It behoveth us to attain heaven either by gaining victory, or being slain. If the sun sets to-day, the Rākshasa living, then, O Bhārata, I will not any more say that I am a Kshatriya. Ho! Ho! Rākshasa, stay! I am Pāndu's son, Sahadeva. Either, after having killed me carry off this lady, or being slain, lie senseless here.'

"Mādri's son Sahadeva was speaking thus, when Bhima, sena made his appearance, with a mace in his hand, like unto Vāsava himself, wielding the thunder-bolt. And here he saw his two brothers and the noble-minded Draupadi (on the shoulders of the demon), and Sahadeva on the ground rebuking the Rākshasa, and also that stupid Rākshasa himself deprived of sense by Fate, going round in different directions through bewilderment caused by Destiny. And finding his brothers and Draupadi being carried off, Bhima of mighty strength was fired with wrath, and addressed the Rākshasa saying,—'I had ere this found thee out for a wicked wight from thy scrutiny of our weapons; but as I had no apprehension of thee, so I had not slain thee at that time. Thou wert in the disguise of a Brāhmana,—nor didst thou say anything harsh unto us. And thou didst take delight in pleasing us. And thou also didst not do us wrong. And, furthermore, thou wert our guest. How could I, therefore, slay thee, who wert thus innocent of offence, and who wert in the disguise of a Brahmana? He that knowing such a one to be even a Rākshasa, slayeth him, repaireth to hell. Further, thou canst not be killed before the time cometh. Surely to day thou hast reached the fullness of thy time, inasmuch as thy mind hath been thus turned by the wonder-performing Fate towards carrying off Krishnā. By committing thyself to this deed, thou hast swallowed up the hook fastened to the line of Fate. So like unto a fish in water, whose mouth hath been hooked, how canst thou live to-day? Thou shalt not have to repair whither thou hadst intended to go, or whither thou hadst already gone mentally; but thou shalt go whither hath repaired Vaka and Hidimva.'

"Thus addressed by Bhima, the Rākshasa in alarm put them down; and being forced by Fate, approached for fight. And with his lips trembling in anger he spake unto Bhima, saying,—'Wretch! I have not been bewildered: I had been delaying for thee. To-day will I offer oblations of thy blood to those Rākshasas who, I had heard, have been slain by thee in fight.' Thus addressed, Bhima as if bursting with wrath, like unto Yama himself at the time of the universal dissolution, rushed towards the Rākshasa, licking the corners of his mouth, and staring at him as he struck his own arms with the hands. And seeing Bhima waiting in expectation of fight, the Rākshasa also darted towards him in anger, like unto Bali towards the wielder of the thunder-bolt, repeatedly gaping, and licking the corners of his mouth. And when a dreadful wrestling ensued between those two, both the sons of Mādri, waxing exceeding wroth, rushed forward; but Kunti's son, Vrikodara, forbade them with a smile and said,—'Witness ye! I am more than a match for this Rākshasa. By my own self, and by my brothers, and by my merit, and by my good deeds, and by my sacrifices, do I swear that I shall slay this Rākshasa.' And after this was said, those two heroes—the Rākshasa and Vrikodara—challenging each other, caught each other by the arms. And they not forgiving each other, then there ensued a conflict between the infuriated Bhima and the Rākshasa, like unto that between a god and a demon, And repeatedly uprooting trees, those two of mighty strength struck each other, shouting and roaring like to masses of clouds.—And those foremost of athletes, each wishing to kill the other, and rushing at the other with vehemence, broke down many a gigantic tree by their thighs. Thus that encounter with trees, destructive of plants, went on like unto that between the two brothers —Vali and Sugriva—desirous of the possession of a single woman. Brandishing trees for a moment, they (the combatants) struck each other with them, shouting incessantly. And when all the trees of the spot had been pulled down and crushed into fibres by them endeavouring to kill each other, then, O Bhārata, those two of mighty strength, taking up rocks, began to fight for a while, like unto a mountain and a mighty mass of clouds. And not suffering each other, they fell to striking each other with hard and large crags, resembling vehement thunder-bolts. Then from strength defying each other, they again darted at each other, and grasping each other by their arms began to wrestle like unto two elephants. And next they administered each other fierce blows. And then those two mighty ones began to make chattering sounds by knashing their teeth, And at length, having clenched his fist like a five-headed snake, Bhima with force dealt a blow on the neck of the Rākshasa. And when struck by the fist of Bhima, the Rākshasa had become faint, Bhimasena stood, catching hold of that exhausted one. And then the god-like mighty-armed Bhima, lifted him with his two arms, and dashing him with force on the ground, the son of Pāndu smashed all his limbs. And striking him with his elbow, he severed from his body, the head furnished with bitten lips, and rolling eyes, like unto a fruit from its stem. And Jatāsura's head being severed by Bhimasena's might, fell besmeared with gore, and having bitten lips. Having slain Jatāsura, Bhima presented himself before Yudhishthira; and the foremost Brāhmanas began to eulogise him (Bhima), even as the Marutas (eulogize) Vāsava."

Thus ends the hundred and fifty-sixth Section in the Jatāsura-badha of the Vana Parva.

SECTION CLVII.

(*Yaksha-yudha Parva.*)

Vaiçampāyana continued.—"On that Rākshasa having been slain, that lord— the royal son of Kunti—returned to the hermitage of Nārāyana and began to dwell there. And once on a time, remembering his brother Jaya (Arjuna), Yudhishthira summoned all his brothers, together with Draupadi, and said these words,—'We have passed these four years peacefully ranging the woods. It hath been appointed by Vibhatsu that about the fifth year he will come to that monarch of mountains, the excellent cliff Cweta, ever graced with festivities held by blooming plants, and maddened Kokilas, and black bees, and peacocks, and Chātakas; and inhabited by tigers, and boars, and buffaloes, and Gavayas, and deer, and ferocious beasts; and sacred; and lovely with blown lotuses of (respectively) an hundred and a thousand petals, and blooming lilies and blue lilies; and frequented by the celestials and the Asuras. And we also, eagerly anxious of meeting him on his arrival have made up our minds to repair thither. Pārtha of unrivalled prowess had appointed with me, saying,—I shall remain abroad for five years, with the object of learning military senses.—In that place like unto the region of the gods, shall we behold the wielder of Gāndiva, arrive after having obtained the weapons.' Having said this, the Pāndava summoned the Brāhmanas, and the sons of Prithā having gone round the ascetics of rigid austerities, and thereby pleased them, informed them of the matter mentioned above. Thereupon the Brāhmanas gave their assent, saying,—'This shall be attended by prosperity and welfare. O foremost of the Bhāratas, these troubles shall result in happiness. O pious one, gaining the earth by the Kshatriya virtue, thou shalt govern it,' Then in obedience to these words of the ascetics, that repressor of foes, Yudhishthira, set out with his brothers and those Brāhmaṇas, followed by the Rākshasas, and protected by Lomaça. And that one of mighty energy, and of staunch vows, with his brothers, at places went on foot, and at others were carried by the Rākshasas. Then king Yudhishthira, apprehending many troubles, proceeded towards the north abounding in lions and tigers and elephants. And beholding on the way the mountain Maināka, and the base of the Gandhamādana, and that rocky mass Cweta, and many a crystal rivulet higher and higher up the mountain, he reached on the seventeenth day the sacred slopes of the Himālayas. And, O king, not far from the Gandhamādana, Pāndu's sons beheld on the sacred slopes of the Himavān covered with various trees and creepers the holy hermitage of Vrishaparvā surrounded by blossoming trees growing near the cascades. And when those repressors of foes, the sons of Pāndu, had recovered from fatigue, they went to the royal sage, the pious Vrishaparvā, and greeted him. And that royal sage received with affection those foremost of Bhāratas, even as his own sons. And those repressors of foes passed there seven nights, duly regarded. And when the eighth day had come, taking the permission of that sage celebrated over the worlds, they prepared to start on their journey. And having one by one introduced unto Vrishaparvā those Brāhmanas, who duly honored, had remained in his charge as friends; and having also entrusted the high-souled

Vrishaparvā with their remaining robes, the sons of Pāndu, O king, left in the hermitage of Vrishaparvā their sacrificial vessels together with their ornaments and jewels. And wise, and pious, and versed in every duty, and having a knowledge of the past as well as the future, that one gave insructions unto those best of the Bhāratas, as unto his own sons. Then taking his permission those high-souled ones set out towards the north. And as they set out the magnanimous Vrishaparvā followed them to a certain distance. Then having entrusted the Pāndavas unto the care of the Brāhmanas, and instructed and blessed them, and given directions concerning their course, Vrishaparvā of mighty energy retraced his steps.

"Then Kunti's son, Yudhishthira of unfailing prowess together with his brothers, began to proceed on foot along the mountain path, inhabited by various kinds of beasts. And having dwelt at the mountain slopes, densely overgrown with trees, Pāndu's sons on the fourth day reached the Cweta-mountain, like unto a mighty mass of clouds, abounding in streams, and consisting of a mass of gold and gems. And taking the way directed by Vrishaparvā, they reached one by one the intended places, beholding various mountains. And over and over they passed with ease many inaccessible rocks, and exceedingly imassable caves of the mountain. And Dhaumya, and Krishnā, and the Pārthas, and the mighty sage Lomaça went on in a body, and none grew tired. And those highly fortunate ones arrived at the sacred and mighty mountain resounding with the cries of birds and beasts, and covered with various trees and creepers, and inhabited by monkeys, and romantic, and furnished with many lotus-lakes, and having marshes and extensive forests. And then with their down standing erect, they saw the mountain Gandhamādana—the abode of Kimpurushas—frequented by Siddhas and Chāranas, and ranged by Vidyādharis and Kinnaris, and inhabited by herds of elephants, and thronged with lions and tigers, and resounding with the roars of Saravas, and attended by various beasts. And the warlike sons of Pāndu gradually entered into the forest of the Gandamādana, like unto the Nandana gardens, delightful to the mind and heart, and worthy of being inhabited, and having beautiful groves. And as those heroes entered with Draupadi, and the high-souled Brāhmanas, they heard notes uttered by the mouths of birds, exceedingly sweet, and grateful to the ear, and causing delight, and dulcet, and broken by reason of excess of animal spirits. And they saw various trees bending under the weight of fruits in all seasons, and bright with flowers in all seasons,—such as mangos, and hog-plums, and Bhavyas, and pomegranates, and citrons, and jacks, and Lakuchas, and plantains, and aquatic reeds, and Pārāvatas, and Champakas, and lovely Kadamvas, and Vilwas, and wood-apples, and rose-apples, and Kaçmaris, and jujubes, and figs, and glomerous figs, and banians, and Aswaththas, and Knirikas, and Bhallātakas, and Amlakas, and Bibhitakas, and Ingudas, and Karamardas, and Tindukas of large fruits,—these and many others on the slopes of the Gandhmādana, clustered with sweet and nectarine fruits. And besides these, they beheld Champakas, and Açokas, and Ketakas, and Vakulas, and Punnāgas, and Saptaparnas, and Karnikāras, and Pātalas, and beautiful Kutajas and Mandāras, and lotuses, and Pārijātas, and Kovidāras, and Devadārus, and Sālas, and palmyra palms, and Tamālas, and Pippalas, and Sālmalis, and Kinçukas, and Singsapās, and Saralas. And these were inhabited by Chakoras, and wood-peckers, and Chātakas, and various other birds, singing in sweet tones pleasing the ear. And they saw lakes beautiful on all sides with acquatic birds, and covered all around with Kumudas, and Pundarikas, and Kokanadas, and Utpalas, and Kalhāras, and Kamalas, and thronged on all sides with drakes, and ruddy geese, and ospreys, and gulls, and Kārandavas, and Plavas, and swans, and cranes, and shags, and other acquatic birds. And those foremost of men saw those lotus-lakes beautified with assemblages of lotuses, and ringing with the sweet hum of bees, glad, and drowsy on account of having drunk the intoxicating honey of lotuses, and reddened with the farina falling from the lotus-cups. And in the groves they beheld with their hens peacocks, maddened with desire caused by the notes of cloud-trumpets; and those wood-loving glad peacocks drawsy with desire, were dancing, spreading in dalliance their gorgeous tails, and were crying in melodious notes. And some of the peacocks were sporting with their mates on Kutaja trees covered with creepers. And some sat on the boughs of the Kutajas, spreading their gorgeous tails, and looking like crowns worn by the trees. And in the glades they beheld the graceful Sindhuvaras like unto the darts of Cupid. And on the summits of the mountain, they saw blooming Karnikāras bearing blossoms of a golden hue, appearing like ear-rings of excellent make. And in the forest they saw blossoming Kuruvakas, like unto shafts of Cupid, which smitteth one with desire and maketh him uneasy. And they saw Tilakas appearing like unto beauty-spots painted on forehead of the forest. And they saw mango trees graced with blossoms hummed over by black bees, and serving the purpose of Cupid's shafts. And on the slopes of the mountain there were diverse blossoming trees, looking lovely, some bearing flowers of a golden hue, andsome, of the hue of the forest-conflagration, and some, red, and some, sable, and some, green like unto lapises. And besides these there were ranges of Sālas, and Tamālas, and Pātalas, and Vakula trees, like unto garlands put on by the summits of the mountain. Thus gradually beholding on the slopes of the mountain many lakes, looking transparent like crystal, and having swans of white plumage and resounding with cries of cranes, and filled with lotuses and lilies, end furnished with waters of delicious feel; and also beholding fragrant flowers, and lucious fruits, and romantic lakes, and captivating trees, the Pāndavas penetrated into the forest with eyes expanded with wonder. And (as they proceeded) they were fanned by the breeze of balmy feel, and perfumed by Kamalas and Utpalas and Kalhāras and Pundarikas. Then Yudhisthira pleasantly spake unto Bhima saying,—'Ah! O Bhima, beautiful is this forest of the Gandhamādana, In this romantic forest there are various unearthly blossoming wild trees and creepers, furnished with foliage, and fruits, and flowers, trees, nor are there any trees that do not flower. On these slopes of the Gandhamādana, all the trees are of sleek foliage and fruits. And behold how these lotus-lakes furnished with fullblown lotuses, and ringing with the hum of black bees, are being agitated by elephants with their mates. Behold another lotus-lake girt with lines of lotuses, like unto a second Cree in an embodied form wearing garlands. And in this excellent forest there are beautiful ranges of woods, rich with the aroma of various blossoms, and hummed over by the black bees. And, O Bhima, behold on all sides the excellent sporting ground of the celestials. By coming here, we have attained extra-human state, and been blessed. O Pārtha, on these slopes of the Gandhamādana, yon beautiful blossoming trees, being embraced by creepers with blossoms at their tops look lovely. And, O Bhima, hark unto the notes of the peacocks crying with their hens on the mountain slopes. And birds such a Chakoras, and Satapatras, and maddened Kokilas, and parrots, are alighting on these excellent flowering trees. And sitting on the twigs, myriads of Jivajivakas of scarlet, yellow and red hues are looking at one another. And the cranes are seen near the spots covered with green and reddish grass, and also by the side of the cascades. And those birds, Bhringarājas, and Upachakras, and herons are pouring forth their notes charming to all creatures. And, lo! with their mates, these elephants furnished with four tusks, and white as lotuses, are agitating that large lake of the hue of lapises. And from many cascades, torrents high as several palmyra palms (placed upon one another) are rushing down from the cliffs. And many argent minerals, splendid, and of the effullgence of the sun, and like unto autumnal clouds, are beautifying this mighty mountain. And in some places there are minerals of the hue of the collyrium, and in some those like unto gold, and in some, yellow orpiment, and in some, vermillion, and in some, caves of red arsenic like unto the evening clouds, and in some, red chalk of the hue of the rabbit, and in some, minerals like unto white and sable clouds; and in some, those effulgent as the rising sun,—these minerals of great lustre beautify the mountain. O Pārtha, as was said by Vrishaparvā, the Gandharbas and the Kimpurushas, in company with their loves, are visible on the summits of the mountain. And, O Bhima, there are heard various songs of appropriate measures, and also Vaidic hymns, charming to all creatures. Do thou behold the sacred and graceful celestial river Mahagangā, with swans, resorted to by sages and Kinnaras. And, O repressor of foes, see this mountain having minerals, rivulets, and beautiful woods, and beasts, and snakes of diverse shapes and an hundred heads, and Kinnaras, Gandharvas and Apsaras.' "

Vaiçampāyana said,—"Having attained excellent state, those valiant and warlike repressors of foes with Draupadi and the high-souled Brāhmanas were exceedingly delighted at heart, and they were not satiated by beholding that monarch of mountains. Then after they saw the hermitage of the royal sage Ārshtishena, furnished with flowers, and trees bearing fruits. Then they went to Ārshtishena versed in all duties, of rigid austerities, skeliton-like, and having muscles bare."

Thus ends the hundred and fifty-seventh Section in the Yaksha-yudha of the Vana Parva.

SECTION CLVIII.

(*Yaksha-yudha Parva continued.*))

Vaiçampāyana continued.—"Having approached that one, whose sins had been consumed by asceticism, Yudhishthira announced his name, and gladly greeted him, bending his head. And then Krishnā, and Bhima, and the devout twins, having bowed down their heads unto the royal sage, stood (there), surrounding him. And that priest of the Pāndavas, the virtuous Dhaumya, also duly approached that vow-observing sage. And by his prophetic eye that virtuous Muni had already known (the identity of) those foremost of the Kurus, the sons of Pāndu, and he said unto them,—'Be ye seated.' And that one of rigid austerities, after having duly received that chief of the Kurus, when the latter with his brothers had seated himself enquired after his welfare saying,—'Dost thou not turn thy inclination unto untruth? And art thou intent upon virtue? And, O Pārthá, hath not thy attention to thy father and thy mother diminished? Are all thy superiors, and the aged, and those versed in the Vedas, honored by thee? And

O Prithā's son, dost thou not turn thy inclination unto sinful acts? And dost thou, O best of the Kurus, properly know (how) to perform meritorious acts, and to eschew wicked deeds? Dost thou not exalt thyself? And are pious men gratified, being honored by thee? And even dwelling in the woods, dost thou follow virtue alone? And, O Pārtha, doth not Dhaumya grieve at thy conduct? Dost thou follow the customs of thy ancestors, by charity, and religious observances, and ascetism, and purity, and candour, and forgiveness? And dost thou go along the way taken by the royal sages? On the birth of a son in their (respective) lines, the Pitris in their regions, both laugh and grieve, thinking,—Will the sinful acts of this son of ours harm us, or will his meritorious deeds conduce to our welfare?—He conquereth both the worlds that payeth homage unto his father, and mother, and preceptor, and Agni, and fifthly, the soul.' Yudhishthira said,—'O worshipful one, those duties have been mentioned by thee are excellent. To the best of my power I duly and properly discharge them.'

"Arçhtishena said,—'During the Parvas* sages subsisting (respectively) on air and water come unto this best of mountains, ranging through the air. And on the summits of the mountain are seen amorous Kimpurushas with their paramours, mutually attached unto each other; as also, O Partha, many Gandharvas and Apsaras clad in white silk vestments; and lovely-looking Vidyādharas, wearing garlands; and mighty Nāgas, and Suparnas, and Uragas, and others. And on the summits of the mountain are heard, during the Parvas, sounds of kettle-drums, and tabors, and shells, and Mridangas. O foremost of the Bharatas, even by staying here, ye shall hear those sounds; do ye by no means feel inclined to repair thither. Further, O best of the Bharata race, it is impossible to proceed beyond this. That place in the sporting-region of the celestials. There is no access thither for mortals. O Bhārata, at this place all creatures bear ill-will to, and the Rākshasas chastise, that man who committeth aggression ever so little. Beyond the summit of this Kailāça cliff, is seen the path of the celestial sages. If any one through impudence goeth beyond this, the Rākshasas slay him with iron darts and other weapons. There, O child, during the Parvas, he that goeth about on the shoulders of men, even Vaiçravana, is seen in pomp and grandeur surrounded by the Apsarās. And when that lord of all the Rākshasas is seated on the summit, all creatures behold him like unto the sun arisen. O best of Bhāratas, that summit is the sporting-garden of the celestials, and the Dānavas, and the Siddhas, and Vaiçravana. And during the Parvas, as Tumburu entertaineth the Lord of treasures, the sweet notes of his song are heard all over the Gandhamādana. O child, O Yudhishthira, here during the Parvas, all creatures see and hear marvels like this. O Pāndavas, till ye meet with Aryuna, do ye stay here, partaking of lucious fruits, and the food of the Munis. O child, as thou hast come hither, do thou not betray any impertinence. And, O child, after living here at thy will and diverting thyself as thou listest, thou wilt at length rule the earth, having conquered it by the force of thy arms.' "

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* A name given to certain days in the lunar month, as the full and change of the moon, and the 8th and 14th of each half month,

Thus ends the hundred and fifty-eighth Section in the Yaksha-yudha of the Vana Parva.

SECTION CLIX.

(Yaksha-yudha Parva continued.)

Janamejaya said.—"How long did my great grand-sires, the high-souled sons of Pāndu, of matchless prowess, dwell in the Gandhamādana mountain? And what did those exceedingly powerful ones gifted with manliness, do? And what was the food of those high-souled ones, when those heroes of the worlds dwelt (there)? O excellent one, do thou relate all about this. Do thou describe the prowess of Bhimasena, and what that mighty-armed one did in the mountain Himālaya. Surely, O best of Brāhmanas, he did not fight again with the Yakshas. And did they meet with Vaiçravana? Surely, as Arshtishena said, the lord of wealth cometh thither. All this, O thou of ascetic wealth, I desire to hear in detail. Surely, I have not yet been fully satisfied by listening unto their acts."

Vaiçampāyana continued.—"Having heard from that one of incomparable energy, (Arshtishena), that advice conducive to their welfare, those foremost of the Bhāratas began to behave always accordingly. Those best of men, the Pāndavas, dwelt upon the Himavān, partaking of the food eaten by the Munis, and lucious fruits, and the flesh of deer killed with unpoisoned shafts, and various kinds of pure honey. Living thus, they passed the fifth year, listening to various stories told by Lomaça. O lord, saying,—I shall be present when occasion ariseth,—Ghatotkacha together with all the Rākshasas, had ere this already gone away. Those magnanimous ones passed many months in the hermitage of Arshtishena, witnessing many marvels. And as the Pāndavas were sporting there pleasantly, there came to see them some complacent vow-observing Munis and Chāranas of high fortune, and pure souls. And those foremost of the Bharata race conversed with them on earthly topics. And it came to pass that when several days had passed, Suparna all of a sudden carried off an exceedingly powerful and mighty Nāga, living in the large lake. And thereupon that mighty mountain began to tremble, and the gigantic trees, to break. And all the creatures and the Pāndavas witnessed that wonder. Then from the brow of that excellent mountain, the wind brought before the Pāndavas various fragrant and fair blossoms. And the Pāndavas, and the illustrious Krishnā together with their friends saw those unearthly blossoms of five hues. And as the mighty-armed Bhimasena was seated at ease upon the mountain, Krishnā addressed him, saying,—'O best of the Bharata race, in the presence of all the creatures, these flowers of five hues, carried by the force of the wind raised by Suparna, are falling in amain on the river Açwarathā. In Khāndava thy high-souled brother firm in promise had baffled Gandharvas and Nāgas and Vāsava himself, and slain fierce Rākshasas, and also obtained the bow Gāndiva. Thou also art of exceeding prowess, and the might of thy arms is great, and irrepressible, and unbearable, like unto the might of Çakra.

O Bhimasena, terrified with the force of thy arms, let all the Rākshasas betake themselves to the ten cardinal points, leaving the mountain. Then will thy friends be freed from fear and affliction, and behold the auspicious summit of this excellent mountain furnished with variegated flowers. O Bhima, I have for long charished this thought in my mind,—that protected by the might of thy arms, I shall see that summit.'

"Thereupon, like a high-mettled bull that hath been struck, Bhimasena, considering himself as censured by Draupadi, could not bear (that). And that Pāndava of the gait of a lion or a bull, and graceful, and generous, and having the splendour of gold, and intelligent, and strong, and proud, and sensitive, and heroic, and furnished with red eyes, and broad-shouldered, and gifted with the strength of mad elephants, and having leonine teeth and a broad neck, and tall like a young Sāla tree, and high-souled, and graceful in every limb, and of neck having the whirls of a shell, and mighty-armed, took up his bow plaited at the back with gold, and also his sword. And haughty like unto a lion, and resembled a maddened elephant, that strong one rushed towards that cliff, free from fear or affliction. And all the creatures saw him equipped with bows and arrows, approaching like a lion or a maddened elephant. And free from fear or affliction, the Pāndava, taking his mace, proceeded to that monarch of mountains, causing the delight of Draupadi. And neither exhaustion, nor fatigue, nor lassitude, nor the malice (of others), affected that son of Prithā and the wind-god. And having arrived at a rugged path affording passage to one individual only, that one of great strength ascended that terrible summit high as several palmyra-palms (placed upon one another). And having ascended that summit, and thereby gladened Kinnaras, and great Nāgas, and Munis, and Gandharvas, and Rākshasas, that foremost of Bharata race, gifted with exceeding strength, descried the abode of Vaiçravana, adorned with golden crystal places, surrounded on all sides, by golden walls having the splendour of all gems, furnished with gardens all around, higher than a mountain peak, beautiful with ramparts and towers, and adorned with door-ways and gates and rows of pennons. And the abode was graced with dallying damsels dancing around, and also with pennons wafted by the breeze. And with bent arms supporting himself on the end of his bow, he stood beholding with eagerness the city of the lord of treasures. And gladdening all creatures, there was blowing a breeze, carrying all perfumes, and of balmy feel. And there were various beautiful and wonderful trees of diverse hues, resounding with diverse dulcet notes. And at that place the foremost of the Bhāratas surveyed the place of the Lord of the Rākshasas, scattered with heaps of gems, and adorned with variegated garlands. And renouncing all care of life the mighty-armed Bhimasena stood motionless like a rock, with his mace and sword and bow in his hands. Then he blew his shell, making the down of adversaries stand erect; and twanging his bow-string, and striking his arms with the hands, he unnerved all the creatures. Thereat with their down standing erect, Yakshasas and Rākshasas began to rush towards the Pāndava, in the direction of those sounds. And taken by the arms of Yakshas and Rākshasas, flamed maces and clubs and swords and spears and javelins and axes. And when, O Bhārata, the fight ensued between the Rākshasas and Bhima, the latter by arrows cut off the darts, javelins and axes of those possessing great powers of illusion. And he of exceeding strength with arrows pierced the bodies of the roaring Rākshasas,—both of those that were in the sky, and of those that remained on the earth. And Bhima of exceeding strength was deluged with the mighty sanguine rain sprung from the bodies of the Rākshasas with maces and clubs in their hands, and flowing on all sides from their persons. And the bodies and heads of the Yakshas and Rākshasas were seen to be struck off by the weapons discharged by the might of Bhima's arms. And then all the creatures saw the graceful Pāndava densely surrounded by the Rākshasas, like unto the Sun enveloped by clouds. And even as the sun surrounds everything with his rays, that mighty-armed and strong one of unfailing prowess, covered all with his arrows destroying foes. And although menacing and uttering yells, the Rākshasas did not see Bhima embarassed. Thereupon, with their bodies mangled, the Yakshas afflicted by the fear of Bhimasena began to utter frightful sounds of distress, throwing their mighty weapons. And terrified at the wielder of a strong bow, they fled towards the southern quarter, forsaking their maces and spears and swords and clubs and axes. And then their stood, holding in his hands, darts and maces, the broad-chested and mighty-armed friend of Vaiçravana, the Rākshasa named Manimān. And that one of great strength began to display his masterdom and manliness. And seeing them forsake the fight, he addressed them with a smile,—'Going to Vaiçravana's abode, how will ye say unto that lord of wealth, that numbers have been defeated by a single mortal in battle?' Having said this unto them, that Rākshasa, taking in his hands clubs and jevelins and maces, set out, and rushed towards the Pāndava. And as he was rushing in amain like a maddened elephant, Bhimasena pierced his sides with three choice arrows. And the mighty Manimān, on his part, in wrath taking and flourishing a tremendous mace, hurled it at Bhimasena. Thereupon Bhimasena beset with innumerable shafts sharpened on stones, that mighty mace in the sky, dreadful, and like unto the lightning flash. But on reaching the mace those shafts were baffled; and although discharged with force by that adept at hurling the mace, still they could not stay its career. Then the mighty Bhima of dreadful prowess, baffled his (the Rākshasa's) discharge by resorting to his skill in mace-fighting. In the meanwhile, the intelligent Rākshasa had discharged a terrible iron club, furnished with a golden haft. And that club, belching forth flames, and emitting tremendous roars, all of a sudden pierced Bhima's right arm and then fell to the ground. On being severely wounded by that club, that bowman, Kunti's son, of immeasurable prowess, with eyes rolling in ire, took up his mace. And having taken that iron mace, inlaid with golden plates, which caused the fear of foes, and brought on their defeat, he darted it with speed towards the mighty Manimān, menacing (him) and uttering shouts. Then Manimān, on his part, taking his huge and blazing dart, with great force discharged it at Bhima, uttering loud shouts. Thereat breaking the dart with the end of his mace, that mighty-armed one skilled in mace-fighting, speedily rushed to slay him, as Garuda (rusheth) to slay a serpent. Then all of a sudden, advancing ahead in the field, that mighty-armed one sprang into the sky, and brandishing his mace, hurled it with shouts. And like unto the thunder-bolt hurled by Indra, that mace like a Pest, with the speed of the wind destroyed the Rākshasa and then fell to the ground. Then all the creatures saw that Rākshasa of terrible strength slaughtered by Bhimā, even like a bull slain by a lion. And the surviving Rākshasas seeing him slain on the ground went towards the east, uttering frightful sounds of distress."

Thus ends the hundred and fifty-ninth Section in the Yaksha-yuddha of the Vana Parva.

SECTION CLX.

Yaksha-yuddha Parva continued.)

Vaiçampāyana said.—"Hearing various sounds resounding in the caves of the mountain, and not seeing Bhimasena, Kunti's son, Ajātaçatru, and the twin sons of Mādri, and Dhaumya, and Krishnā, and all the Brāhmanas, and the friends (of the Pāndavas), were filled with anxiety. Thereupon, entrusting Draupadi to the charge of Arshtishena, and equipped in their arms, those valiant and mighty charioteers, together began to ascend the summit of the mountain. And having reached the summit, those repressors of foes and mighty bowmen and powerful charioteers, as they were looking about, saw Bhima, and those huge Rākshasas, of mighty strength and courage, weltering in a state of unconsciousness, having been struck down by Bhima. And holding his mace and sword and bow, that mighty-armed one looked like Maghavān, after he had slain the Dānava hosts. Then on seeing their brother, the Pāndavas, who had attained excellent state, embraced him and sat down there. And with those mighty bowmen, that summit looked grand like heaven graced by those foremost of celestials, the highly fortunate Lokapālas. And seeing the abode of Kuvera and the Rākshasas, lying slain on the ground, the king addressed his brother who was seated, saying,—'Either it be through rashness, or through ignorance, thou hast, O Bhima, committed a sinful act. O hero, as thou art leading the life of an anchoret, this slaughter without cause is unlike thee. Acts, it is asserted by those versed in duties, as are calculated to displease a monarch, ought not to be committed. But thou hast, O Bhimasena, committed a deed which will offend even the gods. He that disregarding profit and duty, turneth his thoughts to sin, must, O Pārtha, reap the fruit of his sinful actions. However, if thou seekest my good, never again commit such a deed.'"

Vaiçampāyana continued.—"Having said this to his brother Vrikodara, the virtuous, highly energetic and firm-minded son of Kunti, Yudhishthira, versed in the particulars of (the science of) profit, ceased, and began to reflect on that matter.

"On the other hand, the Rākhasas that had survived those slain by Bhima fled in a body towards the abode of Kuvera. And they of exceeding fleetness having speedily reached Vaiçravana's abode, began to utter loud cries of distress, being afflicted with the fear of Bhima. And, O king, bereft of their weapons, and exhausted, and with their mail besmeared with gore, and with dishevelled hair, they spake unto Kuvera, saying,—,O lord, all thy foremost Rākshasas fighting with maces, and clubs, and swords, and lances, and barbed darts, have all been slain. O lord of treasures, a mortal, trespassing into the mountain, hath single-handed, slaughtered all thy Krodhavaçā Rākshasas assembled together. And, O lord of wealth, there lie the foremost of the Yakshas and Rākshasas senseless and dead, having been struck down: and we have been let off through his favor. And thy friend, Manimān, also hath been slain. All this hath been done by a mortal. Do thou what is proper, after this.' Having heard this, that lord of all the Yaksha hosts waxing wroth, with eyes reddened in anger, exclaimed, 'What!' And hearing of Bhima's second (act of) agression, that lord of treasures—the king of the Yakshas—was filled with wrath, and said,—'Yoke' (the horses). Thereat, unto a car of the hue of dark clouds, and high as a mountain-summit, they yoked steeds having golden garlands. And on being yoked unto the car, those excellent horses of his, graced with every noble quality, and furnished with the ten auspicious curls of hair, and having energy and strength, and adorned with various gems, and looking splendid, as if desirous of speeding like the wind, began to neigh at each other the neighing emitted at (the hour of) victory. And that divine and effulgent king of the Yakshas set out, being eulogised by the celestials and Gandharbas. And a thousand foremost Yakshas of reddened eyes and golden lustre, and having huge bodies, and gifted with great strength, equipped with weapons, and girding on their swords, followed that high-souled lord of treasures. And coursing through the firmament, they (the steeds) arrived at the Gandhamādana, as if drawing forward the sky with their fleetness. And with their down standing erect, the Pāndavas saw that large assemblage of horses maintained by the lord of wealth, and also the high-souled and graceful Kuvera himself, surrounded by the Yaksha hosts. And seeing those mighty charioteers, the sons of Pāndu, possessed of great strength, equipped with bows and swords, Kuvera also was delighted; and he was pleased at heart, keeping in view the task of the celestials. And like unto birds, they, (the Yakshas) gifted with extreme celerity, alighted on the summit of the mountain, and stood before them (the Pāndavas), with the lord of treasures at their head. Then, O Bhārata, seeing him pleased with the Pāndavas, the Yakshas and the Gandharbas stood there, free from agitation. Then thinking themselves as having transgressed, those high-souled and mighty charioteers—the Pāndavas—having bowed down unto that lord, the giver of wealth, stood surrounding the lord of treasures with joined hands. And the lord of treasures sat on that excellent seat—the elegant Pushpaka—constructed by Viçwakarmā, painted with diverse colors. And by thousands Yakshas and Rākshasas, some having huge frames, and some, ears resembling pegs, and by hundreds Gandharbas and hosts of Apsarā's sat in the presence of that one seated, even as the celestials sit surrounding him of an hundred sacrifices. And wearing a beautiful golden garland on his head, and holding in his hands his noose and sword and bow, Bhima stood, gazing at the lord of wealth. And Bhimasena did not feel depression either on having been wounded by the Rākshas, or even in that plight seeing Kuvera arrive.

"And that one going about on the shoulders of men, on seeing Bhima stand desirous of fight, with sharpened shafts, said unto Dharma's son.—'O Pārtha, all the creatures know thee as engaged in their good. Do thou therefore, with thy brothers fearlessly dwell on this summit of the mountain. And, O Pāndava, be thou not angry with Bhima. These Yakshas and Rākshasas had already been slain by Destiny: thy brother hath been the instrument merely. And it is not necessary to feel shame for this act of impudence that hath been committed. This destruction of the Rākshasas had been foreseen by the gods. I entertain no anger towards Bhimasena. Rather, O foremost of the Bharata race, I am pleased with him; nay,—even before coming here, I had been gratified with this deed of Bhima.'"

Vaiçampāyana said.—"Having spoken this unto the king, (Kuvera) said unto Bhimasena,—'O child, O best of the Kurus, I do not mind this. O Bhima, as inorder to please Krishnā, thou hast, disregarding the gods and me also, committed this rash act,—namely, the destruction of the Yakshas and the Rākshasas,—depending on the strength of thy arms, I am well-pleased with thee. O Vrikodara, to-day I have been freed from a terrible curse. For some offence, that prime Rishi—Agastya—had cursed me in anger. Thou hast delivered me by this act (of thine). O Pāndu's son, my disgrace had ere this been fated. No offence, therefore, in any way, attached unto thee, O Pāndava.'

"Yudhishthira said,—'O divine one, why wast thou cursed by the high-souled Agastya? O god, I am curious to hear as to the occasion of that imprecation. I wonder that at that very moment, thou together with thy forces and attendants wast not consumed by the ire of that intelligent one.'

"Thereupon the lord of treasures said,—'At Kuçasthali, O king, once there was held a conclave of the gods. And surrounded by grim-visaged Yakshas, numbering three hundred

Mahā-padmas, carrying various weapons, I was repairing to that place. And on the way, I saw that foremost of sages—Agastya—engaged in the practise of severe austerities on the banks of the Yamunā, abounding in various birds and graced with blossoming trees. And, O king, immediately on seeing that mass of energy, flaming, and brilliant as fire, seated with upraised arms, facing the Sun, my friend, the graceful lord of the Rākshasas, Manimāna, from stupidity, foolishness, hauteur and ignorance discharged his excrement on the crown of that Maharshi. Thereupon, as if burning all the cardinal points by his wrath, he said unto me,—Since, O lord of treasures, in thy very presence, disregarding me, this thy friend hath thus affronted me, he together with thy forces shall meet with destruction at the hands of a mortal. And, O wicked-minded one, thou also, being distressed on account of thy fallen soldiers, shalt be freed from thy sin, on beholding that mortal. But if they follow thy behests, their (the soldiers) powerful sons shall not come by this dreadful curse.—This curse I had received formerly from that foremost of Rishis. Now, O mighty king, have I been delivered by thy brother, Bhima.' "

Thus ends the hundred and sixtieth Section in the Yaksha-yuadha of the Vana Parva,

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SECTION CLXI.

(*Yaksha-yuddha Parva continued.*)

"The lord of Treasures said,—'O Yudhishthira, patience, ability, (appropriate) time and place, and prowess—these five lead to success in human affairs. O Bhārata, in the Krita Yuga, men were patient and able in their respective occupations, and they knew how to display prowess. And, O foremost of the Kshatriyas, a Kshatriya that is endued with patience, and that understandeth the propriety regarding place and time, and that is versed in all mortal regulations, can alone govern the world for a long time,—nay, in all transactions, he that behaveth thus, acquireth, O hero, fame in this world, and excellent state in the next. And, by having displayed his prowess at the proper place and time, Cakra with the Vasus hath obtained the dominion of heaven. He that from anger cannot see his fall, and he that being naturally wicked and evil-minded, followeth evil, and he that knoweth not the propriety relative to acts, meet with destruction both in this world and the next. The exertions of that stupid person become fruitless, who is not conversant with the expediency regarding time and acts, and he meeteth with destruction both in this world and the next. And the object of that wicked and deceitful person is vicious, who, aiming at masterdom of every kind, committeth some rash act. O best of men, this Bhimasena is fareless, and ignorant of duties, and haughty, and of the sense of a child, and unforbearing. Do thou, therefore, check him. Repairing again to the hermitage of the pious sage Arshtishena, do thou reside there during the dark fortnight, without fear or anxiety. O lord of men, deputed by me, all the Gandharvas residing at Alakā, as also those dwelling in this mountain, will, O mighty-armed one protect thee, and these best of the Brāhmanas. And, O king, O prime of virtuous men, knowing that Vrikodara hath come hither out of rashness, do thou check him. Henceforth O monarch, beings living in the forest will meet with you, wait upon you and always protect you all. And ye foremost of men, my servants will always procure for you various meats and drinks of delicious flavour. And, O son, Yudhishthira, even as by reason of being the offspring of spiritual intercourse, Jishnu is entitled to the protection of Mahendra, and Vrikodara, of the wind-god, and thou, of Dharma, and the twins possessed of strength, of the Açwins, so ye all are entitled to my protection. That one next by birth to Bhimasena, Fālguna, versed in the science of profit, and all mortal regulations, is well in heaven. And, O child, those perfections that are recognised in the world as leading to heaven, are established in Dhananjaya even from his very birth. And self-restraint, and charity, and strength, and intelligence, and modesty, and fortitude, and excellent energy—even all these are established in that majestic one of magnificent soul. And, O Pāndava, Jishnu never committed any shameful act through poverty of spirit. And in the world, none ever say that Pārtha hath uttered an untruth. And O Bhārata, honored by the gods, the Pitris, and the Gandharvas, that enhancer of the glory of the Kurus is learning the science of weapons in Çakra's abode. And, O Pārtha, in heaven, he that with justice had brought under his subjection all the rulers of the earth, even that exceedingly powerful, and highly energetic monarch, the grand-sire of thy father, Sāntanu himself, is well-pleased with the behaviour of that wielder of the Gāndiva—the foremost of his race. And, O king, abiding in Indra's regions, he who on the banks of the Yamunā had worshipped the gods, the Pitris, and the Brāhmanas, by celebrating seven grand horse sacrifices, that great grand-sire of thine, the emperor Sāntanu of severe austerities, who hath attained heaven, hath enquired of thy welfare.' "

Vaiçampāyana said.—"Having heard these words of the dispenser of wealth, the Pāndavas were well-pleased with them. Then lowering his club and mace and sword and bow, that foremost of the Bhāratas bowed down unto Kuvera. And that giver of protection, the lord of treasures, seeing him prostrate, said,—'Be thou the destroyer of the pride of foes, and the enhencer of the delight of friends. And ye oppressors of enemies, do ye live in our romantic region. The Yakshas will not cross your desires. Gudākeça, after having acquired mastery over weapons, will come back soon. Bidden adieu by Maghavān himself, Dhananjaya will join you.'

"Having thus instructed Yudhishthira of excellent deeds, the lord of the Guhyakas vanished from that best of mountains. And thousands upon thousands of Yakshas and Rākshasas followed him in vehicles spread over with chekered cushions, and decorated with various jewels. And as the horses proceeded towards the abode of Kuvera, a noise arose as of birds flying in the air. And the chargers of the lord of treasures speedily coursed through the sky, as if drawing forward the firmament, and devouring the air.

"Then at the command of the lord of wealth, the dead bodies of the Rākshasas were removed from the summit of the mountain. As the intelligent Agastya had fixed this period as the limit of the (duration of) his curse, so being slain in conflict, the Rākshasas were freed from the imprecation. And being honored by the Rākshasas, the Pāndavas for several nights dwelt pleasantly in those habitations."

Thus ends the hundred and sixty-second Section in the Yaksha-yuddha of the Vana Parva.

SECTION CLXII.

(Yaksha-yuddha Parva continued.)

Vaiçampāyana continued.—"Then, O repressor of foes, at sunrise, having finished his daily devotions, Dhaumya came unto the Pāndavas, with Arshtishena. And having bowed down unto the feet of Arshtishena and Dhaumya, they with joined hands paid homage unto all the Brāhmanas. Then Dhaumya, taking Yudhishthira's right hand, said these words, looking at the east,—'O mighty monarch, this king of mountains—Mandara—lieth vast, covering the earth up to the ocean. O Pāndava, Indra and Vaiçravana preside over this point graced with woods and forests and mountains. And, O child, the intelligent sages versed in every duty, say, that this (region) is the abode of Indra and king Vaiçravana. And the twice-born ones, and the sages versed in duties, and the Siddhas, and the Sādhyas, and the celestials, pay their adorations unto the Sun as he riseth from this point. And that lord of all living beings, king Yama, conversant with duty, presideth over yonder southern region whither come the spirits of the departed. And this is Sanyamana, the abode of the lord of the departed spirits, sacred, and wonderful to behold, and crowned with prime prosperity. And the intelligent ones call that monarch of mountains (by the name of) Asta. Having, O king, arrived at this, the Sun ever abideth by the truth. And king Varuna protects all creatures, abiding in this king of mountains, and also the vasty deep. And, O highly fortunate one, there illumining the northern regions, lieth the puissant Mahāmeru, auspicious and the refuge of those knowing Brahma, where is the court of Brahmā and remaining where that soul of all creatures, Prajāpati, hath created all that is mobile and immobile. And the Mahāmeru is the auspicious and healthy abode even of the seven mind-born sons of Brahmā, of whom Daksha was the seventh. And, O child, here it is that the seven celestial *rishis* with Vaçistha at their head rise and set. Behold that excellent and bright summit of the Meru, where seateth the great-sire (Brahmā) with the celestials happy in self-knowledge. And next to the abode of Brahmā is visible the region of him who is said to be the really primal Cause of the origin of all creatures, even that prime lord, god Nārāyana, having neither beginning nor end. And, O king, that auspicious place composed of all energies even the celestials cannot behold. And the region of the high-souled Vishnu, by its native splendour, exceeding in effulgence the sun or fire, cannot be beheld by the gods, or the Dānavas. And the region of Nārāyana lieth resplendent to the east of the Meru, where, O child, that lord of all creatures, the self-create primal Cause of the universe, having manifested all beings, looketh splendid of his excellent grace. O child, not to speak of the Maharshis—even Brahmarshis have no access to that place. And, O best of the Kurus, it is the Yatis only who have access to it. And, O Pāndu's son, (at that place) luminaries cannot shine by him; there that lord of inconceivable soul alone shineth transcendental. There by reverence, and severe austerities, Yatis inspired by virtue of pious practises, attain Nārāyana Hari. And, O Bharata, repairing thither, and attaining that universal Soul —the self-create and eternal god of gods, high-souled ones, of Yoga success, and free from ignorance and pride have not to return to this world. O highly fortunate Yudhishthira, this region is without beginning, or deterioration, or end; for it is the very essence of that god. And, O son of the Kurus, the Sun and the Moon every day go round this Meru, coursing in an opposite direction. And, O sinless one, O mighty monarch, the other luminaries also go round this king of mountains in the self-same way. Thus the worshipful Sun who dispelleth darkness, goeth round this (mountain), obscuring other luminaries. Then having set, and passed the evening, that Maker of day—the Sun taketh a northerly course. Then again nearing the Meru, the divine Sun (ever) intent on the good of all beings, again courseth, facing the east. And in this way, the divine Moon also together with the stars goeth round this mountain, dividing the month unto several sections, by his arrival at the Parvas. Having thus unerringly coursed round the mighty Meru, and, nourished all creatures, the Moon again repaireth unto the Mandara. In the same way, that destroyer of darkness—the divine Sun—also moveth on this unobstructed path, animating the universe. When, desirous of causing dew, he repaireth to the south, then there ensueth winter to all creatures. Then the sun, turning back from the south, by his rays draweth up the energy from all creatures both mobile and immobile. Thereupon, men become subject to perspiration, fatigue, drowsiness and lassitude; and living beings always feel disposed to slumber. Thence returning through unknown regions, that divine effulgent one causeth shower, and thereby reviveth beings. And having by the comfort caused by the shower, wind, and warmth, cherished the mobile and the immobile, the powerful Sun resumeth his former course. O Pārtha, ranging thus, the Sun unerringly turneth on the wheel of Time, influencing created things. His course is unceasing: he never resteth, O Pāndava. Withdrawing the energy of all beings, he again rendereth it back. O Bhārata, dividing time into day and night, and Kalā, and Kāshthā, that lord, the Sun, dealeth life and motion to all created things.' "

Thus ends the hundred and sixty-second Section in the Yaksha-yuddha of the Vana Parva.

SECTION CLIII.

(Yaksha-yuddha Parva continued.)

Vaiçampāyana continued.—"Dwelling in that best of mountains, those highsouled ones observing excellent vows, felt themselves attracted (to that place), and diverted themselves, eager to behold Arjuna. And multitutes of Gandharvas and Maharshis gladly visited those energetic ones, possessing prowess, of chaste desires, and being the foremost of those endued with truth and fortitude. And having arrived at that excellent mountain furnished with trees bearing blossoms, those mighty charioteers were exceedingly delighted, even as the Marutas, on arriving at the celestial regions. And experiencing great exhilaration, they lived (there), seeing the slopes and summits of that mighty mountain, filled with flowers, and resonant with the cries of peacocks and cranes. And on that beautiful mountain they beheld lakes filled with lotuses, and having their shores covered (with trees), and frequented by darkness, and Kārandavas and swans. And the flourishing sporting-regions, graceful on account of the various flowers, and abounding in gems, was capable of captivating that king—the dispenser of wealth (Kuvera). And always ranging (there), those foremost of ascetics (the Pāndavas) were incapable of conceiving (the significance of) that Summit, furnished with mighty trees, and mases of wide-spreading clouds. And, O great hero, owing to its native splendour, and also on account of the brilliance of the annual plants, there was no difference there between night and day. And staying in that mountain, remaining in which the Sun of unrivalled energy cherisheth the mobile and immobile things, those heroes and foremost of men beheld the rising and the setting of the Sun. And having seen the rising and the setting points of the Sun, and the rising and the setting mountain, and all the cardinal points, as well as the intervening spaces ever blazing with the rays of the Dispeller of darkness, those heroes, in expectation of the arrival of that mighty charioteer firm in truth, became engaged in reciting the Vedas, practising the daily rituals, chiefly discharging the religious duties, excercising sacred vows, and abiding by the truth. And saying,—'Let us even here experience delight by joining without delay Arjuna accomplished in arms,' those highly blessed Pārthas became engaged in the practise of *Yoga*. And beholding romantic woods on that mountain, as they always thought of Kiriti, every day and night appeared unto them even as a year. From that very moment joy had taken leave of them, when, with Dhaumya's permission, the high-souled Jishnu, matting his hair, departed (for the woods). So, how could they, absorbed in his contemplation experience happiness there? They had become overwhelmed with grief ever since the moment when at the command of his brother, Yudhishthira, Jishnu of the tread of a mad elephant had departed from the Kāmyaka forest. O Bhārata, in this way, on that mountain those descendants of Bhārata passed a month with difficulty, thinking of him of the white steeds, who had gone to Vāsava's abode, for learning arms. And Arjuna, having dwelt for five years in the abode of him of a thousand eyes, and having from that lord of the celestials obtained all the celestial weapons,—such as those of Agni, of Varuna, of Soma,, of Vāyu, of Vishnu, of Indra, of Paçupati of Brahmā, of Parameshthi, of Prajāpati, of Yama, of Dhātā, of Savitā, of Tashtā, and of Vaiçravana; and having bowed down to and gone round him of an hundred sacrifices, and taken his (Indra's) permission, cheerfully came to the Gandhamādana."

Thus ends the hundred and sixty-third Section in the Yaksha-yuddha of the Vana Parva.

SECTION CLXIV.

(Yaksha-yuddha Parva continued.)

Vaiçampāyana continued.—"And it came to pass that once on a day as those mighty charioteers were thinking of Arjuna, seeing Mahendra's car, yoked with horses, of the effulgence of lightning, arrive all on a sudden, they were delighted. And driven by Mālati, that blazing car, suddenly illuminating the sky, looked like smokeless flaming tongues of fire, or a mighty meteor embosomed in clouds. And seated in that car appeared Kiriti, wearing garlands and new-made ornaments. Then Dhananjaya possessing the prowess of the wielder of the thunder-bolt, alighted on that mountain, blazing in beauty. And that intelligent one decked in a diadem and garlands, having alighted on the mountain, first bowed down at the feet of Dhaumya, and then at those of Ajātaçatru. And he also paid homage unto Vrikodara's feet; and the twins also bowed down unto him. Then going to Krishnā, and having cheered her, he stood before his (elder) brother in humble guise. And on meeting with that matchless one, they were exceedingly delighted. And he also meeting with them rejoiced exceedingly, and began to eulogise the king. And seeing before them that car driving in which the slayer of Namuchi had annihilated seven phalanxes of Diti's offspring, the magnanimous Pārthas went round it. And being highly pleased, they offered excellent worship unto Mātali, as unto the lord of the celestials himself. And then the son of Kuru king duly enquired of him after the health of all the gods. And Mātali also greeted them. And having instructed the Pārthas even as a father doth his sons, he ascended that incomparable car, and returned to the lord of the celestials.

"And when Mātali had gone away, that foremost of the royal race,—Cakra's son—the high-souled destroyer of all foes, made over unto his love—the mother of Sutasoma—beautiful precious gems, and ornaments having the splendour of the sun, which had been presented to him by Cakra. Then, sitting in the midst of those foremost of the Kurus, and those best of the Brāhmanas, effulgent like unto fire or the sun, he began to relate all as it had happend, saying,—'In this way, I have learnt weapons from Cakra, Vāyu, and the manifest Siva; and all the celestials with Indra also have been pleased with me, on account of my good beheavour, and concentration.'

"After having briefly narrated unto them his sojourn in heaven, Kiriti of spotless deeds agreeably slept that night with the two sons of Mādri."

Thus ends the hundred and sixty-fourth Section in the Nivāta-Kavacha-yuddha of the Vana Parva.

SECTION CLV.

(*Nivāta-Kavacha-yuddha Parva continued.*)

Vaiçampāyana said.—"Then when the night had been spent, Dhananjaya, together with his brothers, paid homage unto Yudhishthira the just, And, O Bhārata, at this moment, proceeding from the celestials there arose mighty and tremendous sounds of all musical instruments, and the rattling of car-wheels, and the tolling of bells. And thereat all the beasts and beasts of prey and birds emitted separate cries. And from all sides in cars resplendent as the sun, hosts of Gandharvas and Apsarās began to follow that repressor of foes, the lord of the celestials. And ascending a car yoked with steeds, decorated with burnished gold, and roaring like clouds, that king of the celestials, Purandara, blazing in beauty came unto the Pārthas. And having arrived (at that place), he of a thousand eyes descended from his car. And soon as Yudhishthira the just saw that high-souled one, he together with his brothers, approached that graceful king of the immortals. And in accordance with the ordinance that generous one duly worshipped him of immeasurable soul, in consonance with his dignity. And then Dhananjaya possessed of prowess, having bowed down unto Purandara, stood before the lord of the celestials in humble guise, like unto a servant. And seeing the sinless Dhananjaya having ascetic merit, bearing clotted hair, stand in humility before the lord of celestials, Yudhishthira the son of Kunti, of great energy, smelt (the crown) of his head. And beholding Fālguna (in that attitude) he was exceedingly glad; and by worshipping the king of the celestials, he experienced the highest bliss. Then unto that strong-minded monarch, swimming in felicity, the intelligent lord of the celestials, Purandara, spake, saying,—'Thou shalt rule the earth O Pāndava. Blessed be thou! Do thou, O Kunti's son, again repair unto Kāmyaka.'

"That learned man who for a year leading the Brahmacharya mode of life, subduing his senses and observing vows, peruseth with rapt attention this meeting of Cakra with the Pāndavas, liveth an hundred years free from disturbances, and enjoying happiness."

Thus ends the hundred and sixty-fifth Section in the Nivāta-Kavacha-yuddha of the Vana Parva.

SECTION CLXVI.

(Nivāta-Kavacha-yuddha Parva continued.)

Vaiçampāyana continued.—"When Cakra had gone to his proper place, Vibhatsu together with his brothers and Krishnā, paid homage unto the son of Dharma. Then smelling the crown of the head of that Pāndava, who was thus paying homage, (Yudhishthira) in accents faltering on account of joy, addressed Arjuna, saying,—'O Arjuna, how hast thou passed this period in heaven? And how hast thou obtained the weapons,—and how also hast thou gratified the lord of the celestials? And, O Pāndava, hast thou adequately secured the weapons? Have the lord of the celestials and Rudra gladly granted thee the weapons? And how hast thou beheld the divine Cakra, and the wielder of Pināka? And how hast thou obtained the weapons? And in what manner didst thou worship (them)? And what service hadst thou done unto that repressor of foes, the worshipful one of an hundred sacrifices, that he had said unto thee,—By thee have I been gratified—? All this, O highly effulgent one, I wish to hear in detail. And, O sinless one, the manner in which thou didst please Mahādeva and the king of the celestials and, O repressor of foes, the service thou hadst done to the wielder of the thunder-bolt,—do thou, O Dhananjaya, relate all this in detail.'

"Arjuna said,—'O mighty monarch, listen how I duly beheld him of an hundred sacrifices and the divine Sankara also. O grinder of foes, O king, having acquired that science which thou hadst directed me (to learn), I at thy command went to the forest, for practising penances. From Kāmyaka repairing to the Bhrigutunga, I spent there one night, being engaged in austerities. And it came to pass that on the next day I saw a certain Brāhmana. And he asked me, saying,—O son of Kunti, whither wilt thou go?—Thereupon, O descendant of the Kurus, I truely related unto him everything. And, O best of kings, having heard the true account, the Brāhmana became well-pleased with me, and, O king, praised me. Then, O

Bhārata, pleased with me, he said,—O Bhārata, be thou engaged in austerities. By performing penances, thou wilt in a short time behold the lord of the celestials.—And according to his advice, I ascended the Himavān, and, O mighty king, began to practise penances, (the first) month subsisting on fruits and roots. I spent the second month, subsisting on water. And, O Pāndava, in the third month I totally abstained from food. And in the fourth month I remained with upraised arms. And a wonder it is that I did not lose any strength. And it came to pass that when the first day of the fifth month had been spent, there appeared before me a being wearing the form of a boar, turning up the earth with his mouth, stamping at the ground with his feet, rubbing the earth with his breast, and momentarily going about in a frightful manner. And him followed a great being in the guise of a hunter furnished with the bow, arrows, and the sword, and surrounded by females. Thereupon, taking my bow and the two inexhaustible quivers, I pierced with shafts that terrible and frightful creature. And simaltaneously (with me) that hunter also drawing a strong bow, more severely struck at (the animal), as if shaking my mind. And, O king, he also said unto me,—Why hast thou, transgressing the rules of hunting, hit the animal first hit at by me? With these sharpened shafts will I destroy thy pride. Stay!—Then that mighty-bodied one holding the bow rushed at me. And with volleys of mighty shafts, he covered me entirely, even as a cloud covereth a mountain with showers. Then, on my part, I covered him with a mighty discharge of arrows. Thereupon, with steady arrows having their points aflame, and inspired with Mantras, I pierced him even as (Indra) riveth a mountain with a thunder-bolt. Then his person began to be multiplied an hundred fold and a thousand fold. At this, I pierced all his bodies with shafts. Then again all those forms became one, O Bhārata. Thereat I struck at it. Next, he now assumed a small body with a huge head, and now a huge body with a small head. And, O king, he then assumed his former person, and approached me for fight, And, O foremost of the Bharata race, when in the encounter I failed to overwhelm him with arrows, I fixed the mighty weapon of the wind-god. But I failed to discharge it at him, and this was a wonder. And when that weapon thus failed of effect, I was struck with amazement. However, O king, exerting myself more vigorously, I again covered that being with a mighty multitude of shafts. Then taking Sthunākarna, and Vāruna, and Salava, and Açmavarsha weapons, I assailed him, profusely showering shafts. But, O king, he instantly swallowed up even all these weapons of mine. And when all those (weapons) had been swallowed up, I discharged the weapon presided over by Brahmā. And when the blazing arrows issuing from that weapon were heaped upon him all around, and being thus heaped over by that mighty weapon discharged by me, he increased (in bulk). Then all the world became oppressed with the energy begot of the weapon hurled by me, and the firmament and all the points of the sky became illumined. But that one of mighty energy instantly baffled even that weapon. And, O monarch, when that weapon presided over by Brahmā had been baffled, I was possessed with terrible fear. Thereupon immediately holding even my bow and the two inexhaustible quivers, I shot at that being, but he swallowed up all those weapons. And when all the weapons had been baffled and swallowed up, there ensued a wrestling between him and myself. And we encountered each other first with blows and then with slaps. But incapable of overcoming that being, I fell down stupified on the ground. Thereupon, O mighty king, with a laugh, that wonderful being at my sight vanished at that spot together with the women. Having accomplished this, O illustrious monarch, that divine one assumed another and unearthly form, (clad in) wonderful raisment. And renouncing the form of a hunter, that divine lord of the gods, resumed his own unearthly appearance, and that mighty god stood (there). Then appeared before me with Umā that manifest divine one, having the bull for his mark, weilding the Pināka, bearing serpants, and capable of assuming many forms. And, O repressor of foes, advancing towards me, standing even then in the field ready for conflict, that wielder of the trident addressed me, saying,—I am well-pleased with thee.—Then that divine one held up my bow and the couple of quivers furnished with inexaustible shafts, and returned them unto me, saying,—Do thou ask some boon, O Kunti's son. I am well-pleased with thee. Tell me, what I shall do for thee. And, O hero, express the desire that dwelleth in thy heart. I will grant it. Except immortality alone, tell me as to the desire that is in thy heart.—Thereat with my mind intent on the acquisition of arms, I only bowed down unto Siva, and said,—O divine one, if thou beest favorably disposed towards me, then I wish to have this boon,—I wish to learn all the weapons that are with thy god-head.—Then the god Tramvaka said unto me,—I will give. O Pāndava, my own weapon Raudra shall attend upon thee.—Thereupon, Mahādeva well-pleased, granted unto me the mighty weapon, Pāçupata. And having granted that eternal weapon, he also said unto me,—This must never be hurled at mortals. If discharged at any person of small energy, it would consume the universe. Shouldst thou (at any time) be hard pressed, thou mayst discharge it. And, when all thy weapons have been completely baffled, thou mayst hurl it.—Then when he having the bull for his mark had been thus gratified, there stood manifest by my side that celestial weapon, of resistless force, capable of baffling all weapons, and destructive of foes, and the hewer of hostile forces, and unrivalled, and difficult to be borne even by the celestials, the demons, and the Rākshasas. Then at the command of that god, I sat me down there. And in my very sight the god vanished from the spot.' "

Thus ends the hundred and sixty-sixth Section in the Nivāta-Kavacha-yuddha in the Vana Parva.

SECTION CLXVII.

(*Nivāta-Kavacha-yuddha Parva continued.*)

"Arjuna said,—'O Bhārata, by the grace of that god of gods, the Supreme Soul—Tramvaka—I passed the night at that place. And having passed the night, when I had finished the morning rituals, I saw that foremost of the Brāhmanas whom I had seen before. And unto him I told all as it had happened, O Bhārata,—namely, that I had met the divine Mahādeva. Thereupon, O king of kings, well-pleased, he said unto me,—Since thou hast beheld the great god, incapable of being beheld by any one else, soon wilt thou mix with Vaivaswata and the other Lokpālas, and the lord of the celestials; and Indra too will grant thee weapons.—O king, having said this unto me, and having embraced me again and again, that Brāhmana, resembling the Sun, went away whither he listed. And, O slayer of foes, it came to pass that on the evening of that day, refreshing the whole world, there began to blow a pure breeze. And in my vicinity, on the base of the Himālaya mountain, fresh, fragrant, and fair flowers began to bloom. And on all sides there was heard charming symphony and captivating hymns relating to Indra. And before the lord of the celestials, hosts of Apsarās and Gandharvas chaunted various songs. And, ascending celestial cars, there approached the Māruts, and the followers of Mahendra, and the dwellers of heaven. And afterwards, Marutvan, together with Cachi and all the celestials, appeared on the scene, in cars yoked with horses elegantly adorned. And at this very moment, O king, he that goeth about on the shoulders of men, manifested himself unto me, in excellent grace. And I saw Yama seated on the south,—and Varuna and the lord of the celestials at their respective regions. And, O foremost of men, O mighty monarch, they, after having cheered me, said,—O Savyasāchin, behold us—the Lokpālas—seated. In order to the performance of the task of the gods, thou hast obtained a sight of Sankara. Do thou now receive weapons from us, seated around.—Thereupon, O lord, having bowed down unto those foremost of the celestials with regard, I duly accepted those mighty weapons. And then they recognised me as one of their own. Afterwords the gods repaired to the quarter from whence they had come. And that lord of the celstials, the divine Maghavān too, having ascended his glorious chariot, said,—O Phālguna, thou shalt have to repair unto the celestial regions. O Dhananjaya, even before this thy arrival, I had known that thou wouldst come hither. Then have I, O best of the Bhāratas, manifested myself unto thee. As formerly thou hadst performed thy ablutions in the various *tirthas*, and now hadst performed severe austerities, so thou wilt be able to repair unto the celestial regions, O Pāndava. Thou wilt, however, again have to practise extreme penance, for thou shouldst at any rate sojourn to heaven. And at my command, Mātali shall take thee to the celestial regions. Thou hast already been recognised by the celestials, and the celestial sages of high soul.—Thereupon I said unto Cakra,—O divine one, be thou favorable unto me. With the view of learning arms, do I beseech thee that thou mayst be my preceptor.—At this, Indra said,—O child, having learnt weapons, thou wouldst perform terrible deeds,—and with this object, thou desirest to obtain the weapons. However, obtain thou the arms, as thon desirest.—Then, I said,—O slayer of foes, I never would discharge these celestial weapons at mortals except when all my other arms should have been baffled. Do thou, O lord of the celestials, grant me the celestial weapons, —(so that) I may hereafter obtain the regoins attainable by warriors.—Indra said,—O Dhananjaya, it is to try thee that I have said such words unto thee. Having been begot of me this speech of thine well becameth thee. Do thou, O Bhārata, repairing unto my abode, learn all the weapons of Vāyu, of Agni, of the Vasus, of Varuna, of the Maruts, of the Sāddhas, of Brahmā, of Gandharvas, of the Uragas, of the Rākshasas, of Vishnu, and of the Nairitas; and also all the weapons that are with me, O perpetuator of the Kuru race.—Having said this unto me, Cakra vanished at the very spot.—Then, O king, I saw the wonderful, and sacred celestial car yoked with steeds, arrive, conducted by Mātali. And when the Lokapālas had gone away, Mātali said unto me,—O thou of mighty splendour, the lord of the celestials is desirous of seeing thee And, O mighty-armed one, do thou acquire competence, and then perform thy task. Come and behold the regions attainable by merit, and come unto heaven even in this frame. O Bhārata, the thousand-eyed lord of the celestials, wisheth to see thee.—Thus addressed by Mātali, I, taking the leave of the mountain Himālaya, and having gone round him, ascended that excellent car. And then the exceedingly generous Mātali, versed in equine lore, drove the steeds, gifted with the speed of thought or the wind. And when the chariot began to move, that charioteer looking at my face as I was seated steadily, wondered, and said these words,—To-day this appeareth unto me strange and unprecedented, that being seated in this celestial car, thou hast not been jerked ever so little. O foremost of Bharata race, I have ever remarked that at the first pull by the steeds, even the lord of the celestials himself geteth jerked. But all the while that the car had moved, thou hast been sitting unshaken. This appeareth unto me as transcending even the power of Cakra.—

"'Having said this, O Bhārata, Mātali soared to the sky, and showed me the abodes of the celestials and their palaces. Then the chariot yoked with steeds coursed upwards. And the celestials and the sages began to worship (that car), O prime of men. And I saw the regions moving anywhere at will, and the splendour also of the highly energetic Gandharvas. Apsarās, and celestial sages. And Cakra's charioteer—Mātali—at once showed me Nandana, and other gardens and groves belonging to the celestials. Next I beheld Indra's abode, Amarāvati, adorned with jewels, and trees yielding any sort of fruit that is desired. There the Sun doth not shed heat, nor doth heat or cold or fatigue there affect (one), O king. And, O great monarch, the celestials feel neither sorrow, nor poverty of spirit, nor weakness, nor lassitude, O grinder of foes. And, O ruler of men, the celestials and the others have neither anger nor covetuousness. And, O king, in the abodes of the celestials, the beings are ever contented. And there the trees ever (bear) verdant foliage, and fruits, and flowers; and the various lakes are furnished with the fragrance of lotuses. And there the breeze is cool, and delicious, and fragrant, and pure, and inspiring. And the ground is variegated with all kinds of gems, and adorned with blossoms. And there were seen innumerable beautiful beasts, and in the air innumerable rangers of the sky. Then I saw the Vasus, and the Rudras, and the Sāddhyas with the Maruts, and the Adityas, and the two Açwins; and worshipped them. And they conferred their benison on me, granting me strength and prowess, and energy, and celebrity, and (skill in) arms, and victory in battle. Then, entering that romantic city adored by the Gandharvas and the celestials, with joined hands I stood before the thousand-eyed lord of the celestials. Thereupon, that best of bestowers gladly offerd unto me half of his seat; and Vāsava also with regard touched my person. And, O Bhārata, with the view of acquiring arms and learning weapons, I began to dwell in heaven, together with the gods and the Gandharvas of generous souls. And Viçwāvan's son, Chitrasena, became my friend. And he, O king, imparted unto me the entire Gandharva (science). And, O monarch, I happily lived in Cakra's abode, well cared for, having all my desires gratified, learing weapons, listening to the notes of songs, and the clear sounds of musical instruments, and beholding the foremost of Apsarās dance. And without neglecting to study the arts, which I learnt properly, my attention was specially fixed on the acquisition of arms. And that lord of a thousand eyes was pleased with that purpose of mine. Living thus in heaven, O king, I have passed this period.

"And when I had acquired proficiency in weapons, and gained his confidence, that one having for his vehicle the horse (Uchaiçravā), (Indra), patting me on the head with his hand, said these words,—Now even the celestials themselves cannot conquer thee,—what shall I say of imperfect mortals residing on earth? Thou hast become incomprehensible in strength, irrepressible, and incomparable in fight.—Then with the hair of his body standing on end, he again accosted me, saying,—O hero, in fighting with weapons, one is equal unto thee. And, O perpetuator of the Kuru race, thou art ever watchful, and dexterous, and truthful, and of subdued senses, and the protector of the Brāhmanas, and adept in weapons, and warlike. And, O Pārtha, together with (a knowledge of) the five modes of using (them), thou hast obtained five and ten weapons; and, therefore, there existeth none who is thy peer. And thou hast perfectly learnt the discharge (of those weapons), and (their) withdrawal, and (their) re-discharge and rewithdrawal, and the *prāyaçhitya*[*] connected (with them), and also their revival, in case of their being baffled. Now, O repressor of foes, hath the time arrived for thy paying the preceptor's fee. Do thou promise to pay the fee: then I shall unfold unto thee what thou wilt have to perform—Thereat, O king, I said unto the ruler of the celestials,—If it be in my power to do the work, do thou consider it as already accomplished by me.—O king, when I had said these words, Indra with smile said unto me,—Nothing is there in the three worlds that is not in thy power (to achieve). My enemies, those Dānavas, named, Nivāta-Kavachas dwell in the womb of the ocean. And they number thirty-millions, and are notorious, and all of equal forms and strength and splendour. Do thou slay them there, O Kunti's son; and that will be thy preceptor's fee.—

"Saying this, he gave unto me the highly resplendent celestial car, conducted by Mātali, furnished with hair resembling the down of peacocks. And on my head he set this excellent diadem. And he gave me ornaments for my body, like unto his own. And he granted unto me the impenetrable mail—the best of its kind, and easy to the touch; and fastened unto the Gāndiva this durable string. Then I set out, ascending that splendid chariot, riding on which in days of yore, the lord of the celestials had vanquished Vali—that son of Virochana. And, O ruler of men, startled by the rattling of the car, all the celestials, approached (there), taking me to be the king of the celestials. And seeing me, they asked,—O Phālguna,—What art thou going to do?—And I told them as it had fallen out,—and said,—I shall even do this in battle. Ye that are highly fortunate, know that I have set out, desirous of slaying the Nivāta-Kavachas. O sinless ones, do ye bless me.—Thereupon, they began to eulogise me, even as they (eulogise) the god Purandara. And they said,—Riding on this car, Maghavā had conquered in battle Samvara, and Namuchi, and Vala, and Vritra, and Prahrada, and Naraka. And mounted on this car also Maghavā had conquered in battle many thousands, and millions, and hundred of millions of Daityas. And, O Kaunteya, thou also, riding on this car, by thy prowess shalt conquer the Nivāta Kavachas in conflict, even as did the self-possessed Maghavān in days of yore. And here is the best of shells: by this also thou shalt defeat the Dānavas. And by this it is that the high-souled Cakra had conquered the worlds.—Saying this, the gods offered (unto me) this shell, Devadatta, sprung in the deep; and I accepted it for the sake of victory. And at this moment, the gods fell extolling me. And inorder to be engaged in action, I proceeded to the dreadful abode of the Dānavas, furnished with the shell, the mail, and arrows, and taking my bow.' "

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[*] The power to revive inoffensive beings slain by any weapon.

Thus ends the hundred and sixty-seventh Section in the Nivāta-Kavacha-yuddha of the Vana Parva.

SECTION CLXVIII.

(Nivāta-Kavacha-yuddha Parva continued.)

"Arjuna continued,—'Then at places eulogised by the Maharshis, I (proceeded, and at length) beheld the ocean—that inexhaustible lord of waters. And like unto flowing cliffs were seen on it heaving billows, now meeting together, and now rolling away. And there (were seen) all around barks by thousands filled with gems. And there were seen *Timingilas*, and tortoises, and *Timitimingilas*, and *Makaras* like unto rocks submerged in water. And on all sides round thousands of shells sunk in water appeared like stars in the night covered by light clouds. And thousands upon thousands of gems were floating in heaps, and a violent wind was blowing about in whirls,—and this was wonderful to behold. And having beheld that excellent lord of all waters with powerful tides, I saw at a short distance the city of the demons filled with the Dānavas. And even there, eftsoons entering underneath the earth, Mātali skilled in guiding the car, sitting fast on the chariot, drove it with force; and he dashed on, frightening that city with the rattling of his chariot. And hearing that rattling of the chariot like unto the rumbling of the clouds in the sky, the Dānavas, thinking me to be the lord of the celestials, became agitated, And thereupon they all, frightened at heart, stood, holding in their hands bows, and arrows, and swords, and javelins, and axes, and maces, and clubs. Then, having made arrangements for the defence of the city, the Dānavas, with minds alarmed, shut the gates,—so that nothing could be discovered. Thereupon, taking my shell, Devadatta, of tremendous roars, I again and again winded it, with exceeding cheerfulness. And filling all the firmament, those sounds produced echoes. Thereat mighty beings were terrified and hid (themselves). And then, O Bhārata, all of them adorned with ornaments, those offspring of Diti—the Nivāta-Kavachas—made their appearance by thousands, donning on diverse mail, and taking in their hands various weapons, and equipped with mighty iron javelins and maces and clubs and hatchets and sabres and discs and *Sataghnis* and *Bhushundis* and variegated and ornamented swords. Then, after deliberating much as to the course of the car, Mātali began to guide the steeds on a (piece of) level ground, O foremost of the Bhāratas. And owing to the swiftness of those fleet coursers conducted by him, I could see nothing,—and this was strange. Then the Dānavas there began to sound thousands of musical instruments dissonant and of odd shapes. And at those sounds, fishes by hundreds and by thousands, like unto hills, having, their senses bewildered by that noise, fled suddenly. And with mighty force flew at me the demons, discharging sharpened shafts by hundreds and by thousands. And then, O Bhārata, there ensued a dreadful conflict between me and the demons, calculated to extinguish the Nivāta-Kavachas. And there came to the mighty battle the Devarshis, and the Dānāvarshis, and the Brahmarshis, and the Siddhas. And desirous of victory, the Munis eulogised me with the same sweet speeches that (they had eulogised) Indra with, at the war (which took place) for the sake of Tārā.' "

Thus ends the hundred and sixty-eighth Section in the Nivāta-Kavacha-yuddha of the Vana Parva.

SECTION CLXIX.

(Nivāta-Kavacha-yuddha Parva continued.)

"Arjuna continued,—'Then, O Bhārata, vehemently rushed at me in battle in a body of the Nivāta-Kavacas, equipped with arms. And obstructing the course of the car, and shouting loudly, those mighty charioteers, hemming me in on all sides, covered me with showers of shafts. Then other demons of mighty prowess, with darts and hatchets in their hands, began to throw at me spears and axes. And that mighty discharge of darts, with numerous maces and clubs incessantly hurled, fell upon my car. And other dreadful and grim-visaged smiters among the Nivāta-Kavachas, furnished with bows and sharpened weapons, ran at me in fight. And in the conflict, shooting from the Gāndiva sundry swift arrows coursing straight, I pierced each (of them) with ten. And they were driven back by those stone-whetted shafts of mine. Then on my steeds being swiftly driven by Mātali, they began to display various movements with the speed of the wind. And being skilfully guided by Mātali, they began to trample upon the sons of Diti. And although the steeds yoked unto that mighty chariot numbered hundreds upon hundreds, yet being deftly conducted by Mātali, they began to move, as if they were only a few. And by their tread, and by the rattling of the chariot-wheels, and by the vollies of my shafts, the Dānavas began to fall by hundreds. And others accourted in bows, being deprived of life, and having their charioteers slain, were carried about by the horses. Then, covering all sides and directions, all (the Dānavas) skilled in striking, entered into the contest with various weapons,—and thereat my mind became afflicted. And I witnessed (this instance of) the marvellous prowess of Mātali,—viz.,—that he guided those fiery steeds with ease. Then, O king, in the conflict, with diverse fleet weapons I pierced by hundreds and by thousands (demons) bearing arms. And, O slayer of foes, seeing me thus range the field putting forth every exertion, the heroic charioteer of Cakra was well-pleased. And oppressed by those steeds and that car, some (of them) met with annihilation; and others desisted from fight; while (other) Nivāta-Kavachas, challenged by us in battle, and being harassed with shafts, offered opposition unto me, by (discharging) mighty showers of arrows. Thereupon, with hundreds and thousands of sundry fleet weapons inspired with the *Mantras* relating to Brahma's weapon, I swifty began to burn them. And being sore pressed by me, those mighty Asuras waxing wroth, afflicted me together, by pouring torrents of clubs, and darts, and swords. Then, O Bhārata, I took up that favorite weapon of the lord of the celestials,—Māghava by name, prime and of fiery energy. And by the energy of that weapon, I cut into a thousand pieces the *Tomaras*, together with the swords, and the tridents hurled by them. And having cut off their arms, I in ire pierced them each with ten shafts. And in the field, arrows were shot from the Gāndiva, like unto rows of black-bees; and this Mātali admired. And their shafts also showered upon me; but those powerful (arrows) I cut off with my shafts. Then on being struck, the Nivāta-Kavachas again covered me on all sides with a mighty shower of arrows. And having neutralised the force of the arrows by excellent swift and flaming weapons capable of baffling arms, I pierced them by thousands. And blood began to flow from their torn frames, even as in the rainy season waters run down from the summits of mountains. And on being wounded by my fleet and straight-coursing shafts of the touch of Indra's thunder-bolt, they became greatly agitated. And their bodies were pierced at hundreds of places; and the force of their arms diminished. Then the Nivāta-Kavachas faught me by (the help of) illusion.'"

Thus ends the hundred and sixty-ninth Section in the Nivāta-Kavacha-yuddha of the Vana Parva.

SECTION CLXX.

(*Nivāta-Kavacha-yuddha Parva continued.*)

"Arjuna said.—'Then with rocks of the proportions of trees, there commenced a mighty shower of crags; and this exercised me exceedingly. And in that high encounter, I crushed (those crags) by swift speeding showers of arrows, issuing from Mahendra's weapon, like unto the thunder-bolt itself. And when the rocks had been reduced to powder, there was generated fire; and the rocky dust fell like unto masses of flames. And when the showers of crags had been repelled, there happened near me a mightier shower of water, having currents of the proportions of an axle. And falling from the welkin, those thousands of powerful torrents covered the entire firmament and the directions and the cardinal points. And on account of the pouring of the shower, and of the blowing of the wind, and of the roaring of the Daityas, nothing could be perceived. And touching heaven and the entire earth, and incessantly falling on the ground, the showers bewildered me. Thereupon, I discharged that celestial weapon which I had learnt from Indra—even the dreadful and flaming Viçoshana; and by that the water was dried up. And, O Bhārata, when the rocky shower had been destroyed, and the watery shower had been dried up, the Dānavas began to spread illusions of fire and wind. Then by aquous appliances I extinguished the flames; and by a mighty rock-issuing arm, resisted the fury of the winds. And when these had been repelled, the Dānavas, irrepressible in battle, O Bhārata, simultaneously created various illusions. And there happened a tremendous down-erecting shower of rocks and dreadful weapons of fire and wind. And that illusory downpour afflicted me in fight. And then on all sides there appeared a dense and thick darkness. And when the world had been enveloped in deep and dense darkness, the steeds turned away, Mātali fell of, and from his hand the golden lash fell to the earth. And, O foremost of the Bhāratas, being frightened, he again and again cried,—Where art thou?—And when he had been stupified, a terrible fear possessed me. And then in a hurry, he spake unto me, saying,—O Pārtha, for the sake of nectar, there had taken place a mighty conflict between the gods and the demons. I had seen that (encounter), O sinless one. And on the occasion of the destruction of Samvara, there had occured a dreadful and mighty contest. Neverthless, I had acted as charioteer to the lord of the celestials. In the same way, on the occasion of the slaying of Vritra, the steeds had been conducted by me. And I had also beheld the high and terrific encounter with Virochana's son, and, O Pāndava, with Vala, and with Prahrada, and with others also. In these exceedinly dreadful battles, I had been present; but,. O Pāndu's son, never (before) had I lost my senses. Surely, the Great-father hath ordained the destruction of all creatures; for this battle cannot be for any other purpose than the destruction of the universe.—Having heard these words of his, pacifying my perturbation by my own effort,—I will destroy the mighty energy of the illusion spread by the Danāvas— quoth I unto the terrified Mātali.—Behold the might of my arms, and the power of my weapons and of the bow, Gāndiva. To-day, even by (the help of) illusion-creating arms, will I dispell this deep gloom and also this horrible illusion of theirs. Do not fear, O charioteer. Pacify thyself.—Having said this, O lord of men, I created for the good of the celestials, an illusion of arms capable of bewildering all beings. And when (their) illusion had been dispelled, some of the foremost amongst the Asuras, of unrivalled prowess, again spread diverse kinds of illusion. Thereupon, now (the world) displayed itself, and now it was devoured by darkness; and now the world disappeared from view, and now it was submerged under water. And when it had brightened up, Mātali, sitting in front of the car, with the well-conducted steeds began to range that hair-erecting field. Then the fierce Nivāta-Kavachas assailed me. And finding opportunity, I began to send them to the mansion of Yama. Thereupon, in that conflict then raging, calculated to annihilate the Nivāta-Kavachas, on a sudden I could not see the Dānavas concealed by illusion.' "

Thus ends the hundred and seventieth Section in the Nivāta-Kavacha-yuddha of the Vana Parva.

SECTION CLXXI.

(*Nivāta-Kavacha-yuddha Parva continued.*)

"Arjuna continued.—'Remaining invisible, the Daityas began to fight by the help of illusion. And I too faught with them, resorting to the energy of visible weapons. And the shafts duly discharged from the Gāndiva, began to sever their heads at those different places where they were (respectively) stationed. And thus assailed by me in the conflict, the Nivāta-Kavachas, all on a sudden withdrawing the illusion, entered into their own city. And when the Daityas had fled, and when all had become visible, I there discovered hundreds and thousands of the slain. And there I saw by hundreds their shivered weapons, and ornaments, and limbs, and mail. And the horses could not find room for moving from one place to another; and on a sudden with a bound, they fell to coursing in the sky. Then remaining invisible, the Nivāta-Kavachas covered the entire welkin with masses of crags. And, O Bhārata, other dreadful Dānavas, entering into the entrails of the earth, took up horses' legs and chariot-wheels. And as I was fighting, they, hard besetting my horses, with rocks attacked me together with (my) car. And with the crags that had fallen, and with others that were falling, the place where I was, seemed to be a mountain cavern. And on myself being covered with crags, and on the horses being hard pressed, I became sore distressed,—and this was marked by Mātali. And on seeing me afraid, he said unto me,—O Arjuna, Arjuna! be thou not afeared: send that weapon, the thunder-bolt.—O lord of men, hearing those words of his, I then discharged that favorite weapon of the king of the celestials—the dreadful thunder-bolt. And inspiring the Gāndiva with *mantras*, I, aiming at the locality of the crags, short sharpened iron shafts of the touch of the thunder-bolt. And sent by the thunder, those adamantine arrows entered into all those illusions, and into the midst of those Nivāta-Kavachas. And slaughtered by the vehemence of the thunder, those Dānavas resembling cliffs, fell to the earth together in masses. And entering amongst those Dānavas that had carried away the steeds of the car into the interior of the earth, the shafts sent them unto the mansion of Yama. And that quarter was completly covered with the Nivāta-Kavachas that had been killed or baffled, comparable unto cliffs, and lying scattered like crags. And then no injury appeared to have been sustained either by the horses, or by the car, or by Mātali, or by me,—and this seemed strange. Then, O king, Mātali addressed me smiling,—Not in the celestials themselves, O Arjuna, is seen the prowess that is seen in thee. And when the Dānava hosts had been destroyed, all their females began to bewail in that city, like unto cranes in autumn. Then with Mātali I entered that city, terrifying with the rattling of my car the wives of the Nivāta-Kavachas. Thereupon, seeing those ten thousand horses like unto peacocks (in hue), and also that chariot resembling the sun, the women fled in swarms. And like unto (the sounds of) rocks falling on a mountain, sounds arose of the (falling) ornaments of the terrified dames. (At length), the panic-stricken wives of the Daityas entered into their respective golden palaces variegated with innumerable jewels.

"Beholding that excellent city, superior to the city of the celestials themselves, I asked Mātali, saying,—Why do not the celestials reside in such (a place)? Surely, this appeareth superior to the city of Purandara.—Thereat, Mātali said,—In days of yore, O Pārtha, even this was the city of our lord of the celestials. Afterwards the celestials were driven from hence by the Nivāta-Kavachas. Having performed the most rigid austerities, they had gratified the Great,-father and had asked (and obtained) the boons,—namely, that they might reside here, and that they might be free from danger in wars with the gods. Then Cakra addressed the Self-create lord, saying,—Do thou, O lord, desirous of our own welfare, do what is proper.—Thereupon, O Bhārata, in this matter the Lord commanded (Indra), saying,—O slayer of foes, in another body, even thou shalt be (the destroyer of the Dānavas).—Then, in order to their slaughter, Cakra rendered unto thee those weapons. The gods had been unable to slay these, who have been slain by thee. O Bhārata, in the fullness of time, hadst thou come hither, inorder to destroy them; and thou hast done so. O foremost of men, with the object that the demons might be killed, Mahendra had conferred on thee the excellent prime energy of these weapons.—'

"Arjuna continued,—'After having destroyed the Dānavas, and also subdued that city, with Mātali I again went to that abode of the celestials.'"

Thus ends the hundred and seventy-first Section in the Nivāta-Kavacha-yuddha of the Vana Parva.

SECTION CLXXII.

(Nivāta-Kavacha-yuddha Parva continued.)

"Arjuna continued, —,Then while returning, I happened to descry a might unearthly city, moving at will, and having the effulgence of fire or the sun, And that city contained various trees composed of gems, and sweet-voiced feathered ones. And furnished with four gates, and gate-ways, and towers, that impregnable (city) was inhabited by the Paulomas and the Kālakanjas. And it was made of all sorts of jewels, and was unearthly, and of wonderful appearance. And it was covered with trees of all kinds of gems, bearing fruits and flowers. And it contained exceedingly beautiful unearthly birds. And it always swarmed throughout with cheerful Asuras, wearing garlands, and bearing in their hands darts, two-edged swords, maces, bows, and clubs. And, O king, on seeing this wonderful city of the Daityas, I asked Mātali saying, —What is this that looketh so wonderful?—Thereat, Mātali replied,—Once on a time a Daitya's daughter, named Pulomā, and a mighty female of the Asura order, Kālakā by name, practised severe austerities for a thousand celestial years. And at the end of their austerities, the Self-create conferred on them boons. And O king of kings, they received, these boons,—that their offspring might never suffer misfortune; that they might be incapable of being destroyed even by the gods, the Rākshasas and the Pannagas; and that they might obtain a highly effulgent and surpassingly fair aerial city, furnished with all manner of gems, and invincible even by the celestials, the Maharshis, the Yakshas, the Gandharvas, the Pannagas, the

Asuras, and the Rākshasas. O best of the Bhāratas, this is that unearthly aerial city devoid of the celestials, which is moving about, having been created for the Kālakeyas, by Brahmā himself. And this city is furnished with all desirable objects, and is unknown to grief or disease. And, O hero, celebrated under the name of Hiranyapura, this mighty city is inhabited by the Paulomas and the Kālakanjas; and it is also guarded by those mighty Asuras. And, O king, unslayable by any of the gods, there they dwell cheerfully, free from anxiety, and having all their desires gratified, O foremost of kings. Formerly, Brahmā had destined their destruction at the hands of mortals. Do thou, O Pārtha, in fight, compass with that weapon—the thunder-bolt—the destruction of the mighty and irrepressible Kālakanjas.—'

"Arjuna continued,—'O lord of men, learning that they were incapable of being destroyed by the celestials and the Asuras, I cheerfully said unto Mātali,—Do thou speedily repair into yonder city. With weapons, will I compass the annihilation of the haters of the lord of the celestials. Surely, there exist no wicked haters of the gods who ought not to be slain by me.—Thereupon, Mātali took me to the vicinity of Hiranyapura, on the celestial chariot yoked with steeds. And seeing me, those sons of Diti, wearing various kinds of attire and ornaments, and accoutred in mail, flew at me with a mighty rush. And those foremost of the Dānavas, of exceeding prowess, in wrath attacked me with arrows and *bhallas*, and clubs, and two-edged swords, and *tomaras*. Thereat, O king, resorting to my strength of lore, I resisted that great volley of weapons, by a mighty shower of shafts; and also confounded them in conflict by ranging around in my car. And being bewildered, the Dānavas began to push each other down. And having been confounded, they rushed at one another. And with flaming arrows, I severed their heads by hundreds. And hard pressed by me, the offspring of Diti, taking shelter within (their) city, soared with it to the firmament, resorting to the illusion proper to the Dānavas. Thereupon, O son of the Kurus, covering the way of the Daityas, with a mighty discharge of shafts I obstructed their course. Then by virtue of the bestowal of the boon, the Daityas supported themselves easily on that sky-ranging unearthly aerial city, going anywhere at will, and like unto the sun. And now (the city) entered unto the earth, and now it rose upwards; and at one time it went in a crooked way, and at another time it submerged into water. At this, O repressor of foes, I assailed that mighty city, going any where at will, and resembling Amarāvati. And, O best of the Bhāratas, I attacked the city containing those sons of Diti, with multitudes of shafts, displaying celestial weapons. And battered and broken by the straight-coursing iron shafts shot by me, that city of the Asuras, O king, fell to the earth. And they also, wounded by my iron arrows having the speed of the thunder, began, O monarch, to go about, being urged by Destiny. Then ascending to the sky, Mātali, as if falling in front, swiftly descended to the earth, on that chariot of solar resplendence. Then, O Bhārata, environed me sixty-thousand cars belonging to those wrathful ones eager to battle with me. And with sharpened shafts graced with feathers of the vulture, I destroyed those (cars). At this, thinking,—These our hosts are incapable of being vanquished by mortals,—they became engaged into the conflict, like unto the surges of the sea. Thereupon, I gradually began to fix (on the string) unearthly weapons. At this, thousands of weapons (shot) by those wonderfully-warring charioteers, by degrees opposed my unearthly arms, and in the field I saw hundreds and thousands of mighty (demons) ranging on their cars, in various manoeuvers. And being furnished with variegated mail, and standards, and diverse ornaments, they delighted my mind. And in the conflict I could not afflict them by showers of shafts, but they did afflict me. And being afflicted by those innumerable ones, equipped in weapons and skilled in fight, I was pained in that mighty encounter, and a terrible fear seized me. Thereupon, collecting (my energies) in fight, I (bowed down) unto that god of gods—Rudra,—and saying,—May welfare attend on all beings!—I fixed that mighty weapon, which, celebrated under the name of Raudra, is the destroyer of all foes. Then I beheld a male person having three heads, fresh eyes, three faces and six arms. And his hair was flaming like fire or the sun. And, O slayer of foes, for his dress, he had mighty serpents, putting out their tongues. And seeing, O best of the Bhāratas, the dreadful and eternal Raudra, I, being free from fear, set it on the Gāndiva; and, bowing unto the three-eyed Sarva of immeasurable energy, let go (the weapon), with the object of vanquishing those foremost of the Dānavas, O Bhārata. And, O lord of men, soon as it had been hurled, there appeared on the scene by thousands, forms of deer, and of lions, and of tigers, and of bears, and of buffalos, and of serpents, and of kine, and of Sarabhas, and of elephants, and of apes in multitudes, and of bulls, and of boars, and of cats, and of dogs, and of spectres, and of all the Bhurundas, and of vultures, and of Gadudas, and of *Chamaras*, and of leopards, and of mountains, and of seas, and of celestials, and of sages, and of all the Gandharvas, and of ghosts with the Yakshas, and of the haters of the gods, (Asuras), and of the Guhyakas in the field, and of the Nairitas, and of elephant-mouthed sharks, and of owls, and of beings having the forms of fishes and horses, and of beings bearing swords and various other weapons, and of Rākshas as wielding maces and clubs. And on that weapon being hurled all the universe became filled with these as well as many others wearing various shapes. And again and again wounded by beings of various sights, with (pieces of) flesh, fat, bones, and marrow on their persons,—some having three heads, and some, four tusks, and some, four mouths, and some, four arms,—the Dānavas met with destruction. And, then, O Bhārata, in a moment I slew all those Dānavas, with other swarms of arrows, composed of the quintessence of stone, flaming like fire or the sun, and possessed of the force of the thunder-bolt. And, seeing them hewn by the Gāndiva, and deprived of life, and thrown from the sky, I again bowed unto that god—the Destroyer of Tripurā. And, seeing those adorned with unearthly ornaments, crushed by that weapon—the Raudra,—the chaioteer of the celestials experienced the greatest delight. And having witnessed the accomplishment of that unbearable feat incapable of being achieved even by the celestials themselves, Mātali, the charioteer of Çakra, paid homage unto me; and well-pleased, with joind hands, said these words,—The feat that hath been achieved by thee, is incapable of being borne even by the gods, nay,—in battle, the lord of the celestials himself cannot perform this deed. This sky-coursing mighty city incapable of being destroyed by the gods and the Asuras hast thou, O hero, crushed by thy own prowess and by the energy of thy asceticism.—And when that aerial city had been destroyed, and when the Dānavas also had been slain, their wives, uttering cries of distress, like unto Kurari birds, with hair dishevelled, came out of the city. And, bewailling for their sons and brothers and fathers, they fell on the ground and cried with distressful accents. And on being deprived of their lords, they beat their breasts, their garlands and ornaments fallen off. And that city of the Dānavas in appearance like unto the city of the Gandharvas, filled with lamentations, and striken with dole and distress, and bereft of grace even like unto a lake deprived of (its) elephants, or like unto a forest deprived of its trees, and (deprived of its) masters, looked no longer beautiful,—but it vanished, like a clound-constructed city. And when I had accomplished the task, eftsoons from the field Mātali took me of delighted spirits, unto the abode of the lord of the celestials. And having slain those mighty Asuras, and destroyed Hiranyapura, and having also killed the Nivāta-Kavachas, I came unto Indra. And, O exceedingly resplendent one, as it had fallen out, Mātali related in detail unto Devendra that entire achievement of mine. And with the Maruts, hearing of the destruction of Hiranyapura, of the neutralisation of the illusion, and of the slaughter of the highly powerful Nivātakavachas in fight, the prosperous thousand-eyed divine Purandara was well-pleased, and exclaimed,—Well done! Well done!—And the king of the celestials together with the celestials, cheering me again and again, said these sweet words,—By thee hath been achieved a feat incapable of being achieved by the gods and the Asuras. And, O Pārtha, by slaying my mighty enemies, thou hast paid the preceptor's fee. And, O Dhananjaya, thus in battle shalt thou always remain calm, and discharge the weapons unerringly. and there shall not stand thee in fight celestials, and Dānavas, and Rākshasas, and Yakshas, and Asuras, and Gandharvas, and birds, and serpents. And, O Kaunteya, by conquering it even by the might of thy arms, Kunti's son Yudhishthira, will rule the earth.—' "

Thus ends the hundred and seventy-second Section in the Nivāta-Kavacha-yuddha of the Vana Parva.

SECTION CLXXIII.

(Nivāta-Kavacha-yuddha Parva continued.)

"Arjuna continued,—'Then firmly confident, the sovereign of the celestials considering as his own, pertinently said these words unto me wounded by cleaving shafts,—All the celestial weapons, O Bhārata, are with thee,—so no man on earth will by any means be able to overpower thee. And, O son, when thou art in the field, Bhishma, and Drona, and |Kripa, and Karna, and Cakuni, together with other Kshatriyas shall not amount unto one sixteenth part of thee.—And the lord Maghavan granted me this golden garland, and this shell—Devadatta—of mighty roars, and also this celestial mail impenetrable and capable of protecting the body. And Indra himself set on my (head) this diadem. And Cakra presented me these unearthly apparel, and unearthly ornaments, elegant and rare. In this manner, O king, (duly) honored, I delightfully dwelt in Indra's sacred abode, with the children of the Gandharvas. Then, well-pleased, Cakra together with the celestials, addressed me, saying,—O Arjuna, the time hath come for thy departure; thy brothers have thought of thee.—Thus, O Bhārata, remembering the dissensions arising from that gambling, did I, O king, pass those five years in the abode of Indra. Then have I (come and) seen thee surrounded by our brothers on the summit of this lower range of the Gandhamādana.'

"Yudhishthira said,—'O Dhananjaya, by fortune it is that the weapons have been obtained by thee; by fortune it is that the master of the immortals hath been adored by thee, O repressor of foes; by fortune it is that the divine Sthānu together with the goddess had become manifest unto thee, and been gratified by thee in battle, O sinless one; by fortune it is that thou hadst met with the Lokapālas, O best of the Bhāratas; O Pārtha, by fortune it is that we have prospered; and by fortune it is that thou hast come back. To-day I consider as if the entire earth engarlanded with cities hath already been conquered,—and as if the sons of Dhritarāshtra have already been subdued. Now, O Bhārata, I am curious to behold those celestial weapons wherewith thou hadst slain the powerful Nivāta-Kavachas.'

"Thereat Arjuna said,—'Tomorrow in the morning thou wilt see all the celestial weapons with which I had slain the fierce Nivāta-Kavachas.' "

Vaiçampāyana said,—"Thus having related (the facts touching) his arrival, Dhananjaya passed that night there, together with all his brothers."

Thus ends the hundred and seventy-third Section in the Nivāta-Kavacha-yuddha of the Vana Parva.

SECTION CLXXIV.

(Nivāta-Kavacha-yuddha Parva continued.)

Vaiçampāyana continued.—And when the night had been passed, Yudhishthira the just arose, and together with his brothers, performed the necessary duties. He then spake unto Arjuna, that delight of his mother, saying,—'O Kaunteya, do thou show (me) those weapons with which thou hadst vanquished the Dānavas.' Thereat, O king, the exceedingly powerful Dhananjaya, the son of Pāndu, duly practising extreme purity, showed those weapons, O Bhārata, which had been given unto him by the celestials. Dhananjaya seated on the earth as (his) chariot, which had the mountain for its pole, the base of the mountain for its axle, and the cluster of beautiful-looking bamboo trees for its socket-pole looked resplendent with that celestial armour of great lustre and then taking his bow Gandiva and the conch shell given to him by the gods, the grandly-looking son of Kunti, of long arms, commenced to exhibit those celestial weapons in order. And as those celestial weapons had been set, the Earth being oppressed with the feet (of Arjuna), began to tremble with (its) trees; and the rivers and the mighty main became vexed; and the rocks were riven; and the air was hushed. And the sun did not shine; and fire did not flame; and by no means did the Vedas of the twice-born ones shine. And, O Janamejaya, the creatures peopling the interior of the earth, on being afflicted, rose and surrounded the Pāndava, trembling with joined hands, and contorted countenances. And being burnt by those weapons, they besought Dhananjaya (for their lives). Then the Brahmarshis, and the Siddhas, and the Maharshis, and the mobile beings—all these appeared (on the scene). And the foremost Devershis, and the celestials, and the Yakshas, and the Rākshashas, and the Gandharvas, and the feathered tribes, and the (other) sky-ranging beings,—all these appeared (on the scene). And the Great-sire, and all the Lokapālas, and the divine Mahādeva, come thither, together with their followers. Then, O great king, bearing unearthly variegated blossoms, Vāyu (the wind-god) fell to strewing them around the Pāndava. And sent by the celestials, the Gandharbas chaunted various ballads; and, O monarch, hosts of the Apsarās danced (there). At such a moment, O king, sent by the celestials, Nārada arrived (there) and addressed Pārtha in these sweet words,—O Arjuna, Arjuna, do thou not discharge the celestial weapons. These should never be discharged when there is no object (to hit). And when there is an object (present), they should also by no means be hurled, unless one is sore pressed; for, O son of the Kurus, to discharge the weapons (without occasion), is fraught with great evil. And, O Dhananjaya, being duly kept as thou hast been instructed, these powerful weapons will doubtless conduce to thy strength, and happiness. But if they are not properly kept, they, O Pāndava, will become the instrument for the destruction of the three worlds. So, thou shouldst not act in this way again. O Ajātaçatru, thou too wilt behold even these weapons, when Pārtha will use them for grinding (thy) enemies in battle.'"

Vaiçampāyana continued.—"Having prevented Pārtha, the immortals with others that had come there, went to the (respective) places whence they had come, O foremost of men. And, O Kauravya, after they had all gone, the Pāndavas began to dwell pleasantly in that same forest, together with Krishnā."

Thus ends the hundred and seventy-fourth Section in the Nivāta-Kavacha-yuddha of the Vana Parva.

SECTION CLXXV.

(Nivāta-Kavacha-yuddha Parva continued.)

Janamejaya said.—"When that prime among heroes, having been accomplished in arms, had returned from the abode of the slayer of Vritra, what then did Prithā's sons do in company with the warlike Dhananjaya?

Vaiçampāyana said.—"In company with that hero equal unto Indra—Arjuna—those foremost of men sported in the pleasure-gardens of the lord of treasures, (situated) in those woods on that romantic and excellent mountain. And surveying those peerless, and various pleasure-grounds filled with diverse trees, that chief of men—Kriti—ever intent upon arms, ranged at large, bow in hand. And having through the grace of king Vaiçravana, obtained a residence, those sons of a sovereign cared not for the prosperity of men. And, O king, that period of their (lives) passed peacefully. And having Pārtha in their company, they spent four years there even like a single night. And as the Pāndavas lived in the wood, these four years) and the former six, numbering ten, passed smoothly with them.

"Then having seated themselves before the king, the vehement son of the Wind-God, with Jishnu and the heroic twins, like unto the lord of the celestials, earnestly addressed the king in these beneficial and pleasant words,—'It is only to render thy promise effectual and to advance thy interests, that, O king of the Kurus, forsaking the forest, we do not go to slay Sujodhana together with all his followers. Although deserving of happiness, yet have we been deprived of happiness. And this is the eleventh year that (in this state) we have been living (in the forest). And hereafter, deluding that one of evil mind and character, shall we easily live out the period of non-discovery. And at thy mandate, O monarch, free from apprehension, we have been ranging the woods, having relinquished our honor. Having been tempted by our residence in the vicinity, they (our enemies) will not believe that we have removed to a distant realm. And after having lived there undiscovered for a year, and having wreaked our revenge on that wicked wight, Sujodhana with his followers, we shall easily root out that meanest of men, slaying him and regaining our kingdom. Therefore, O Dharmarāja, do thou descend unto the earth. For, O king, if we dwell in this region like unto heaven itself, we shall forget our sorrows. In that case, O Bhārata, thy fame like unto a fragrant flower shall vanish from the mobile and the immobile worlds. By gaining that kingdom of the Kuru chiefs, thou wilt be able to attain (great glory), and to perform various sacrifices. This that thou art receiving from Kuvera, thou wilt, O foremost of men, be able to attain at any time. Now, O Bhārata, turn thy mind towards the punishment and destruction of foes that committed wrongs. O king, the wielder of the thunder-bolt himself is incapable of standing thy prowess. And intent upon thy welfare, he having Suparna for his mark (Krishna), and also the grandson of Sini (Sātyaki), never experience pain, even when engaged in encounter with the gods, O Dharmarāja. And (Arjuna) is peerless in strength, and so am I too, O best of kings. And as Krishna together with the Yādavas is intent upon thy welfare, so am I also, O foremost of monarchs, and the heroic twins accomplished in war. And encountering the enemy, we, having for our main object the attainment by thee of wealth and prosperity, will destroy them.'"

Vaiçampāyana continued.—"Then having learnt that intention of theirs, the magnanimous and excellent son of Dharma, versed in religion and profit, and of immeasurable prowess, went round Vaiçravana's abode. And Yudhishthira the just, after bidding adieu unto the palaces, the rivers, the lakes, and all the Rākshasas, looked towards the way by which (he) had come (there). And then looking at the mountain also, the high-souled and pure-minded one besought that best of mountains, saying,—'O foremost of mountains, may I together with my friends, after having finished my task, and slain my foes, and regained my kingdom, see thee again, carrying on austerities with subdued soul.'—And this also he determined on. And in company with his younger brothers and the Brāhmanas, the lord of the Kurus proceeded even along that very road. And Ghatotkacha with his followers began to carry them over the mountain cascades. And as they started, the great sage Lomaça, advising them even as a father doth his son, with a cheerful heart, went unto the sacred abode of the dwellers of heaven. Then advised also by Arshtishena, those first of men—the Pārthas—went along beholding romantic *tirthas* and hermitages, and other mighty lakes."

Thus ends the hundred and seventy-fifth Section in the Ajagara of the Vana Parva.

SECTION CLXXVI.

(Ajagara Parva continued.)

Vaiçampāyana said.—"When they had left their happy home in the beautiful mountain abounding in cascādes, and having birds, and the elephants of the eight quarters, and the supernatural attendant of Kuvera, (as dwellers there of) all happiness forsook those foremost men of Bharata's race. But afterwords on beholding Kuvera's favorite mountain—Kailāsa, appearing like clouds, the delight of those preeminent heroes of the race of Bharata, again became very great. And those foremost of heroic men, equipped with scimitars and bows, proceeded contentedly, beholding elevations and defiles, and dens of Lions and craggy causeways and innumerable water-falls and lowlands, in different places, as also other great forests inhabited by countless deer and birds and elephants. And they came upon beautiful wood-lands and rivers and lakes and caves and mountain caverns; and these frequently by day and by night became the dwelling place of those great men. And having dwelt in all sorts of inaccessible places and crossing Kailāsa of inconceivable grandeur they reached the excellent and surpassingly beautiful hermitage of Vrishaparba. And meeting with king Vrishaparba and received by him they became free from depression and then they accurately narrated in detail to Vrishaparba the story of their sojourn in the mountains. And having pleasantly passed one night in his sacred abode, frequented by gods and Maharshis those great warriors proceeded smoothly towards the jujube tree called Viçālā, and took up their quarters there. Then all those magnanimous men, having reached the place of Nārāyana, continued to live there, bereft of all sorrow, at beholding Kuvera's favourite lake, frequented by gods and Siddhas. And viewing that lake, those foremost of men, the sons of Pāndu traversed that place, renouncing all grief even as immaculate Brāhman rishis (do) on attaining a habitation in the Nandana gardens. Then all those warriors having in due course happily lived at Badari for one month. proceeded towards the realm of Suvāhu, king of the Kirātas, by following the same track by which they had come. And crossing the difficult Himālayan regions, and the countries of China, Tukhāra, Darada and all the climes of Kulinda, rich in heaps of jewels, those warlike men reached the capital of Suvāhu. And hearing that those sons and grandsons of kings had all reached his kingdom, Suvāhu elated with joy, advanced (to meet them). Then the best of the Kurus welcomed him also. And meeting with king Suvāhu, and being joined by all their charioteers with Visoka at their head, and by their attendants, Indrasena and others and also by the superintendents and servants of the kitchen they stayed there comfortably for one night. Then taking all the chariots and chariot-men, and dismissing Ghatotkacha together with his followers, they next repaired to the monarch of mountains in the vicinity of the Yamuna. In the midst of that mountain abounding in water-falls, and having grey and orange coloured slopes and summits covered with a sheet of snow, those warlike men having then found the great forest of Viçākhayupa, like unto the forest of Chitraratha, and inhabited by wild boars and various kinds of deer and birds, made it their home. Addicted to hunting as their chief occupation, the sons of Prithā peacefully dwelt in that forest for one year. There, in a cavern of the mountain, Vrikodara, with a heart afflicted with distraction and grief, came across a snake of huge strength, distressed with hunger and looking fierce like Death itself. At this crisis Yudhishthira, the best of pious men, became the protector of Vrikodara and he of infinite puissance, extricated Bhima whose whole body had been fast gripped by the snake with its folds. And the twelfth year of their sojourn in forests having arrived, those scions of the race of Kuru, blazing in effulgence, and engaged in asceticism, and always devoted principally to the practice of archery, repaired cheerfully from that Chitraratha like forest to the borders of the desert, and desirous of dwelling by the Saraswati they went there, and from the banks of that river they reached the lake of Dwaitabana. Then, seeing them enter Dwaitabana the dwellers of that place engaged in asceticism, religious ordinances, and self-restraining exercises and in deep and devout meditation, and subsisting on things ground with stone (for want of teeth), having procured grass-mats and water-vessels, advanced to meet them. The holy fig, the rudraksha, the rohitaka, the cane and the jujube, the catechu, the sirisa, the bel and the inguda and the karira and pilu and Cami trees grew on the banks of the Saraswati. Wandering about with contentment in (the vicinity of) the Saraswati which was as it were the home of the celestials, and the fovourite (resort) of Yakshas and Gandharvas and Maharshis, those sons of kings lived there in happiness.

Thus ends the hundred and seventy-sixth Section in the Ajagara of the Vana Parva.

SECTION CLXXVII.

(Ajagara Parva continued.)

Janamejaya said.—How was it, O sage! that Bhima, of mighty prowess, and possessing the strength of ten thousand elephants, was striken with panic at (the sight of) that snake? Thou hast described him, that slayer of his enemies, as dismayed and appalled with fear, even him, who by fighting at the lotus lake (of *Kuvera*) became the destroyer of Yakshas and Rākshasas and who, in proud defiance, invited to a single combat, Pulastya's son, the dispenser of all riches. I desire to hear this (from you); great indeed is my curiosity.

Vaiçampāyana continued.—O king, having reached king Vrishaparva's hermitage, while those fearful warriors were living in various wonderful woods, Vrikodara roaming at pleasure, with bow in hand, and armed with a scimitar, found that beautiful forest, frequented by gods and Gandharvas. And then he beheld (some) lovely spots in the Himālayan mountains, frequented by Devarshis and Siddhas, and inhabited by hosts of Apsarās, and which resounded here and there with (the warbling of) birds—the *chakora*, the *Chakrabaka*, the *Jibajibaka*, the cuckoos and the *Bhringaraja*, and which abounded with shady trees, soft with the touch of snow, and pleasing to the eye and mind, and bearing perennial fruits and flowers. And he beheld mountain streams with waters glistening like the lapis lazuli, and with ten thousand snow-white ducks and swans and with forests of *deodar* trees forming (as it were) a trap for the clouds; and with *tunga* and *kaliyaka* forests, interspersed with yellow sandal trees. And he, of mighty strength, in the pursuit of the chase, roamed in the level and desert tracts of the mountain, piercing his game with unpoisoned arrows. In that forest, the famous and mighty Bhimasena, possessing the strength of a hundred elephants, killed (many) large wild-boars, with the force (of his arms). And endowed with terrible prowess and mighty strength, and powerful as the lion or the tiger, and capable of resisting a hundred men, and having long arms, and possessing the strength of a hundred elephants, he killed many antelopes and wild boars and buffaloes. And here and there, in that forest he pulled out trees by the roots, with great violence, and broke them too, causing the earth and the woods and the (surrounding) places to resound. And then, shouting and trampling on the tops of mountains, and causing the earth to resound with his roars, and striking his arms, and uttering his war-cry, and slapping and clapping his hands, Bhimasena, exempt from decay, and ever-proud and without fear, again and again leaped about in those woods. And on hearing the shouts of Bhimasena, powerful lions and elephants of huge strength left their lairs, in fright. And in that same forest, he fearlessly strolled about in search of game; and like the denizens of the woods, that most valiant of men, the mighty Bhimasena, wandered on foot in that forest. And he penetrated the vast forest, shouting strange whoops, and terrifying all creatures, endowed with strength and power. And then being terrified, the snakes hid (themselves) in caves, but he overtaking them with promtitude, pursued them slowly. Then the mighty Bhimasena, like unto the Lord of the Celestials, saw a serpent of colossal proportions, lying in one of the mountain fastnesses and covering the (entire) cave with its body and causing one's hair to stand on end (from fright). It had its huge body stretched like a hillock, and it possessed gigantic strength, and its body was speckled with spots and it had a turmeric-like (yellow) colour, and a deep copper coloured mouth of the form of a cave supplied with four teeth; and with glaring eyes, it was constantly licking the corners of its mouth. And it was the terror of all animated beings and it looked like the very image of the Destroyer Yama; and with the hissing noise of its breath it lay as if rebuking (an incomer). And seeing Bhima draw so near to him the serpent, all on a sudden, became greatly enraged, and by the two arms, that goat-devouring snake violently seized Bhimasena in his gripe. Then, by virtue of the boon that had been received by the serpent, Bhimasena with his body in the serpent's gripe, instantly lost all consciousness. Unrivalled by that of others, the might of Bhimasena's arms equalled the might of ten thousand elephants combined. But Bhima, of great prowess, being thus vanquished by the snake, trembled slowly, and was unable to exert himself. And that one of mighty arms and of leonine shoulders, though possessed of the strength of ten thousand elephants, yet, seized by the snake, and overpowered by virtue of the boon, lost all strength. He struggled furiously to extricate himself, but did not succeed in any wise baffling this (snake)."

Thus ends the hundred and seventy-seventh Section in the Ajágara of the Vana Parva.

SECTION CLXXVIII.

(Ajagara Parva continued.)

Vaiçampāyana continued.—"And the powerful Bhimasena, having thus come under the power of the snake, thought of its mighty and wonderful prowess; and said unto it,—'Be thou pleased to tell me, O snake, who thou art. And, O foremost of reptiles, what wilt thou do with me? I am Bhimasena, the son of Pāndu, and next by birth to Yudhishthira the just. And endued as I am with the strength of ten thousand elephants, how hast thou been able to overpower me? In fight have been encountered and slain by me innumerable mane-bearing lions, and tigers, and buffaloes, and elephants. And, O best of serpents, mighty Rākshas, and Piçāchas, and Nāgas, are unable to stand the force of my arms. Art thou possessed of any magic; or hast thou received any boon, that although exerting myself, I have been overcome by thee? Now I have been convinced that the strength of men is false, for, O serpent, by thee hath such mighty strength of me been baffled.' "

Vaiçampāyana continued.—"When the heroic Bhima of noble deed had said this, the snake caught him, and coiled him all round with his huge body. having thus subdued that mighty-armed one, and freed his plump arms alone, the serpent spake these words,—By good fortune it is that, myself being hungry, after a long time the gods have to-day destined thee for my food; for life is dear unto every embodied being I should relate unto thee the way in which I have come by this snake-form. Hear, O best of the pious, I have fallen into this plight on account of the wrath of the Maharshis. Now desirous of getting rid of the curse, I will narrate unto thee all about it. Thou hast, no doubt, heard of the royal sage, Nahusha. He was the son of Ayu, and the perpetuator of the line of thy ancestors. Even I am that one. For having affronted the Brāhmanas I by (virtue of) Agastya's malediction have come by this condition. Thou art my agnate, and lovely to behold,—so thou shouldst not be slain by me,—yet I shall to-day devour thee! Do thou behold the dispensation of Destiny! And be it a buffalo, or an elephant, none coming within my reach at the sixth division of the day, can O best of men, escape. And, O best of the Kurus, thou hast not been taken by an animal of the lower order, having strength alone,—but this (hath been so) by reason only of the boon I have received. As I was falling rapidly from Cakra' throne placed on the front of his palace, I spake unto that worshipful sage (Agastya),—Do thou free me from this curse. Thereat filled with compassion, that energetic one said unto me,—O king, thou shalt be freed after the lapse of some time. Then I fell to the earth (as a snake); but my recollection (of former life) did not renounce me. And although it be so ancient, I still recollect all that was said. And the sage said unto me,—That person who conversant with the relation subsisting between the soul and the supreme Being, shall be able to answer the questions put by thee, shall deliver thee. And, O king, taken by thee, strong beings superior to thee, shall immediately lose their strength.—I heard these words of those compassionate ones, who felt attached unto me. And then the Brāhmanas vanished. Thus, O highly effulgent one, having become a serpent, I, doing exceedingly sinful acts, live in unclean hell, in expectation of the (appointed) time. The mighty-armed Bhimasena addressed the serpent, saying,—I am not angry O mighty snake,—nor do I blame myself. Since in regard to happiness and misery, men sometimes possess the power of bringing and dismissing them, and sometimes do not,—therefore one should not fret one's mind. Who can baffle destiny by self-exertion? I deem destiny to be supreme, and self-exertion to be of no avail. Smitten with the stroke of Destiny, the prowess of my arms lost, behold me to-day fallen unto this condition without palpable cause. But to-day I do not so much grieve for my ownself being slain, as I do for my brothers deprived of their kingdom, and exiled into the forest. This Himālaya is inaccessible, and abounds with the Yakshas and the Rākshas, And searching me about they will be distracted. And hearing that I have been killed (my brothers) will forego all exertions, for, firm in promise they have hitherto been controlled by my harsh speech, I being desirous of gaining the kingdom. Or the intelligent Arjuna (alone) being versed in every lore, and incapable of being overcome by gods and Rākshas, and Gandharvas, will not be afflicted with grief. That mighty-armed and exceedingly powerful one is able single-handed to speedily pull down from his place even the king of the celestials. What shall I say of the deceitfully gambling son of Dhritarāshtra detested of all men, and filled with haughtiness and ignorance! And I also grieve for my poor mother affectionate to her sons,—who is ever solicitous for our greatness in a larger measure than is attained by our enemies. O serpent, the desires that forlorn one had in me will all be fruitless in consequence of my destruction. And gifted with manliness, the twins—Nakula and Sahadeva—following their elder brother (me), and always protected by the strength of my arms, will owing to my destruction be depressed, and be deprived of their prowess, and be striken with grief. This is what I think. In this way Vrikodara lamented profusely. And being bound by the body of the snake, he could not exert himself.

"On the other hand, Kunti's son Yudhishthira, (seeing) and reflecting on dreadful ill omens, became alarmed. Terrified by the blaze of the points of the horizon, jackals stationing themselves on the right of that hermitage, set up frightful and inauspicious yells. And ugly Vartikas of dreadful sight, having one wing, one eye, and one leg, were seen to vomit blood, facing the sun. And wind began to blow dryly, and violently, attracting grits. And to the right all the beasts and birds began to cry. And in the rear, the black crows cried,—'Go!' Go!' And momentarily his (Yudhishthira's) right arm began to twitch, and his chest and left leg, shook (of themselves). And indicating evil his left eye contracted spasmodically. Thereupon O Bharata, the intelligent Yudhishthira the just, inferring some great danger (to be imminent), asked Draupadi, saying,—Where is Bhima.' Thereat Pānchali said that Vrikodara had long gone out. Hearing this, that mighty-armed king set out with Dhaumya, after having said unto Dhananjaya,—'Thou shouldst protect Draupadi.' And, he also derected Nakula and Sahadeva to protect the Brāhmanas. And issuing from the hermitage, that lord, Kunti's son, following the footprints of Bhimasena, began to search for him in that mighty forest. And on coming to the east, he found mighty leaders of elephant-herds (slain), and saw the earth marked with Bhima's (foot) prints. Then seeing thousands of deer, and hundreds of lions lying in the forest, the king ascertained his course. And on the way were scattered trees pulled down by the wind caused by the thighs of that hero endued with the speed of the wind, as he rushed after the deer. And proceeding guided by those marks, to a spot filled with dry winds, and abounding in leafless vegetables, and brackish, and devoid of water, and covered with thorny plants, and scattered over with gravel, stumps and shrubs, and difficult of access and uneven, and dangerous, he saw in a mountain-cavern his younger brother motionless, caught in the folds of that foremost of snakes."

Thus ends the hundred and seventy-eighth Section in the Ajagara of the Vana Parva.

SECTION CLXXIX.

(Ajagara Parva continued.)

Vaiçampāyana continued.—"Yudhishthira finding his beloved brother coiled by the body of the serpent, said these words,—'O son of Kunti, how hast thou come by this misfortune! And who is this best of serpents, having a body like unto a mountain mass?' Bhimasena said,—'O worshipful one, this mighty being hath caught me for food! He is the royal sage Nahusha living in the form of a serpent.' Yudhishthira said,—'O long-lived one, do thou free my brother of immeasurable prowess: we will give thee some other food, which will appease thy hunger.' The serpent said,—'I have got for diet even this son of a king, come to my mouth, of himself. Do thou go away. Thou shouldst not stay here. (If thou remainest here) thou too shalt be my fare tomorrow. O mighty-armed one, this is ordained in respect of me, that he that cometh unto my place, becometh my food, and thou too art in my quarter. After a long time have I got thy younger brother as my food; I will not let him off; neither do I like to have any other (food).' Thereat Yudhishthira said,—'O serpent, whether thou art a god, or a demon, or an *Uraga*, do thou tell me truly, it is Yudhishthira that asketh thee! Wherefore, O snake, hast thou taken Bhimasena? By obtaining which, or by knowing what, wilt thou receive satisfaction, O snake! And what food shall I give thee? And how mayst thou free him?' The serpent said,—'O sinless one, I was thy ancestor, the son of Ayu, and fifth in descent from the Moon. And I was a king celebrated under the name of Nahusha. And by sacrifices and asceticism and study of the Vedas and self-restraint and prowess, I had acquired a permanent dominion over the three worlds. And when I had obtained such dominion, haughtiness possessed me. And thousands of Brahmanas were engaged in carrying my chair. And intoxicated by supremacy, I insulted those Brāhmanas. And, O lord of the earth, by Agastya have I been reduced to this pass! Yet, O Pāndava, to this day the memory (of my former birth) hath not forsaken me! And, O king, even by the favor of that high-souled Agastya, during the sixth division of the day have I got for meal thy younger brother. Neither will I set him free, nor do I wish for any other food. But if to-day thou answerest the questions put by me, then, I shall deliver thy brother Vrikodara!' At this, Yudhishthira said,—'O serpent, ask whatever thou listest! I shall, if I can, answer thy questions with the view of gratifying thee, O snake! Thou knowest fully what should be known by Brāhmanas. Therefore, O king of snakes, hearing (thee) I shall answer thy queries!'

"The serpent said,—'O Yudhishthira, say,—Who is a Brāhmana, and what should be known? By thy speech I infer thee to be highly intelligent.'

"Yudhishthira said,—'O foremost of serpents, he, it is asserted by the wise, in whom are seen truth, charity, forgiveness, good conduct, benevolence, observance of the rites of his order and mercy, is a Brāhmana. And, O serpent, that which should be known even is the supreme *Brahm*, in which is neither happiness nor misery,—and attaining which, (beings) are not affected with misery. And what is thy opinion?'

"The serpent said,—O Yudhishthira, truth, charity, forgiveness, benevolence, benignity, kindness, and the Veda* which worketh the benefit of the four orders, which is the authority in matters of religion, and which is true, are seen even in the Sudra. As regards the object to be known, and which thou allegest is without both happiness and misery, I do not see any such that is devoid of these.'

"Yudhishthira said,—'Those characterestics that are present in a Sudra, do not exist in a Brāhmana; nor do those that are in a Brāhmana exist in a Sudra. And a Sudra is not a Sudra by birth alone,—nor a Brāhmana, a Brāhmana by birth alone. He, it is said by the wise, in whom are seen those virtues, is a Brāhmana. And people term him a Sudra in whom those qualities do not exist, (even though he be a Brāhmana by birth). And, again, as for thy assertion that the object to be known (as asserted by me) doth not exist, because nothing exists that is devoid of both (happiness and misery), such indeed is the opinion, O serpent, that nothing exists that is without (them) both. But as in cold, heat doth not exist, nor in heat, cold, so can there not exist an object in which both (happiness and misery) cannot exist?'

"The serpent said,—'O king, if thou recognise him as a Brāhmana by characterestics, then, O long-lived one, the distinction of caste becometh futile as long as conduct doth not come into play.'

"Yudhishthira said,—'In human society, O mighty and highly intelligent serpent, it is difficult to ascertain one's caste, because of promiscuous intercourse among the four orders. This is my opinion. Men belonging to all the orders (promiscuously) begot offspring upon women of all the orders. And of men, speech, sexual intercourse, birth and death are common. And to this the *Rishis* have borne testimony, by using at the beginning of a sacrifice, such expressions as,—*of what caste soever we may be, we celebrate the sacrifice.* Therefore, those that are wise have asserted that character is the chief requisite, and needful. The natal ceremony of a person is performed, before division of the umbilical cord. His mother then acts as Savitri and his father officiates as priest. He is considered as a Sudra as long as he is not initiated in the Vedas. Doubts having arisen on this point, O prince of serpents, the Svāyambhuba Manu has declared, that the mixed castes are to be regarded as better than the (other) classes, if, having gone through the ceremonies of purification, the latter do not comform to the rules of good conduct, O excellent snake! Whosoever now comforms to the rules of pure and virtuous conduct, him have I, erenow, designated as a Brāhmana. The serpent replied,—'O Yudhishthira, thou art acquainted with all that is fit to be known, and having listened to thy words, how can I (now) eat up thy brother Vrikodara?'"

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* Inasmuch as the rites performed by the Sudras have their origin in the Vedas.

Thus ends the hundred and seventy-ninht Section in the Ajagara of the Vana Parva.

SECTION CLXXX.

(*Ajagara Parva continued.*)

"Yudhishthira said,—'In this world, you are so learned in the Vedas and Vedangas; tell me (then), what one should do to attain salvation?'

"The serpent replied,—'O scion of Bharata's race, my belief is that the man who bestows alms on proper objects, speaks kind words, and tells the truth, and abstains from doing injury to any creature, goes to heaven.'

"Yudhishthira enquired,—'Which, O snake, is the higher of the two, truth or alms-giving? Tell me also the greater or less importance of kind behaviour and of doing injury to no creature.'

"The snake replied,—'The relative merits of these virtues,—truth, alms-giving, kind speech and abstention from injury to any creature,—are known (measured) by their objective gravity (utility). Truth is (sometimes) more praiseworthy than some acts of charity; some of the latter again are more commendable than true speech. Similarly, O mighty king, and lord of the earth, abstention from doing injury to any creature is seen to be more important than good speech and *vice versa*. Even so it is, O king, depending on effects. And now, if thou hast anything else to ask, say it all, I shall enlighten thee!' Yudhishthira said,—'Tell me, O snake, how the incorporeal being's translation to heaven, its perception by the senses and its enjoyment of the immutable fruits of its actions (here below), can be comprehended.' The snake replied,—'By his own acts, man is seen to attain to one of the three conditions of human existence, of heavenly life, or of birth in the lower animal kingdom. Among these, the man who is not slothful, who injures no one and who is endowed with charity and other virtues, goes to heaven, after leaving this world of men. By doing the very contrary, O king, people are again born as men or as lower animals. O my son, it is particularly said in this connection, that the man who is swayed by anger and lust and who is given to avarice and malice, falls away from his human state and is born again as a lower animal, and the lower animals too are ordained to be transformed into the human state; and the cow, the horse and other animals are observed to attain to even the divine state* O my son, the sentient being, reaping the fruits of his actions, thus transmigrates through these conditions; but the regenerate and wise man, reposes his soul in the everlasting Supreme Spirit. The embodied spirit, enchained by destiny and reaping the fruits of its own actions, thus undergoes birth after birth; but he that has lost touch of his actions, is conscious of the immutable destiny of all born beings.*

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* More literally, the state of the gods. It may appropriately be remarked here that the ordinary Hindu gods, of the post-Vedic period, like the gods of Ancient Greece and Italy, were simply a class of super-human beings, distinctly contra-distinguished from the Supreme Spirit, the *paramātman* or *parabrahma*. After death, a virtuous man was supposed to be transformed into one of these so-called gods.

"Yudhishthira asked,—'O snake, tell me truly and without confusion, how that (dissociated) spirit becomes cognisant of sound, touch, form, flavour, and taste. O great-minded one, dost thou not perceive them, simultaneously by the senses? Do thou, O best of snakes, answer all these queries!' The snake replied,—'O long lived one, the thing called *Atman* (spirit), betaking itself to a corporeal tenement and manifesting itself through the organs of sense, becomes duly cognisant of perceptible objects. O prince of Bharata's race, know that the senses, the mind, and the intellect, assisting the soul in its perception of objects, are called *Karanas.* O my son, the eternal spirit, going out of its sphere, and aided by the mind, acting through the senses,—the receptacles of all perceptions—successively perceives these things (sound, form, flavour &c). O most valiant of men, the mind of living creatures is the cause of all perception, and, therefore, it cannot be cognisant of more than one thing simultaneously. That spirit, O foremost of men, betaking itself to the space between the eyebrows, sends the high and low intellect to different objects. What the *Yogins* perceive after the action of the intelligent principle, by that is manifested the action of the soul.'

"Yudhishthira said,—'Tell me the distinguishing characteristics of the mind and the intellect. The knowledge of it is ordained as the chief duty of persons meditating on the Supreme Spirit.'

"The snake replied,—'Through illusion, the soul becomes subservient to the intellect. The intellect, though known to be subservient to the soul, becomes (then) the director of the latter. The intellect is brought into play by acts of perception; the mind is self-existent. The intellect does not cause the sensations (as of pain, pleasure&c), but the mind does. This, my son, is the difference between the mind and the intellect. You too are learned in this matter, what is your opinion?'

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* This is the well known and popular doctrine of transmigration of souls.

"Yudhishthira said,—'O most intelligent one, you have fine intelligence and you know all that is fit to be known. Why do you ask me that question? You knew all and you performed such wonderful deeds and you lived in Heaven. How could then illusion overpower you? Great is my doubt on this point.' The snake replied,—'Prosperity intoxicates even wise and valiant men. Those who live in luxury, (soon) lose their reason. So, I too, O Yudhishthira, overpowered by the infatuation of prosperity, have fallen from my high estate and having recovered my self-consciousness, am enlightening thee thus! O victorious king, thou hast done me a good turn. By conversing with thy pious self, my painful curse has been expiated. In days of yore, while I used to sojourn in heaven, in a celestial chariot, revelling in my pride, I did not think of anything else. I used to exact tribute from *Brahmarshis, devas*,* Yakshas, Gandharvas, Rākshasas, Pannagas and all other dwellers of the three worlds. O lord of earth, such was the spell of my eyes, that on whatever creature, I fixed them, I instantly destroyed his power. Thousands of *Brahmarshis* used to draw my chariot. This delinquency, O king, was the cause of my fall from my high prosperity. Among them, Agastya was one day drawing my conveyance, and my feet came in contact with his body; Agastya then pronounced (this course) on me, in anger,—"Ruin seize thee, do thou become a snake." So, losing my glory, I fell down from that excellent car, and while falling, I beheld myself turned into a snake, with head downwards. I thus implored that Brāhmana,—May this curse be extinguished, O adorable one! You ought to forgive one who has been so foolish from infatuation.—Then he kindly told me this, as I was being hurled down (from heaven),—The virtuous king Yudhishthira will save thee from this curse, and when, O king, this horrible sin of pride will be extinguished (in thee), thou shalt attain salvation.—And I was struck with wonder on seeing (this) power of his austere virtues; and, therefore, have I questioned thee about the attributes of the Supreme Spirit and of Brāhmanas. Truth, charity, self-restraint, penance, abstention from doing injury to any creature, and constancy in virtue, these, O king, and not his race or family connections, are the means, by which a man must always secure salvation. May this brother of thine, the mighty Bhimasena, meet with good luck, and may happiness abide with thee! I must go to Heaven again.' "

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* Commonly, translated as gods; more properly' celestial beings. See note at foot of page, 533.

Vaiçampāyana continued.—"So saying, that king—Nahusha—quitted his serpentine form, and assuming his celestial shape he went back to Heaven, and the glorious and pious Yudhishthira, too, returned to his hermitage with Dhaumya and his brother Bhima. Then the virtuous Yudhishthira narrated all that, in detail, to the Brāhmanas who had assembled (there). On hearing that, his three brothers and all the Brāhmanas and the renowned Draupadi too were covered with shame. And all those excellent Brāhmanas desiring the welfare of the Pāndavas, admonished Bhima for his foolhardiness, telling him not to attempt such things again, and the Pāndavas too were greatly pleased at seeing the mighty Bhima out of danger, and continued to live there pleasantly."

Thus ends the hundred and eightieth Section in the Ajagara of the Vana Parva.

SECTION CLXXXI.

(Mārkandeya-Samāsyā Parva.)

Vaiçampāyana said.—"While they were dwelling at that very place, there set in the season of the rains, the season that puts an end to the hot weather and is delightful to all animated beings. Then the black clouds, rumbling loudly, and covering the heavens and the cardinal points, ceaselessly rained during day and night. These clouds counted by hundreds and by thousands, and they looked like domes in the rainy season, From the earth disappeared the effulgence of the sun; its place was taken by the stainless lustre of the lightning; the earth became delightful to all, being overgrown with grass, with gnats and reptiles in their joy; it was bathed with rain and possessed with calm. When the waters had covered all it could not be known whether the subsoil was all even or uneven;—whether there were rivers, or trees, or hills. At the end of the hot season, the rivers added a beauty to the woods, being themselves full of agitated waters, flowing with great force and resembling serpents in the hissing sounds they made. The boars, the stags, and the birds, while the rain was falling upon them, began to utter sounds of various kinds which could be heard within the forest tracts. The *Chātakas*, the peacocks, and the host of male *Kokilas*, and the excited frogs, all ran about in joy. Thus while the Pāndavas were roaming about in deserts and sandy tracts, the happy season of rain, so various in aspect and resounding with clouds, passed away. Then set in the season of autumn, thronged with ganders and cranes, and full of joy; then the forest tracts were overrun with grass; the river-water turned limpid; the firmament and stars shone brightly. And the autumn, thronged with beasts and birds, was joyous and pleasant for the magnanimous sons of Pāndu. Then were seen nights, that were free from dust and cool with clouds, and beautified by myriads of planets and stars, and the moon. And they beheld rivers and ponds adorned with lilies and white lotuses, full of cool water, and pleasant. And while roving by the river Saraswati, whose banks resembled the firmament itself and were overgrown with canes, and which abounded with sacred baths, their joy was great. And those heroes who wielded powerful bows, were specially glad to see the pleasant river Saraswati, with its limpid waters full to the brim. And, O Janamejaya, the holiest night, that of the full moon in the month of Kārtika in the season of autumn, was spent by them while dwelling there! And the sons of Pāndu, the best of the descendants of Bharata, spent that auspicious juncture with righteous and magnanimous saints, devoted to penance. And as soon as the dark fortnight set in immediately after, the sons of Pāndu entered the forest named the Kāmyaka, accompanied by Dhananjaya and their charioteers and cooks."

Thus ends the hundred and eighty-first Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CLXXXII.

(*Mārkandeya-Samāsyā Parva continued.*)

Vaiçampāyana said.—"O son of Kuru, they,—Yudhishthira and others,—having reached the forest of Kāmyaka, were hospitably received by hosts of saints, and lived together with Krishnā. And while the sons of Pāndu were dwelling in security in that place, many Brāhmanas came to wait upon them. And a certain Brāhmana said,—'He, the beloved friend of Arjuna, of powerful arms and possessed of self-control, descendant of Sura, of a lofty intellect, will come; for, O ye foremost of the descendants of Kuru, Hari knows that ye have arrived here. For, Hari has always a longing for your sight, and always seeks your welfare. And Mārkandeya, who was lived very many years devoted to great austerities, given to study and penance, will erelong come and meet with ye.'—And the very moment that he was uttering these words, there was beheld Krishna, coming thitherward upon a car unto which were yoked the horses Saivya and Sugriva,—he the best of those that ride on cars, accompanied by Satyabhāmā, as Indra by Cachi the daughter of Puloman. And the son of Devaki came, desirous to see those most righteous of the descendants of Kuru. And the sagacious Krishna, having alighted from the car, prostrated himself, with pleasure in his heart, before the virtuous king, in the prescribed way, and also before Bhima, that foremost of powerful men. And he paid his respects to Dhaumya, while the twin brothers prostrated themselves to him. And he embraced Arjuna of the curly hair; and spoke words of solace to the daughter of Drupada. And the descendant of the chief of the Dasārha tribe, that chastiser of foes, when he saw the beloved Arjuna come near him, having seen him after a length of time, clasped him again and again. And so too, Satyabhāmā also, the beloved consort of Krishna,

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embraced the daughter of Drupada, the beloved wife of the sons of Pāndu. Then those sons of Pāndu, accompanied by their wife and priests, paid their respects to Krishna, whose eyes resembled the white lotus, and surrounded him on all sides. And Krishna, when united with Arjuna the son of Prithā, the winner of riches and the terror of the demons, assumed a beauty comparable to that of Civa, the magnanimous lord of all created beings, when he, the mighty lord, is united with Kārtikeya (his son). And Arjuna, who bore a circlet of crowns on his head, gave an account of what had happened to him in the forest, to Krishna, the elder brother of Gada. And Arjuna asked, saying,—'How is Subhadrā, and that same Abhimanyu?—And Krishna, the slayer of Madhu, having paid his respects in the prescribed form to the son of Prithā, and to the priest, and siting himself with them there, spoke to king Yudhishthira, in words of praise. And he said, —'O king, Virtue is preferable to the winning of kingdoms; it is, in fact, practise of austerities! By you, who have obeyed with truth and candour what your duty prescribed, have been won both this world and that to come! First you have studied, while performing religious duties; having acquired in a suitable way the whole science of arms, having won wealth by pursuing the methods prescribed for the military caste, you have celebrated all the time-honored sacrificial rites. You take no delight in sensual pleasures; you do not act, O lord of men, from motives of enjoyment, nor do you swerve from virtue from greed of riches; it is for this, you have been named the Virtuous King, O son of Prithā! Having won kingdoms and riches and means of enjoyment, your best delight has been charity and truth and practice of austerities, O king, and faith and meditation and forbearance and patience! When the population of Kuru-jāngala, beheld Krishnā outraged in the assembly hall, who but yourself could brook that conduct, O Pāndu's son, which was so repugnant both to virtue and usage! No doubt, you will, before long, rule over men, in a praiseworthy way, all your desires being fulfilled. Here are we prepared to chastise the Kurus, soon as the stipulation made by you is fully performed!'—And Krishna, the foremost of the Dasārha tribe, then said to Dhaumya and Bhima and Yudhishthira, and the twins and Krishnā,—'How fortunate that by your blessing, Arjuna, the bearer of the coronet, has arrived, after having acquired the science of arms!'—And Krishna, the leader of the Dasārha tribe, accompanied by friends, likewise spoke to Krishnā, the daughter of Yajnasena, saying,—'How fortunate that you are united, safe and secure, with Arjuna, the winner of riches!'—And Krishna also said,—'O Krishnā, O daughter of Yajnasena, those same sons of yours, are devoted to the study of the science of arms, are well-behaved, and always conduct themselves on the pattern, O Krishnā, of their righteous friends! Your father and your uterine brothers proffer them a kingdom and territories; but the boys find no joy in the house of Drupada, or in that of their maternal uncles. Safely proceeding to the land of the Anartas, they take the greatest delight in the study of the science of arms. Your sons enter the town of the Vrishnis and take an immediate liking to the people there. And as yon would direct them to conduct themselves, or as the respected Kunti would do, so does Subhadrā direct them in a watchful way. Perhaps, she is still more careful of them. And, O Krishnā, as Rukmini's son is the preceptor of Aniruddha, of Abhimanyu, of Sunitha, and of Bhanu; so is he the preceptor and the refuge of your sons also! And prince Abhimanyu, a good preceptor, would unceasingly give them lessons in the wielding of maces and swords and bucklers, in missiles and in the arts of driving cars and of riding horses,—valiant as they are. And he, the son of Rukmini, having bestowed a very good training upon them, and having taught them the art of using various weapons in a proper way, takes satisfaction at the valorous deeds of your sons, and of Abhimanyu, O daughter of Drupada! And when your sons go out, in pursuit of (out door) sports, each one of them is followed thither by cars and horses and vehicles and elephants.'—And Krishna said to the virtuous king Yudhishthira,—'The fighting men of the Dasārha tribe, and the Kukuras, and the Andhakas—let these, O king, place themselves at thy command—let them perform what thou desirest them. O lord of men, let the army of the tribe of Madhus, (resistless) like the wind, with their bows, and led by Balarāma whose weapon is the plough,—let that army, equipped (for war), consisting of horsemen and foot soldiers, and horses and cars and elephants, prepare to do your bidding. O son of Pāndu! Drive Duryodhana, the son of Dhritarāshtra, the vilest of sinful men, together with his followers and his hosts of friends, to the path betaken by the lord of Saubha, the son of the Earth! You, O ruler of men, are welcome to stick to that stipulation which was made in the assembly-hall,—but let the city of Hastinā be made ready for you, when the hostile force has been slain by the soldiers of the Dasārha tribe! Having roamed at your pleasure in all those places where you may desire to go, having got rid of your grief and freed from all your sins,—you will reach the city of Hastinā,—the well-known city situated in the midst of a fine territory!'—Then the magnanimous king, having been acquainted with these views, thus clearly set forth by Krishna, that best of men, and having applauded the same, and having deliberated, thus spoke with joined palms unto Kecava,—'O Keçava, no doubt, thou art the refuge of the sons of Pāndu; for the sons of Prithā have their protector in thee! When the time will come, there is no doubt that thou wilt do all the work just mentioned by thee; and even more than the same! As promised by us, we will spend all the twelve years in lonely forests. O Keçava, having in the prescribed way completed the period for living unrecognised, the sons of Pāndu will take refuge in thee. This should be the intention of those that associate with thee, O Krishna! The sons of Pāndu swerve not from the path of truth; for the sons of Prithā, with their charity and their piety, with their people and their wives, and with their relations, have their protector in thee!' ".

Vaiçampāyana said.—"O descendant of Bharata, while Krishna, the descendant of the Vrisnis and the virtuous king, were thus talking, there appeared then the saint Mārkandeya, grown grey in the practice of penance. And he had seen many thousand years of life, was of a pious soul, and devoted to great austerities. Signs of old age he had none: and deathless he was, and endued with beauty and generosity and many good qualities. And he looked like one only twenty-five years old. And when the aged saint, who had seen many thousand years of life, come, all the Brāhmanas paid their respects to him and so did Krishna together with Pāndu's sons. And when that wisest saint, thus honored, took his seat in a friendly way, Krishna, addressed him, in accordance with the views of the Brāhmanas and of Pāndu's sons, thus,—

'The sons of Pāndu, and the Brāhmanas assembled here, and the daughter of Drupada, and Satyabhāmā, likewise myself, are all anxious to hear your most excellent words, O Mārkandeya! Propound to us the holy stories of events of bygone times and the eternal rules of righteous conduct by which are guided Kings and Women and saints!'"

Vaiçampāyana continued.—"When they had all taken their seats, Nārada also, the divine saint, of purified soul, came on a visit to Pāndu's sons. Him also, then, of great soul, all those foremost men of superior intellects, honored in the prescribed form, by offering water to wash his feet, and the well-known oblation called the *Arghya*. Then the godlike saint Nārada, learning that they were about to hear the speech of Mārkandeya, expressed his assent to the arrangement. And he, the deathless, knowing what would be opportune, said smilingly,—'O saint of the Brāhmana caste, speak what you were about to say unto the sons of Pāndu!'—Thus addressed, Mārkandeya, devoted to great austerities, replied,—'Wait a moment. A great deal will be narrated.' Thus addressed, the sons of Pāndu, together with those twice-born ones, waited a moment; looking at that great saint, (bright) as the mid-day sun."

Vaiçampāyana continued.—"Pāndu's son, the king of the Kuru tribe, having observed that the great saint was willing to speak, questioned him, with a view to suggest topics to speak upon, saying,—'You who are ancient (in years), know the deeds of gods and demons, and illustrious saints, and of all the royal ones. We consider you as worthy of being worshipped and honored ; and we have long yearned after your company. And here is this son of Devaki, Krishna, who has come to us on a visit. Verily, when I look at myself, fallen away from happiness, and when I contemplate the sons of Dhritarāshtra, of evil life, flourishing in every way, the idea arises in me that it is *man* who does all acts, good or bad ; and that it is *he* that enjoys the fruit the acts bring forth. How then is God the agent ? And, O best of those that are proficient in the knowledge of God, how is it that men's actions follow them ? Is it in this world ? Or, is it in some subsequent existence ? And, O best of righteous men among the twice-born, in what way is an embodied, animated being joined by his good and evil deeds that seek him out ? Is it after death ? Or, is it in this very world ? And, O descendant of Bhrigu, is what we experience in this world the result of the acts of this very life ? Or, will the acts of this life bear fruit in the world to come ? And where do the actions of an animated being who is dead find their resting place ?'

"Mārkendeya said,—'O best of those that can speak, this question befits thee, and is just what should be ! Thou knowest all that there is to know. But thou art asking this question, simply for the sake of form. Here I shall answer thee : listen to me with an attentive mind as to how in this world and in that to come, a man experienceth happiness and misery. The lord of born beings, himself sprung first of all, and created, for all embodied beings, bodies which were stainless, pure, and obedient to virtuous impulses, O wisest of the descendants of Kuru ! The ancient men had all their desires fulfilled, were given to praise-worthy courses of life, were speakers of truth, godly, and pure. All were equal to the gods, could ascend to the sky at their pleasure, and could come back again ; and all went about at their pleasure. And they had their death and their life also under their own control ; and they had few sufferings ; had no fear ; and had their wishes fulfilled ; and they were free from trouble ; could visit the gods and the magnanimous saints ; knew by heart all righteous rules ; were self-controled and free from envy. And they lived many thousand years ; and had many thousand sons. Then in course of time they came to be restricted to walk solely on the surface of the earth, overpowered by lust and wrath, dependent for subsistence upon falsehood and trick, overwhelmed by greed and senselessness. Then those wicked men, when disembodied, on account of their unrighteous and unblessed deeds, went to hell in a crooked way. Again and again, they were grilled, and, again and again they began to drag their miserable existence in this wonderful world. And their desires were unfulfilled, their objects unaccomplished, and their knowledge became unavailing. And their senses were paralysed and they became apprehensive of everything and the cause of other people's sufferings. And they were generally marked by wicked deeds, and born in low families, they became wicked and afflicted with diseases, and the terror of others. And they became short-lived and sinful, and they reaped the fruit of their terrible deeds. And coveting everything, they became godless and indifferent in mind, O son of Kunti! The destiny of every creature after death is determined by his acts in this world. Thou hast asked me where this treasure of acts of the sage and the ignorant remain, and where they enjoy the fruit of their good and evil deeds! Do thou listen to the regulations on this subject! Man with his subtle original body created by God, lays up a great store of virtue and vice. After death he quits his frail (outer) body and is immediately born again in another order of beings. He never remains non-existent for a single moment. In his new life, his actions follow him invariably as his shadow, and fructifying makes his destiny happy or miserable. The wise man, by his spiritual insight, knows all creatures to be bound to an immutable destiny by the destroyer, and incapable of resisting the fruition of his actions in good or evil fortune. This, O Yudhhishthira, is the doom of all creatures stepped in spiritual ignorance. Do thou now hear of the perfect way attained by men of high spiritual perception! Such men are of high ascetic virtue, and are versed in all profane and holy writ, deligent in performing their religious obligations, and addicted to truth. And they pay due homage to their preceptors and superiors and practise *Yoga*, are forgiving, continent, and energetic, and pious-born, and are generally endowed with every virtue. By the conquest of the passions, they are subdued in mind, by practising *yoga* they become free from disease, and from the absence of fear and sorrow, they are not troubled (in mind). In course of birth, mature or immature, or while ensconced in the womb, in every condition, they, with spiritual eyes, recognize the relation of their souls to the supreme Spirit. Those great-minded *Rishis*, of positive and intuitive knowledge, passing through this arena of actions, return again to the abode of the celestials. Men, O king, attain what they have, in consequence of the grace of the gods, of Destiny, or of their own actions. Do thou not think otherwise. O Yudhishthira, I regard that as the highest good which is regarded so in this world. Some attain happiness in this world, but not in the next; others do so in the next, but not in this. Some, again, attain happiness in this as well as in the next world; and others neither here nor in the next world. Those that have immense wealth, shine every day with well-decorated persons. O slayer of mighty foes, being addicted to carnal pleasures, they enjoy happiness only in this world, but not in the next. But those who are engaged in spiritual meditation and the study of the Vedas, who are deligent in asceticism, and who impair the vigor of their bodies by performing their duties, who have subdued their passions, and who refrain from killing any animated being, those men, O slayer of thy enemies, attain happiness in the next world, but not in this! Those who first live a pious life, and virtuously acquire wealth in due time, and then marry and perform sacrifices, attain bliss both in this and the next world. Those foolish men again who do not acquire knowledge, nor are engaged in asceticism or charity or increasing their species; or in encompassing the pleasures and enjoyments of this world, attain bliss neither in this nor in the next world. But all of ye are proficient in knowledge and possessed of great power and strength and celestial vigor. For the extermination (of the wicked) and for serving the purposes of the gods, ye have come from the other world and have taken your births in this! Ye, who are so valiant, and engaged in asceticism, self-restraining exercises, and religious ordinances, and fond of exertion, after having performed great deeds and gratified the gods and *Rishis* and the *Pitris*, ye will at last in due course attain by your own acts the Supreme region—the abode of all virtuous men! O ornament of Kuru's race, may no doubts cross thy mind on account of these thy sufferings, for this affliction is for thy good!' "

Thus ends the hundred and eighty-second Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CLXXXIII.

(*Mārkandeya-Samāsyā Parva continued.*)

Vaiçampāyana continued.—"Then the sons of Pāndu said to the high-souled Mārkandeya,—'We long to hear of the greatness of the Brāhmanas; do thou tell us of it!' Thus asked, the revered Mārkandeya, of austere virtue and high spiritual energy, and proficient in all departments of knowledge, replied,—'A strong-limbed, handsome young prince of the race of the Haihayās, a conqueror of hostile cities, (once) went out hunting. And (while) roaming in the wilderness of big trees and thickets of grass, he descried, at no great distance from him, a *Muni* with the skin of a black antelope for his upper garment, and killed him for a deer. Pained at what he had done, and his senses paralysed with grief, he repaired to the presence of the more distinguished of the Haihayā chiefs. The lotus-eyed prince related to them the particulars. On hearing the account, O my son, and beholding the body of the *Muni* who subsisted on fruits and roots, they were sorely afflicted in mind. And they all set out enquiring here and there as they proceeded, as to whose son the *Muni* might be. And they soon after reached the hermitage of Arishtanemi, son of Kasyapa. And saluting that great *Muni*, so constant in austerity, they all remained standing, while the *Muni*, on his part, busied himself about their reception. And they said unto the illustrious *Muni*,—By a freak of destiny, we have ceased to merit thy welcome: indeed, we have killed a Brāhmana!—And the regenerate *Rishi* said to them,—How hath a Brāhmana come to be killed by ye, and say where may he be? Do ye all witness the power of my ascetic practices!—And they, having related every thing to him as it had happened, went back, but found not the body of the dead *Rishi* on the spot (where they had left it). And having searched for him, they returned, ashamed and bereft of all perception, as in a dream. And then, O thou conqueror of hostile cities, the *Muni* Tārkshya addressed them, saying,—Ye princes, can *this* be the Brāhmana of your killing? *This* Brāhmana, endowed with occult gifts from spiritual exercises, is, indeed, my son!' Seeing that *Rishi*, O lord of the earth, they were struck with bewilderment. And they said,—What a marvel! How hath the dead come to life again! Is it the power of his austere virtue by which he hath revived again? We long to hear this, O Brāhmana, if, indeed, it can be divulged!—To them, he replied,—Death, O lords of men, hath no power over us! I shall tell ye the reason briefly and intelligibly. We perform our own secred duties; therefore have we no fear of death; we speak well of Brāhmanas, but never any ill of them; therefore hath death no terror for us. Regaling our guests with food and drink, and our dependents with plenty of food, we ourselves (then) partake of what is left; therefore we are not afraid of death. We are peaceful and austere and charitable and forbearing and fond of visiting sacred shrines, and we live in sacred places; therefore, we have no fear of death. And we live in places inhabited by men who have great spiritual power; therefore hath death no terror for us. I have briefly told ye all! Return ye now all together, cured of all worldly vanity. Ye have no fear of sin!—Saying *amen*, O foremost scion of Bharata's race, and saluting the great *Muni*, all those princes joyously returned to their country.'"

Thus ends the hundred and eighty-third Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CLXXXIV.

(*Mārkandeya-Samāsyā Parva continued.*)

"Mārkandeya continued,—'Do ye again hear from me the glory of the Brāhmanas! It is said that a royal sage of the name of Vainya was once engaged in performing the horse-sacrifice, and that Atri desired to go to him for alms. But Atri subsequently gave up his desire of wealth, from religious scruples. After much thought, he of great power, became desirous of living in the woods, and calling his wife and sons together, addressed them thus,—Let us attain the highly tranquil and complete fruition of our desires. May it, therefore, be agreeable to ye to repair quickly to the forest, for a life there is fraught with great merit.—His wife, arguing from motives of virtue also, then said to him,—Hie thee to the illustrious prince Vainya, and beg of him vast riches! Asked by thee, that royal sage, engaged in sacrifice, will give thee wealth. Having (gone there), O regenerate *Rishi* and received from him vast wealth, thou canst distribute it among thy sons and servants, and then thou canst go whithersoever thou pleasest. This, indeed, is the highest virtue, as instanced by men conversant with religion,—Atri replied,—I am informed, O virtuous one, by the high-souled Gautama, that Vainya is a pious prince, devoted to the cause of truth; but there are Brāhmanas (about his person) who are jealous of me; and as Gautama hath told me this, I do not venture to go there, for, (while) there, if I were to advise what is good and calculated to secure piety and the fulfilment of one's desires, they would contradict me with words unproductive of any good. But I approve of any counsel and will go there; Vainya will give me kine and hoards of riches.—'

"Mārkandeya continued,—So saying, he, of great ascetic merit, hastened to Vainya's sacrifice, and reaching the sacrificial altar and making his obeisance to the king, and praising him with well-meaning speeches, he spoke these words,—Blessed art thou, O king! Ruling over the earth, thou art the foremost of sovereigns! The *Munis* praise thee, and besides thee there is none so versed in religious lore!—To him, the *Rishi* Gautama, of great ascetic merit then indignantly replied, saying,—Atri, do not repeat this nonsense again. (It seems) thou art not in thy proper senses. In this world of ours, Mahendra, the lord of all created beings (alone) is the foremost of all sovereigns!—Then, O great prince, Atri said to Gautama,—As Indra, the lord of all creatures, ruleth over our destinies, so doth this king! Thou art mistaken. It is thou who hast lost thine senses, from want of spiritual perception!—Gautama replied,—I know I am not mistaken; it is thou who art labouring under a misconception in this matter. To secure the king's countenance, thou art flattering him in (this) assembly of the people. Thou dost not know what the highest virtue is, nor dost thou feel the need for it. Thou art like a child steeped in ignorance, for what then hast thou become (so) old in years?—'

"Mārkandeya continued,—'While those two men were thus disputing in the presence of the *Munis*, who were engaged in Vainya's sacrifice, the latter enquired,—What are these women quarreling for? Who gave them admittance to Vainya's court? What is the matter with them, that makes them talk so vociferously?—Then, the very pious Kāsyapa, learned in all religious lore, approaching the disputants, asked them what was the matter. And then Gautama, addressing that assembly of great *Munis*, said,—Listen, O great Brāhmanas, to the point in dispute between us. Atri hath said that Vainya is the ruler of our destinies; great is our doubt on this point.—'

"Mārkandeya continued,—'On hearing this, the great-minded *Munis* went instantly to Sanatkumāra who was well versed in religion, to clear their doubt. And then he of great ascetic merit, having heard the particulars from them addressed them these words, full of religious meaning. And Sanatkumāra said,—As fire assisted by the wind burneth down forests, so a Brāhmana's energy in union with a Kshatriya's or a Kshatriya's joined with a Brāhmana's, destroyeth all enemies. The sovereign is the distinguished giver of laws and the protector of his subjects. He is (a protector of created beings) like Indra, (a propounder of morals) like Sukra, (a counsellor) like Vrihaspati, and (hence he is also called) the ruler of men's destinies. Who does not think it proper to worship the individual of whom such terms as 'preserver of created beings,'—'royal,'—'emperor,'—'Kshatriya (or saviour of the earth), 'lord of earth,' 'ruler of men,' are applied in praise? The king is (also) styled the 'prime cause (of social order, as being the promulgator of laws),' the 'victorious in wars,' (and therefore, preserver of the peace), 'the watchman,' 'the contented,' 'the lord,' 'the guide to salvation,' 'the easily victorious' 'the Vishnu-like,' 'of effective wrath,' 'the winner of battles' and 'the cherisher of the true religion.' The *Rishis*, fearful of sin, entrusted (the temporal) power to the Kshatriyas. As, among the gods in heaven, the Sun dispeleth darkness by his own refulgence, so doth the king completely root out sin from this earth. Therefore is the king's greatness reduced from the evidences of the sacred books, and we are bound to pronounce for that side which hath spoken in favour of the king.—'

"Mārkandeya continued,—Then that illusrious prince, highly pleased with the victorious party, joyfully said to Atri, who had praised him erewhile. O regenerate *Rishi*, thou hast made and styled me the greatest and most excellent of men here, and compared me to the gods; therefore, shall I give thee vast and various sorts of wealth. My impression is that thou art omniscent. I give thee, O well-dressed and well-adorned one, an hundred millions of gold coins and also ten *bhāras* of gold.—Then Atri, of high austere virtues and great spiritual powers, thus welcomed (by the king), accepted all the gifts without any breach of propriety, and returned to his home. And then giving his wealth to his sons and subduing his self, he cheerfully repaired to the forest with the object of performing penances.'"

Thus ends the hundred and eighty-fourth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CLXXXV.

(*Mārkandeya-Samāsyā Parva continued.*)

"Mārkandeya continued,—'O thou conqueror of hostile cities, in this connection Saraswati too, when interogated by that intelligent *Muni* Tārkshya, had said (this). Do thou listen to her words! Tārkshya had asked, saying,—Excellent lady, what is the best thing for a man to do here below, and how must he act so that he may not deviate from (the path of) virtue. Tell me all this, O beautiful lady, so that instructed by thee, I may not fall away from the path of virtue! When and how must one offer oblations to the (sacred) fire and when must he worship so that virtue may not be compromised? Tell me all this, O excellent lady, so that I may live without any passion, craving, or desire, in this world.—'

"Mārkandeya continued,—'Thus questioned by that cheerful *Muni* and seeing him eager to learn and endued with high intelligence, Saraswati addressed these pious and beneficial words to the Brāhmana Tārkshya.

" 'Saraswati said,—He who is engaged in the study of the Vedas, and with sanctity and equanimity perceives the supreme Godhead in his proper sphere, ascends the celestial regions and attains supreme beatitude with the Immortals. Many large, beautiful. pellucid and sacred lakes are there, abounding with fish, flowers, and golden lilies. They are like shrines and their very sight is calculated to assuage grief. Pious men, distinctively worshipped by virtuous well adorned golden-complexioned Apsarās, dwell in contentment on the shores of those lakes. He who giveth cows (to Brāhmanas) attaineth the highest regions; by giving bullocks he reacheth the solar regions, by giving clothes he getteth to the lunar world, and by giving gold he attaineth to the state of the Immortals. He who giveth a beautiful cow with a fine calf, and which is easily milked and which doth not run away, is (destined) to live for as many years in the celestial regions as there are hair in the body of that animal, He who giveth a fine, strong, powerful, young bullock, capable of drawing the plough and bearing burdens, reacheth the regions attained by men who give ten cows. When a man bestoweth a well caprisoned *kapili* cow, with a brazen milk-pail and with money given afterwards that cow becoming, by its own distinguished qualities, a giver of every thing, reacheth the side of the man who gave her away. He who giveth away cows, reapeth innumerable fruits of his action, measured by the hair on the body of that animal. He also saveth (from perdition) in the next world his sons and grand-sons and ancestors to the seventh generation. He who presenteth to a Brāhmana, sesamum made up in the form of a cow, having horns made of gold, with money besides, and a brazen milk-pail, subsequently attaineth easily to the regions of the Vasus. By his own acts man descends into the darksome lower regions, infested by evil spirits (of his own passions) like a ship tossed by the storm in the high seas; but the gift of kine (to Brāhmanas) saves him in the next world. He who giveth his daughter in marriage, in the *Brāhma* form, who bestoweth gifts of land on Brāhmanas and who duly maketh ther presents, attaineth to the regions of Purandara. O Tārkshya, the virtuous man who is constant in presenting oblations to the sacred fire for seven years, sanctifieth by his own action seven generations up and down.

"'Tārkshya said,—O beautiful lady, explain to me who ask thee, the rules for the maintenance of the sacred fire as inculcated in the Vedas. I shall now learn from thee the time-honored rules for perpetually keeping up the sacred fire.—'"

Thus ends the hundred and eighty-fifth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CLXXXVI.

(Mārkandeya-Samāsyā Parva continued.)

"Then Yudhishthira the son of Pāndu said to the Brāhmana Mārkandeya,—'Do thou now narrate the history of the Vaivaswata Manu!'

"Mārkandeya replied,—'O king, O foremost of men, there was a powerful and great *Rishi* of the name of Manu. He was the son of Vivaswān and was equal unto Brahmā in glory. And he far excelled his father and grand-father in strength, in power, in fortune, as also in religious austerities. And standing on one leg and with uplifted hand, that lord of men did severe penance in the jujube forest called Visālā. And there with head downwards, and with steadfast eye, he practised this rigid and severe penance for ten thousand years. And one day, whilst he was practising austerities there with wet clothes on, and matted hair on head, a fish approaching the banks of the Chirini, addressed him thus:—Worshipful sir, I am a helpless little fish, I am afraid of the large ones; therefore, do thou, O great devotee, think it worth thy while to protect me from them; especially, as this fixed custom is well established amongst us, that the strong fish always prey upon the weak ones. Therefore, do thou think it fit to save me from being drowned in this sea of terrors! I shall requite thee for thy good offices.—On hearing these words from the fish, the Vaivaswata Manu was overpowered with pity, and he took out the fish from the water with his own hands. And the fish which had a body glistening like the rays of the moon when taken out of the water, was put back in an earthen water-vessel. And thus reared, that fish, O king, grew up in size, and Manu tended it carefully like a child. And after a long while, it became so large in size, that there was no room for it in that vessel. And then seeing Manu (one day), it again addressed these words to him;—Worshipful sir, do thou appoint some better habitation for me.—And then the adorable Manu, the conqueror of hostile cities, took it out of that vessel and carried it to a large tank and placed it there. And there again the fish grew for many a long year. And although the tank was two *Yojanas* in length and one *Yojana* in width, even there, O lotus-eyed son of Kunti and ruler of men, was no room for the fish to play about! And beholding Manu, it said again,—O pious and adorable father, take me to the Gangā, the favourite spouse of the Ocean, so that I may live there: or, do as thou listest. O sinless one, as I have grown to this great bulk, by thy favour, I shall do thy bidding cheerfully.—Thus asked, the upright and continent, and worshipful Manu took the fish to the river Gangā, and he put it into the river with his own hands. And there, O conqueror of thy enemies, the fish again grew for some little time, and then beholding Manu, it said again, - O lord, I am unable to move about in the Gangā on account of my great body; therefore, worshipful sir, do thou please take me quickly to the sea!—O son of Prithā, Manu then taking it out of the Gangā, carried it to the sea and consigned it there. And despite its great bulk, Manu transported it easily and its touch and smell were also pleasant to him. And when it was thrown into the sea by Manu, it said these words to him with a smile:—O adorable being, thou hast protected me with special care; do thou now listen to me as to what thou shouldst do in the fulness of time! O fortunate and worshipful sir, the dissolution of all this mobile and immobile world is nigh at hand. The time for the purging of this world is now ripe. Therefore, do I now explain what is well for thee! The mobile and the immobile divisions of the creation, those that have the power of locomotion, and those that have it not, of all these the terrible doom hath now approached. Thou shalt built a strong and massive ark and have it furnished with a long rope. On that must thou ascend, O great *Muni*, with the seven Rishis and take with thee all the different seeds which were enumerated by regenerate Brāhmanas in days of yore, and separately and carefully must thou preserve them therein. And whilst there, O beloved of the *Munis*, thou shalt wait for me, and I shall appear to thee like a horned animal, and thus, O ascetic, shalt thou recognise me! And I shall now depart, and thou shalt act according to my instructions, for; without my assistance, thou can not save thyself from that fearful flood.—Then Manu said unto the fish,—I do not doubt all that thou hast said, O great one! Even so shall I act!—And giving instructions to each other, they both went away. And Manu, then, O great and powerful king and conqueror of thy enemies, procured all the different seeds, as directed by the fish, and set sail in an excellent vessel on the surging sea. And then, O lord of the earth, he bethought himself of that fish. And the fish too, O conqueror of thy enemies and foremost scion of Bharata's race, knowing his mind, appeared there with horns on its head. And then, O tiger among men, beholding in the ocean that horned fish, emerging like a rock, in the form of which he had been before apprised, he lowered the ropy noose on its head. And fastened by the noose, the fish, O king and conqueror of hostile cities, towed the ark with great force through the salt waters. And it conveyed them in that vessel on the roaring and billow-beaten sea. And, O conqueror of thy enemies and hostile cities, tossed by the tempest on the great ocean, the vessel reeled about like a drunken harlot. And neither land, nor the four cardinal points of the compass, could be distinguished. And there was water everywhere, and the waters covered the heaven and the firmament also. And, O bull of Bharata's race, when the world was thus flooded, none but Manu, the seven *Rishis*, and the fish, could be seen. And, O king, the fish diligently dragged the boat through the flood for many a long year. And then, O descendant of Kuru and ornament of Bharata's race, it towed the vessel towards the highest peak of the Himavat. And, O Bhārat, the fish then told those on the vessel to tie it to that peak of the Himavat. And hearing the words of the fish, they immediately tied the boat on that peak of the mountain. And, O son of Kunti and ornament of Bharata's race, know that that high peak of the Himavat is still called by the name of *Naubandhana* (the harbour). Then the fish addressing the associated *Rishis*, told them these words:—I am Brahmā, the Lord of all creatures; there is none greater than myself. Assuming the shape of a fish, I have saved ye from this cataclysm. Manu will create (again) all beings,—gods, *Asuras*, and men, and all those divisions of creation which have the power of locomotion and which have it not. By practising severe austerities, he will acquire this power, and with my blessing, illusion will have no power over him.—'

"So saying, the fish vanished instantly. And the Vaivaswata Manu himself became desirous of creating the world.

In this work of creation, illusion overtook him and he therefore practised great asceticism. And endowed with ascetic merit, Manu, O ornament of Bharata's race, again set about his work of creating all beings, in proper and exact order. This story which I have narrated to thee and the hearing of which destroyeth all sin, is celebrated as the Legend of the Fish. And the man who listeneth every day to this primeval history of Manu, attaineth happiness and all other objects of desire, and goeth to heaven.'"

Thus ends the hundred and eighty-sixth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CLXXXVII.

(*Mārkandeya-Samāsyā Parva continued.*)

"Then the virtuous king Yudhishthira in all humility, again enquired of the illustrious Mārkandeya, saying,—'O great *Muni*, thou hast seen many thousands ages pass away. In this world there is none so long-lived as thou! O best of those that have attained the knowledge of the Supreme Spirit, there is none equal to thee in years, except the great-minded Brahmā living in the most exalted place. Thou, O Brāhmana, worshippest Brahmā at the time of the great dissolution of the universe, when this world is without sky and without the gods and *Dānavas*. And when that cataclysm ceaseth and the Grand-sire awaketh, thou alone, O regenerate *Rishi*, beholdest Brahmā duly re-create the four orders of beings, after having filled the cardinal points with air and consigned the waters to their proper place. Thou, O great Brāhmana, hast worshipbed in his presence the great Lord and Grand-sire of all creatures, with soul rapt in meditation and entirely swallowed up in Him! And, O Brāhmana, thou hast, many a time, witnessed with thy eyes, the primeval acts of creation, and plunged in severe ascetic austerities, thou hast also surpassed the *Vedhasas* themselves! Thou art esteemed as one who is nearest to Nārāyana, in the next world. Many a time, in days of yore, hast thou beheld the Supreme Creator of the universe, with eyes of spiritual abstraction and renunciation, having first opened thy pure and lotus-like heart—the only place where the multiform Vishnu of universal knowledge may be seen! It is for this, O learned *Rishi*, by the grace of God, neither all destroying Death, nor dotage that causeth the decay of the body, hath any power over thee! When neither the sun, nor the moon, nor fire, nor earth, nor air, nor sky remains, when all the world being destroyed looketh like one vast ocean, when the gods and *Asuras* and the great *Uragas* are annihilated, and when the great-minded Brahmā, the Lord of all creatures, taking his seat on a lotus flower, sleepeth there. then thou alone remainest to worship him! And, O best of Brāhmanas, thou hast seen all this that occurred before, with thy own eyes. And thou alone hast witnessed many things by thy senses, and never in all the worlds hath there been any thing unknown to thee! Therefore, do I long to hear thy discourse explaining the causes of things!'

"Mārkandeya replied,—'Indeed, I shall explain all, after having bowed down to that Self-existent, primordial male Being, who is eternal and undeteriorating and inconceivable, and who is at once vested and divested of attributes. O tiger among men, this Janārdana attired in yellow robes is the grand Mover and Creator of all, the Soul and Framer of all things, and the Lord of all! He is also called the Great, the Incomprehensible, the Wonderful, and the Immaculate. He is without beginning and without end, prevades all the world, is Unchangeable and Undeteriorating. He is the Creator of all, but is himself Increate, and is the Cause of all power. His knowledge is greater than that of all the gods together. O best of kings and pre-eminent of men, after the dissolution of the universe, all this wonderful creation again comes into life. Four thousand years have been said to constitute the *Krita Yuga*. Its dawn also, as well as its eve, hath been said to comprise four hundred years. The *Tretā Yuga* is said to comprise three thousand years, and its dawn, as well as its eve, is said to comprise three hundred years. The *Yuga* that comes next is called *Dwapara*, and it hath been computed to consist of two thousand years. Its dawn, as well as its eve, is said to comprise two hundred years. The next *Yuga*, called *Kali*, is said to comprise one thousand years, and its dawn, as well as eve, is said to comprise one hundred years. Know, O king, that the duration of the dawn is the same as that of the eve of a *Yuga*. And after the *Kali Yuga* is over, the *Krita Yuga* comes again. A cycle of the *Yugas* then comprise a period of twelve thousand years. A full thousand of such cycles would constitute a *day* of Brahmā. O tiger among men, when all this universe is withdrawn and enconced within its home the Creator himself, that disappearance of all things is called by the learned to be Universal Destruction. O bull of the Bharata race, towards the end of the last-mentioned period of one thousand years, *i.e.*, when the period wanted to complete a cycle is short, men generally become addicted to falsehood in speech. O son of Prithā, then sacrifices and gifts and vows, instead of being performed by principals are suffered to be performed by representatives! Brāhmanas then perform acts that are reserved for the Sudras, and the Sudras betake to the acquisition of wealth. Then Kshatriyas also betake themselves to the practice of religious acts. In the *Kali* age, the Brāhmanas also abstain from sacrifices and the study of the Vedas, are divested of their staff and deer-skin, and in respect of food, become omnivorous. And, O son, the Brāhmanas in that age also abstain from prayers and meditation, while the Sudras betake themselves to these! The course of the world looketh contrary, and, indeed, these are the signs that foreshadow the Universal Destruction. And, O lord of men, numerous *Mleccha* kings then rule over the earth! And those sinful monarchs, addicted to false speech, govern their subjects on principles that are false. The *Andhhas*, the *Sakas*, the *Pulindās*, the *Yavans*, the *Kāmvojis*, the *Vālhikas*, and the *Abhiras*, then become, O best of men, possessed of bravery and the sovereignty of the earth. This, O tiger among men, becometh the state of the world during the eve, O Bhārata, of the *Kali* age! Not a single Brāhmana then adhereth to the duties of his order. And the Kshatriyas and the Vaiçyas also, O monarch, follow practices contrary to those that are proper for their own orders. And men become short-lived, weak in strength, energy, and prowess; and endued with small might and diminutive bodies, they become scarcely truthful in speech. And the human population dwindles away over large tracts of country, and the regions of the earth, North and South, and East and West, become crowded with animals and beasts of prey. And during this period, they also that utter *Brahma*, do so in vain. The Sudras address Brāhmanas, saying, *Bho*, while the Brāhmanas address Sudras, saying, *Respected sir*. And, O tiger among men, at the end of the *Yuga*, animals increase enormously. And, O king, odors and perfumes do not then become so agreeable to our sense of scent, and, O tiger among men, the very tastes of things do not then so well accord with our organs of taste as at other periods! And, O king, women then become mothers of numerous progeny, endued with low statures, and destitute of good behaviour and good manners. And they also make their very mouths serve the purposes of the organ of procreation. And famine ravages the habitations of men, and the highways are infested by women of ill fame, while females in general, O king, become at such periods hostile to their lords and destitute of modesty![*] And, O king, the very kine at such periods yield little milk, while the trees, sat over with swarms of crows, do not produce many flowers and fruits. And, O lord of the earth, regenerate classes, tainted with the sin of slaying Brāhmanas, accept gifts from monarchs that are addicted to falsehood in speech. And filled with covetousness and ignorance, and bearing on their persons the outward symbols of religion, set out on eleemosynary rounds, afflicting the people of the Earth. And people leading domestic lives, afeared of the burden of texts, become deceivers, while Brāhmanas, falsely assuming the garb of ascetics, earn wealth by trade, with mails and hair unpared and uncut. And, O tiger among men, many of the twice-born classes become, from avarice of wealth, religious mendicants of the *Brahma*-

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[*] I have followed Nilakantha in his interpretation of the words *Sivaçulās* and *Keçaçulas*. All the vernaculars translations have followed the same commentator.—T.

chārin order. And, O monarch, men at such periods, behave contrary to the *modes* of life to which they betake; and addicted to intoxicating drinks and capable of violating the beds of their preceptors, their desires are all of this world, pursuing matters ministering to the flesh and the blood. And, O tiger among men, at such periods the asylums of ascetics become full of sinful and audacious wretches ever applauding lives of dependence. And the illustrious chastiser of Pāka never showers rain according to the seasons, and the seeds also that are scattered on earth, do not, O Bhārata, all sprout forth. And men, unholy in deed and thought, take pleasure in envy and malice. And, O sinless one, the earth then becometh full of sin and immorality. And, O lord of the earth, he that becometh virtuous at such periods, doth not live long. Indeed, the earth becometh reft of virtue in every shape. And, O tiger among men, the merchants and traders then, full of guile, sell large quantities of articles with false weights and measures. And they that are virtuous do not prosper; while they that are sinful, prosper exceedingly. And virtue then loseth her strength, while sin becometh all powerful. And men that are devoted to virtue become poor and short-lived; while they that are sinful become long-lived and win prosperity. And in such times, people behave sinfully even in places of public amusement in cities and towns. And men always seek the accomplishment of their ends by means that are sinful. And having earned fortunes that are really small, they become intoxicated with the pride of wealth. And, O monarch, many men, at such periods, strive to rob the wealth that hath from trust been deposited with them in secrecy. And wedded to sinful practices, they shamelessly declare—*there is nothing in deposit.* And beasts of prey and other animals and fowl may be been to lie down in places of public amusement in cities and towns, as well as in sacred edifices. And, O king, girls of seven or eight years of age do then conceive, while boys of ten or twelve years beget offspring. And in their sixteenth year, men are overtaken with decrepitude and decay, and the period of life itself is soon outrun. And, O king, when men become so short-lived, more youths act like the aged; while all that is observable in youths may be noticed in the old. And women, given up to impropriety of conduct and marked by evil manners, deceive even the best of husbands and forget themselves with menials and slaves, and even with animals. And, O king, even women that are wives of heroes, seek the companionship of other men and forget themselves with these, during the life time of their husbands.

"'O king, towards the end of those thousands of years constituting the four *Yugas*, and when the lives of men become so short, a drought occurs extending for many years. And then, O lord of the Earth, men and creatures, endued with small strength and vitality, becoming hungry, die by thousands. And then, O lord of men, seven blazing Suns, appearing in the firmament, drink up all the waters of the Earth that are in rivers or seas. And, O bull of the Bharata race, then also everything of the nature of wood and grass that is wet or dry, is consumed and reduced to ashes. And then, O Bhārata, the fire called *Samvartaka*, impelled by the winds, appeareth on the Earth that hath already been dried to cinders by the seven Suns. And then that fire, penetrating through the Earth and making its appearance in the nether regions also, begetteth great terror in the hearts of the gods, the *Dānavas*, and the *Yakshas*. And, O lord of the Earth, consuming the nether regions as also everything upon this Earth, that fire destroyeth all things in a moment. And that fire called *Samvartaka*, aided by that inauspicious wind, consumeth this world extending for hundred and thousands of *Yojanas*. And that lord of all things, that fire, blazing forth in effulgence, consumeth this Universe with gods and *Asuras* and *Gandharvas*, and *Yakshas* and Snakes and *Rākshasas*. And there rise in the sky deep masses of clouds, looking like herds of elephants, and decked with wreaths of lightning that are wonderful to behold. And some of those clouds are of the hue of the blue lotus; and some, of that of the water lily; and some resemble in tint the filaments of the lotus, and some are purple. And some are yellow as turmeric, and some of the hue of the crow's egg. And some are bright as the petals of the lotus, and some red as vermillion. And some resemble palatial cities in shape, and some herds of elephants. And some are of the form of lizards, and some of crocodiles and sharks. And, O king, the clouds that gather in the sky on the occasion are terrible to behold, and wreathed with lightnings, roar frightfully. And those vapoury masses charged with rain, soon cover the entire welkin. And, O king, those masses of vapour then flood with water the whole Earth with her mountains and forests and mines. And, O bull among men, urged by the Supreme Lord, those clouds, roaring frightfully, soon flood the entire surface of the earth. And pouring in a great quantity of water and filling the whole Earth, they quench that terrible and inauspicious fire (of which I have already spoken to thee). And urged by the illustrious Lord, those clouds, filling the earth with their downpour, shower incessantly for twelve years. And then, O Bhārata, the Ocean oversteps his continents, the mountains sunder in fragments, and the Earth sinks under the increasing flood. And then moved on a sudden by the impetus of the wind, those clouds wander along the entire expanse of the firmament and disappear from the view. And, then, O ruler of men, the Self-create Lord—the first Cause of everything—having his abode in the lotus, drinketh those terrible winds, and goeth to sleep, O Bhārata!

'And then when the Universe becomes one dead expanse of water, when all mobile and immobile creatures have been destroyed, when the gods and the *Asuras* cease to be, when the *Yakshas* and the *Rākshasas* are no more, when man is not, when trees and beasts of prey have disappeared, when the firmament itself has ceased to exist, I alone, O lord of Earth, wander in affliction. And, O best of kings, wandering over that dread expanse of water, my heart becometh afflicted in consequence of my not beholding any creature! And, O king, wandering without cessation, through that flood, I become fatigued, but obtain I no resting place! And some time after I behold in that expanse of accumulated waters a vast and wide-extending banian tree, O lord of Earth! And I then behold, O Bhārata, seated on a couch, O king, overlaid with a celestial bed and attached to a far extended bough of that banian, a boy, O great king, of face fair as the lotus or the moon, and of eyes, O ruler of men, large as the petals of full blown lotus! And at this sight, O lord of Earth, wonder filled my heart. And I asked myself,—How doth this boy alone sit here when the world itself hath been destroyed?—And, O king, although I have full knowledge of the Past, the Present, and the Future, still I failed to learn anything of this by means of even ascetic meditation. Endued with the lustre of the *Atasi*[*] flower, and decked with the mark of *Sreevatsa*,[†] he seemed to me to be like the abode of *Lakshmi* herself. And that boy, of eyes like the petals of the lotus, having the mark of *Sreevatsa*, and possessed of blazing effulgence, then addressed me in words highly pleasant to the ear, saying,—O sire, I know thee to be fatigued and desirous of rest! O Mārkandeya of Bhrigu's race, rest thou here as long as thou wishest! O best of *Munis*, entering within my body, rest thou there! That hath been the abode assigned to thee by me. I have been gratified with thee!—Thus addressed by that boy, a sense of total disregard possessed me in respect both of my long life and state of manhood.[‡] Then that boy suddenly opened his mouth, and as fate would have it, I entered his mouth deprived of the power of motion. But, O king, having suddenly entered into the stomach of that boy, I beheld there the whole Earth teeming with cities and kingdoms. And, O best of men, while wandering through the stomach of that illustrious one, I beheld the Gangā, the Satudru, the Sitā, the Yamunā, and the Kauçiki; the Charmanwati, the Vetravati; the Chandrabhāgā, the Saraswati, the Sindhu, the Vipaçā, and the Godāvari; the Vaswokasārā, the Nalini, and the Narmadā; the Tāmrā, and the Vennā also of delightful current and sacred waters; the Suvennā, the Krishna-vennā, the Irāmā, and the Mahānadi; the Vitastā, O great king, and that large river the Cāvery; the one also, O tiger among men, the Vicalyā, and the Kimpunā also. I beheld all these and many other rivers that are on the Earth! And, O slayer of foes, I also beheld there the Ocean inhabited by alligators and sharks, that mine of gems, that excellent abode of waters! And I beheld there the firmāment also, decked with the Sun and the Moon, blazing with effulgence, and possessed of the lustre of fire of the Sun. And I beheld there, O king, the Earth also, graced with woods and forests. And, O monarch, I beheld there many Brāhmanas also, engaged in various sacrifices; and the Kshatriyas engaged in doing good to all the orders; and the Vaiçyas employed in pursuits of agriculture; and the Sudras devoted to the service of the regenerate classes. And, O king, while wandering through the stomach of that high-souled one, I also beheld the Himavat and the mountains of Hemakuta. And I also saw Nishādha, and the mountains of Sweta abounding in silver. And, O king, I saw there the mountains of Gandhamādana, and, O tiger among men, also Mandara and the huge mountains of Nila. And, O great king, I saw there the golden mountains of Meru, and also Mahendra, and those excellent mountains called Vindhya. And I beheld there the mountains of Malaya and of Pāripātra also. These and many other mountains that are on Earth were all seen by me in his stomach. And all these were decked with jewels and gems. And, O monarch, while wandering through his stomach, I also beheld lions and tigers and boars, and, indeed, all other animals that are on Earth, O great king! And, O tiger among men, having entered his stomach, as I wandered around, I also beheld the whole tribe of the gods with their chief Sakra, the Sadhyās, the Rudras, the Adityas, the Guhyakas, the Pitris, the Snakes and the Nāgas, the feathery tribes, the Vasus, the Aswins, the Gandharvas, the Apsaras, the Yakshas, the Rishis, the hordes of the Daityas and the Dānavas, and the Nāgas also, O king, and the sons of Singhikā, and all other enemies of the gods; indeed, what else of mobile and immobile creatures may be seen on Earth, were all seen by me, O monarch, within the stomach of that high-souled one. And, O lord, living upon fruits I dwelt within his body for many centuries, wandering over the entire Universe that is there. Never did I yet, O king, behold the limits of his body. And when, O lord of Earth, I failed to measure the limits of that high-souled one's body even through I wandered within him continuously in great anxiety of mind, I then, in thought and deed, sought the protection of that boon-giving and pre-eminent Deity, duly acknowledging his superiority! And when I had done this, O king, I was suddenly projected (from within his body) through that high-souled one's open mouth by means, O chief of men, of a gust of wind! And, O king, I then beheld, seated on the branch of that very banian that same Being of immeasurable energy, in the form of a boy with the mark of *Sreevatsa* (on his breast), having, O tiger among men, swallowed up the whole Universe! And that boy of blazing effulgence and bearing the mark of *Sreevatsa* and attired in yellow robes, gratified with me, smilingly addressed me, saying,—O Mārkandeya, O best of *Munis*, having dwelt for some time within my body, thou hast been fatigued! I shall, however, speak unto thee!—And as he said this to me, within that very moment I acquired as if a new sight, in consequence of which I beheld myself to be possessed of true knowledge and emancipated from the illusions of the world! And, O child, having witnessed the inexhaustible prowess of that Being of immeasurable energy, I then worshipped his revered and well-shaped feet with soles bright as burnished copper, and well-decked with toes of mild red hue, having placed them carefully on my head; And joining my palms in humility and approaching him with reverence, I beheld that Divine Being who is the Soul of all things and whose eyes are like the petals of the lotus. And having bowed unto him with joined hands, I addressed him, saying,—I wish to know thee, O Divine Being, as also this high and wonderful illusion of thine! O illustrious one, having entered into thy body through thy mouth, I have beheld the entire Universe in thy stomach! O divine Being, the gods, the *Dānavas* and the *Rākshasas*, the *Yakshas*, the *Gandharvas*, and the *Nāgas*, indeed, the whole Universe mobile and immobile, are all within thy body! And though I have ceaselessly wandered through thy body at a quick pace, through thy grace, O God, my memory faileth me not! And, O great Lord, I have come out of thy body at thy desire but not at mine! O thou of eyes like lotus leaves, I desire to know thyself who art free from all faults! Why dost thou stay here in the form of a boy, having swallowed up the entire Universe! It behoveth thee to explain all this to me! Why, O sinless one, is the entire Universe within thy body? How long also, O chastiser of foes, wilt thou stay here? Urged by a curiosity that is not improper for Brāhmana, I desire, O Lord of all the gods, to hear all this from thee, O thou of eyes like lotus leaves, with every detail and exactly as all happens, for all I have seen, O Lord, is wonderful and inconceivable! And thus addressed by me, that Deity of deities, of blazing effulgence and great beauty, that foremost of all speakers, consoling me properly, spoke unto me these words.'"

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[*] An Indian flower of bright-blue color.

[†] A mark of Vishnu, said to be a curl of hair on the breast. *Vide* Wilson's Dict.

[‡] Nilakantha explains that this disregard for both life and manhood arose from the words—I have been gratified with thee!—spoken by mere boy.

Thus ends the hundred and eighty-seventh Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CLXXXVIII.

(*Mārkandeya-Samāsyā Parva continued.*)

"Mārkandeya continued.—'The Deity then said,—O Brāhmana, the gods even do not know me truly! As, however, I have been gratified with thee, I will tell thee how I created the Universe! O regenerate *Rishi*, thou are devoted to thy ancestors and hast also sought my protection! Thou hast also beheld me with thy eyes, and thy ascetic merit also is great! In ancient times I called the waters by the name of *Nāra*; and because the waters have ever been my *ayana* or home, therefore have I been called *Nārāyana* (the *water-homed*). O best of regenerate ones, I am *Nārāyana*, the Source of all things, the Eternal, the Unchangeable. I am the Creator of all things, and the Destroyer also of all. I am Vishnu, I am

Brāhmā, and I am Sakra the chief of the gods. I am king Vaiçravana, and I am Yama the lord of the deceased Spirits. I am Siva, I am Soma, and I am Kaçyapa the lord of created things. And, O best of regenerate ones, I am he called *Dhātri*, and he also that is called *Vidhātri*, and I am Sacrifice embodied. Fire is my mouth, the Earth my feet, and the Sun and the Moon are my eyes; the Heaven is the crown of my head, the Firmament and the cardinal points are my ears; the waters are born of my sweat. Space with the cardinal points are my body, and the Air is in my mind. I have performed many hundreds of sacrifices with gifts in profusion. I am always present in the sacrifices of the gods; and they that are cognisant of the Vedas and officiate therein, make their offerings to me. On Earth the Kshatriya chiefs that rule over men, in performing their sacrifices from desire of obtaining heaven, and the Vaiçyas also in performing theirs from desire of winning those happy regions, all worship me at such times and by those ceremonials. It is I who, assuming the form of Shesha, support (on my head) this Earth bounded by the four seas and decked by Meru and Mandara. And, O regenerate one, it is I who, assuming the form of a boar, had raised in days of yore this Earth sunk in water. And, O best of Brāhmanas, it is I who, becoming the fire that issues out of the *Equine mouth*, drink up the waters (of the ocean) and create them again. In consequence of my energy, from my mouth, my arms, my thighs, and my feet gradually sprung Brāhmanas and Kshatriyas and Vaiçyas and Sudras. It is from me that the *Rig*, the *Sāma*, the *Yagus*, and the *Atharvan* Vedas spring, and it is in me that they all enter when the time cometh. Brāhmanas devoted to asceticism, they that value Peace as the highest attribute, they that have their souls under complete control, they that are desirous of knowledge, they that are freed from lust and wrath and envy, they that are unwedded to things of the Earth, they that have their sins completey washed away, they that are possessed of gentleness and virtue, and are divested of pride, they that have a full knowledge of the Soul, all worship me with profound meditation. I am the flame known as *Samvartaka*, I am the Wind called by that name, I am the Sun wearing that appellation, and I am the fire that hath that designation. And, O best of Brāhmanas, those things that are seen in the firmament as stars, know them to be the pores of my skin. The oceans—those mines of gems and the four cardinal points, know, O Brāhmana, are my robes, my bed, and my home. By me have they been distributed for serving the purposes of the gods. And, O best of men, know also that lust, wrath, joy, fear, and the over-clouding of the intellect, are all different forms of myself. And, O Brāhmana, whatever is obtained by men by the practice of truth, charity ascetic austerities, and peace and harmlessness towards all creatures, and such other handsome deeds. is obtained because of my arrangements. Governed by my ordinance, men wander within my body, their senses overwhelmed by me. They move not according to their will but as they are moved by me. Regenerate Brāhmanas that have thoroughly studied the Vedas, that have tranquillity in their souls, they that have subdued their wrath, obtain a high reward by means of their numerous sacrifices. That reward, however, is unattainable by men that are wicked in their deeds, overwhelmed by covetousness, mean and disreputable, with souls unblessed and impure. Therefore, must thou know, O Brāhmana, that this reward which is obtained by persons having their souls under control and which is unobtainable by the ignorant and the foolish,—this which is attainable by asceticism alone,—is productive of high merit. And, O best of men, at those time when virtue and morality decreaseth and sin and immorality increaseth, I create myself into new forms. And, O *Muni*, when fierce and malicious Daityas and Rākshasas, that are incapable of being slain by even the foremost of the gods. are born on Earth, I then take my birth in the families of virtuous men, and assuming a human body restore tranquillity by exterminating all evils. Moved by my own *māyā*. I create gods and men, and Gandharvas and Rākshasas, and all immobile things, and then destroy them all myself (when the time cometh). For the preservation of rectitude and morality I assume a human form and when the season for action cometh I again assume forms that are inconceivable. In the *Krita* age I become white, in the *Tretā* age I become yellow, in the *Dwāpara* I become red, and in the *Kali* age I become dark in hue. In the *Kali* age, the proportion of immorality becomet hthree-fourths, (a fourth only being that of morality). And when the end of the *Yuga* cometh, assuming the fierce form of Death, alone I destroy all the three worlds with their mobile and immobile existences. With three steps I cover the whole Universe: I am the Soul of the Universe, I am the source of all happiness; I am the humbler of all pride; I am omnipresent; I am Infinite; I am the Lord of the senses; and my prowess is great. O Brāhmana, alone do I set agoing the wheel of Time; I am formless; I am the Destroyer of all creatures; and I am the cause of all efforts of all my creatures. O best of *Munis*, my soul completely pervadeth all my creatures, but, O foremost of all regenerate ones, no one knoweth me. It is me that the pious and the devoted worship in all the worlds. O regenerate one, whatever of pain thou hast felt within my stomach, know, O sinless one, that all *that* is for thy happiness and good fortune. And whatever of mobile and immobile objects thou hast seen in the world, everything hath been ordained by my Soul which is the Spring of all existence. The grandsire of all creatures is half my body; I am called Nārāyana, and I am the bearer of the conch-shell, the discus and the mace. O regenerate *Rishi*, for a period measured by a thousand times the length of the four *Yugas*, I who am the Universal Soul sleep overwhelming all creatures in insensibility. And, O best of regenerate *Rishis*, I stay here thus for all time, in the form of a boy though I am old, until Brahmā walketh up. O foremost of Brāhmanas, gratified with thee, I who am *Brahma* have repeatedly granted thee boons, O thou who art worshipped by regenerate *Rishis*! Beholding one vast expanse of water and seeing that all mobile and immobile creatures have been destroyed, thou wert afflicted with melancholy. I know this, and it is for this that I showed thee the Universe (within my stomach). And while thou wert within my body, beholding there the entire

Universe, thou wert filled with wonder and deprived of thy senses. O regenerate *Rishi,* it is for this that thou wert speedily brought out by me through my mouth. I have (now) told thee of that Soul which is incapable of being comprehended by the gods and the *Asuras.* And as long as that great ascetic, the holy Brahmā, doth not awake, thou, O regenerate *Rishi,* canst happily and trustfully dwell here. And when that Grandsire of all creatures awaketh up, I will then, O best of Brāhmanas, alone create all creatures endued with bodies, the firmament, the earth, light, the atmosphere, water, and, indeed, all else of mobile and immobile creatures (that thou mayst have seen) on the earth !—'

"Mārkandeya continued.—'Having said so unto me, that wonderful Deity vanished, O son, from my sight! I then beheld this varied and wonderous creation start into life. O king, O thou foremost of the Bharata race, I witnessed all this, so wonderful, O thou foremost of all virtuous men, at the end of the *Yuga!* And that Deity, of eyes large as lotus leaves, seen by me, in days of yore, is *this* tiger among men, this Janārddana who hath become thy relative! It is in consequence of the boon granted to me by this one that memory doth not fail me, that the period of my life, O son of Kunti, is so long, and death itself is under my control! This is that ancient and supreme Lord Hari of inconceivable soul, who hath taken his birth as Krishna of the Vrishni race, and who, endued with mighty arms, seemeth to sport in this world! This one is *Dhātri* and *Vidhātri,* the Destroyer of all, the Eternal, the bearer of the *Sreevatsa* mark on his breast, the Lord of the Lord of all creatures, the highest of the high, called also *Govinda!* Beholding this foremost of all gods, this ever-victorious Being attired in yellow robes, this chief of the Vrishni race, my recollection cometh back to me! This Mādhava is the father and mother of all creatures! Ye bulls of the Kuru race, seek ye the refuge of this Protector!'"

Vaiçampāyana continued.—"Thus addressed, the sons of Prithā, and those bulls among men—the twins, along with Draupadi, all bowed down unto Janārddana. And that tiger among men, deserving of every respect, thus revered by the sons of Pāndu, then consoled them all with words of great sweetness."

Thus ends the hundred and eighty-eighth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CLXXXIX.

(*Mārkandeya-Samāsyā Parva continued.*)

Vaiçampāyana said,—"Yudhishthira, the son of Kunti, once more asked the great *Muni* Mārkandeya about the future course of the government of the Earth.

"And Yudhishthira said,—'O thou foremost of all speakers, O *Muni* of Bhrigu's race, that which we have heard from thee about the destruction and re-birth of all things at the end of the *Yuga*, is, indeed, full of wonder! I am filled with curiosity, however, in respect of what may happen in the *Kali* age. When morality and virtue will be at an end, what will remain there? What will be the prowess of men in that age, what their food, and what their amusements? What will be the period of life at the end of the *Yuga*? What also is the limit, having attained which the *Krita* age will begin anew? Tell me all in detail, O *Muni*, for all that thou narratest is varied and delightful.'

"Thus addressed, that foremost of *Munis* began his discourse again, delighting that tiger of the Vrishni race and the sons of Pāndu as well. And Mārkandeya said,—'Listen, O monarch, to all that hath been seen and heard by me, and to all, O king of kings, that hath been known to me by intuition, from the grace of the God of gods! O bull of the Bharata race, listen to me as I narrate the future history of the world during the sinful age. O bull of the Bharata race, in the *Krita* age, everything was free from deceit and guile and avarice and coveteousness; and morality, like a bull, was among men, with all the four legs complete. In the *Tretā* age, sin took away one of these legs, and morality had three legs. In the *Dwāpara*, sin and morality are mixed half and half; and accordingly morality is said to have two legs only. In the dark age (of *Kali*), O thou best of the Bharata race, morality, mixed with three parts of sin, liveth by the side of men. Accordingly, morality then is said to wait on men, with only a fourth part of itself remaining. Know, O Yudhishthira, that the period of life, the energy, the intellect, and the physical strength of men decrease in every *Yuga*! O Pāndava, the Brāhmanas and Kshatriyas and Vaiçyas and Sudras, (in the *Kali* age) will practise morality and virtue deceitfully, and men in general will deceive their fellows by spreading the net of virtue. And men with false reputation of learning will, by their acts, cause Truth to be contracted and concealed. And in consequence of the loss of truth, the lives of men will become short. And in consequence of the shortness of their lives, they will not be able to acquire much knowledge. And in consequence of the littleness of their knowledge, they will have no wisdom. And for this, covetousness and avarice will overwhelm them all. And wedded to avarice and wrath and ignorance and lust, men will entertain animosities towards one another, desiring to take one another's lives. And Brāhmanas and Kshatriyas and Vaçyas with their virtue contracted, and divested of asceticism and truth, will all be reduced to an equality with the Sudras. And the lowest orders of men will rise to the position of the intermediate ones, and those in intermediate stations will, without doubt, descend to the level of the lowest ones. Even such, O Yudhishthira, will become the state of the world, at the end of the *Yuga*. Of robes, those will be regarded the best that are made of flax, and of grain, the *Paspalum frumentacea** will be regarded the best. Towards this period men will regard their wives as their (only) friends. And men will live on fish, and milk goats and sheep for cows will be extinct. And towards that period, even they that are always observant of vows, will become covetous. And opposed to one another, men will, at such a time, seek one another's lives; and divested of *Yuga*, people will become atheists and thieves. And they will even dig the banks of streams with their spades and sow grains thereon. And even those places will prove barren for them at such a time. And those men who are devoted to ceremonial rites in honor of the deceased and of the gods, will be avaricious and will also appropriate and enjoy what belongs to others. The father will enjoy what belongs to the son; and the son, what belongs to the father. And those things will also be enjoyed by men in such times, the enjoyment of which hath been forbidden in the scriptures. And the Brāhmanas, speaking disrespectfully of the Vedas, will not practise vows, and their understandings clouded by the science of disputation, they will no longer perform sacrifices and the *Homa*. And deceived by the false science of reasons, they will direct their hearts towards everything mean and low. And men will till low lands for cultivation and employ cows, and calves that are one year old, in drawing the plough and carrying burthens. And sons having slain their sires and sires having slain their sons will incur no opprobrium. And they will frequently save themselves from anxiety by such deeds, and even glory in them. And the whole world will be filled with *mleccha* behaviour and notions, and ceremonies and sacrifices will cease, and joy will be no where and general rejoicings will disappear And men will rob the possessions of helpless persons, of those that are friendless, and of widows also. And possessed of small energy and strength, without knowledge, and addicted to avarice and folly and sinful practices, men will accept with joy the gifts made by wicked people with words of contempt. And, O son of Kunti, the kings of the earth, with hearts wedded to sin, without knowledge, and always, boastful of their wisdom, will challenge one another from desire of taking one another's life. And the Kshatriyas also towards such a period will become the thorns of the earth. And filled with avarice, and swelling with pride and vanity, and unable and unwilling to protect (their subjects), they will take pleasure in inflicting punishments only. And attacking and repeating their attacks upon the good and the honest, and feeling no pity for the latter even when they will cry in grief, the Kshatriyas will, O Bhārata, rob these of their wives and wealth. And no one will ask for a girl (for purposes of mariage) and no one will give away a girl (for such purposes), but the girls will themselves choose their lords, when the end of the *Yuga* comes. And the kings of the earth, with souls stepped in ignorance, and discontented with what they have, will, at such a time, rob their subjects by every means in their power. And without doubt the whole world will be *mlecchified.** And, when the end of the *Yuga* comes, the right hand will deceive the left; and the left, the right.† And men with false reputation of learning will contract Truth, and the old will betray the senselessness of the young and the young will betray the dotage of the old. And cowards will have the reputation of bravery, and the brave will be cheerless like cowards. And, towards the end of the *Yuga* mean will cease to trust one another. And full of avarice and folly, the whole world will have but one kind of food.‡ And sin will increase and prosper, while virtue will fade and cease to flourish. And Brāhmanas and Kshatriyas and Vaiçyas will disappear, leaving, O king, no remnants of their orders. And all men, towards the end of the *Yuga*, will become members of one common order, without distinction of any kind. And sires will not forgive sons and sons will not forgive sires. And, when the end approaches, wives will not wait upon and serve their husbands. And, at such a time, men will seek those countries where wheat and barley from the staple food. And, O monarch, both men and women will become perfectly free in their behaviour, and will not tolerate one another's acts. And, O Yudhishthira, the whole world will be *mlecchified.* And men will cease to gratify the gods by offerings of the *Srāddha.* And no one will listen to the words of others, and no one will be regarded as a preceptor by another. And, O ruler of men, intellectual darkness will envelope the whole earth, and the life of man will then be measured by sixteen years, on attaining to which age death will ensue. And girls of five or six years of age will bring forth children and boys of seven or eight years of age will become fathers. And, O tiger among kings, when the end of the *Yuga* will come, the wife will never be content with her husband, nor the husband with his wife. And the possessions of men will never be much, and people will falsely bear the marks of religion, and jealousy and malice will fill the world. And no one will, at that time, be a giver (of wealth or anything else) in respect to any one else. And the inhabited regions of the earth will be afflicted with dearth and famine, and the highways will be filled with lustful men and women of evil repute. And, at such a time, the women will also entertain an aversion towards their husbands. And without doubt all men will adopt the behaviour of the *mlecchas,* become omnivorous without distinction, and cruel in all their acts, when the end of the *Yuga* will come. And, O thou foremost of the Bharatas, urged by avarice, men will, at that time, deceive one another when they sell and purchase. And without a knowledge of the ordinance, men will perform ceremonies and rites, and, indeed, behave as listeth them, when the end of the *Yuga* comes. And when the end of the *Yuga* comes, urged by their very dispositions, men will act cruelly, and speak ill of one another. And people will, without compunction, destroy trees and gardens. And men will be filled with anxiety as regards the means of living. And, O king, overwhelmed with covetousness, men will kill Brāhmanas and appropriate and enjoy the possessions of their victims. And the regenerate ones, oppressed by Sudras, and afflicted with fear, and crying *Oh* and *Alas,* will wander over the earth without anybody to protect them. And when men will begin to slay one another, and become wicked and fierce and without any respect for animal life, then will the *Yuga* come to end. And, O king, even the foremost of the regenerate ones, afflicted by robbers, will, like crows, fly in terror and with speed, and seek refuge, O perpetuator of the Kuru race, in rivers and mountains and inaccessible regions. And always oppressed by bad rulers with burthens of taxes, the foremost of the regenerate classes, O lord of the earth, will, in those terrible times, take leave of all patience and do improper acts by becoming even the servants of Sudras. And Sudras will expoun the scriptures, and Brāhmanas will wait upon and listen to them, and settle their course of duty accepting such interpretations as their guides. And the low will become the high, and the course of things will look contrary. And renouncing the gods, men will worship bones and other relics deposited within walls. And, at the end of the *Yuga*, the Sudras will cease to wait upon and serve the Brāhmanas. And in the asylums of great *Rishis*, and the schools and colleges of Brāhmanas, and in places sacred to the gods and sacrificial compounds, and in sacred tanks, the earth, will be disfigured with tombs and walls containing bony relics and not graced with temples dedicated to the gods. These all will take place at the end of the *Yuga*, and know that these are the signs of the end of the *Yuga*. And when men become fierce and destitute of virtue and carnivorous and addicted to intoxicating drinks, then doth the *Yuga* come to end. And, O monarch, when flowers will be begot within flowers, and fruits within fruits, then will the *Yuga* come to end. And the clouds will pour rain unceasonably, when the end of the *Yuga* approaches. And, at that time, ceremonial rites of men will not follow one another in due order, and the Sudras will quarrel with the Brāhmanas. And the earth will soon be full of *mlecchas*, and the Brāhmanas will fly in all directions for fear of the burthen of taxes. And all distinctions between men will cease as regards conduct and behaviour, and afflicted with honorary tasks and offices, people will fly to woody retreats, subsisting on fruits and roots. And the world will be so afflicted, that rectitude of conduct will cease to be exhibited anywhere. And disciples will set at naught the instructions of preceptors, and seek to even injure them. And preceptors, impoverished for wealth, will be disregarded by men. And friends and relatives and kinsmen will perform friendly offices for the sake of the wealth only that is possessed by a person. And, when the end of the *Yuga* comes, every body will be in want. And all the points of the horizon will be ablaze, and the stars and stellar groups will be destitute of brilliancy, and the planets and planetary conjunctions will be inauspicious. And the course of the winds will be confused and agitated, and innumerable meteors will flash through the sky, foreboding evil. And the Sun will appear with six others of the same kind. And all around there will be din and uproar, and everywhere there will be conflagrations. And the Sun, from the hour of his rising to that of setting, will be enveloped by *Rāhu*. And the diety of a thousand eyes will shower rain unseasonably. And, when the end of the *Yuga* comes, crops will not grow in abundance. And the women will always be sharp in speech and pitiless and fond of weeping. And they will never abide by the commands of their husbands. And, when the end of the *Yuga* comes, sons will slay fathers and mothers. And women, living uncontrolled, will slay their husbands and sons.* And, O king, when the end of the *Yuga* comes, *Rāhu* will swallow the Sun unseasonably. And fires will blaze up on all sides. And travellers unable to obtain food and drink and shelter even when they ask for these, will lie down on the wayside, refraining from urging their solicitations. And, when the end of the *Yuga* comes, crows and snakes and vultures and kites and other animals and birds will utter frightful and dissonant cries. And, when the end of the *Yuga* comes, men will cast away and neglect their friends and relatives and attendants. And, O monarch, when the end of *Yuga* comes, men abandoning the countries and directions and towns and cities of their occupation, will seek for new ones, one after another. And people will wander over the Earth, uttering—*Oh father,—Oh son*, and such other frightful and rending cries.

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* The word in the text is *Kora-dushakās*, supposed by Wilson to be the *Paspalum frumentacea* (*vide* Dict.)—T.

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* The word in the text is *mlecchi-bhutam.* The Sanskrit grammar affords a great facility for the formation of verbs from substantives. *Mlechify* may be hybrid, but it correctly and shortly signifies what is meant by the Sanskrit word.—T.

† Nilakantha would explain this as meaning that "even uterine brothers and other relatives will deceive one another." The literal rendering would be "Even hands will deceive each other."—T

‡ Distinctions of food there will be none. A different reading is noticeable. For *Jagat* some texts read *Yugam.* The meaning then is, "All kinds of conveyances will have but one sort of animals to draw them." The reading, however, is erroneous.—T.

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* The word in the text is *apaçritās*. Women ought never to be free. In childhood, they are to be under the protection of fathers ; in youth, under that of their husbands ; and in old age, under that of their sons. I have rendered *Sudayishyanti* into *slay*. It may also mean, torment or oppress.

"And when those terrible time will be over, the creation will begin anew. And men will again be created and distributed into the four orders beginning with Brāhmanas. And, about that time, in order that men may increase, Providence,* according to its pleasure, will once more become propitious. And then when the Sun, the Moon, and Vrihaspati† will, with the constellation *Pushyā*‡ enter the same sign, the *Krita* age will begin again. And the clouds will commence to shower seasonably, and the stars and stellar conjunctions will become aupicious, And the planets, duly revolving in their orbits, will become exceedingly propitious. And all around, there will be prosperity and abundance and health and peace. And commissioned by Time, a Brāhmana of the name of *Kalki* will take his birth. And he will glorify Vishnu§ and possess great energy, great intelligence, and great prowess. And he will take his birth in a town of the name of *Sambhala* in an auspicious Brāhmana family. And vehicles and weapons, and warriors and arms, and coats of mail will be at his disposal as soon as he will think of them. And he will be the king of kings, and ever victorious with the strength of virtue. And he will restore order and peace in this world crowded with creatures and contradictoy in its course.¶ And that blazing Brāhmana of mighty intellect, having appeared, will destroy all things. And he will be the Destroyer of all, and will set in a new *Yuga.* And surrounded by Brāhmanas, that Brāhmana will exterminated all the *mlecchas* wherever those low and despicable persons may take refuge.' "

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* The word in the text is *Daiva.*. It may mean *Chance, Destiny* or *Godlike power or energy*. I prefer to understand it in the last sense.—T.

† The planet Jupiter.—T.

‡ *Pushyā* is the eighth lunar asterism consisting of three stars, of which one is the Cancer. (*vide* Wilson's Dict).—T.

§ *Vishnu-yaçā*, the nominative form of *Vishnu-yaças*. Grammatically it qualifies *Kalki*. Elsewhere it is said that *Kalki* will take his birth in the family of a Brāhmana of name *Vishnu-yaçās*.

¶ *Sankula* means both crowded and contradictory.—T.

Thus ends the hundred and eightyninth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CLXL.

(*Mārkandeya-Samāsyā Parva continued.*)

"Mārkandeya continued.—'Having exterminated the thieves and robbers, *Kalki* will, at a great Horse-sacrifice, duly give away this Earth to the Brāhmanas. And having established anew the blessed rectitude ordained by the Self-create, *Kalki* of sacred deeds and illustrious reputation will enter a delightful forest. And the people of this Earth will imitate his conduct. And when the Brāhmanas will have exterminated the thieves and robbers, there will be prosperity everywhere (on Earth). And as the countries of the Earth will one after another be subjugated, that tiger among Brāhmanas, *Kalki*, having placed deer-skins and lances and tridents there, will roam over the Earth, adored by foremost Brāhmanas and showing his regard for them, and engaged all the while in slaughtering thieves and robbers. And he will exterminate the thieves and robbers amid heart-rending cities of—*Oh father!—O mother!—O son!* and the like. And, O Bhārata, when sin will thus have been rooted out and virtue will flourish on arrival of the *Krita* age, men will once more betake themselves to the practice of religious rites. And in the age that will set in, viz., the *Krita*, well-planted gardens, and sacrificial compounds, and large tanks, and schools and colleges for the cultivation of Brāhmanic lore, and ponds and temples will re-appear everywhere. And the ceremonials and rites of sacrifices will also begin to be performed. And the Brāhmanas will become good and honest. And the regenerate ones, devoted to ascetic austerities, will become *Munis.* And the asylums of ascetics which had before been filled with wicked wretches will once more be homes of men devoted to truth.* And men in general will begin to honor and practice truth. And all seeds, sown on earth, will grow, and, O monarch, every kind of crop will grow in every season. And men will devotedly practice charity and vows and observances. And the Brāhmanas, devoted to meditation and sacrifices, will be of virtuous soul and always cheerful. And the rulers of the Earth will govern their kingdoms virtuously. And in the *Krita* age, the Vaiçyas will be devoted to the practices of their order. And the Brāhmanas will be devoted to their six-fold duties (of study, teaching, performance of sacrifices on their own account, officiating at sacrifices performed by others, charity, and acceptance of gifts). And the Kshatriyas will be devoted to feats of prowess. And Sudras will be devoted to service of the three (high) orders.

"'These, O Yudhishthira, are the courses of the *Krita*, the *Tritā*, the *Dwāpara*, and the succeeding age! I have now narrated to thee everything. I have also told thee, O son of Pāndu, the periods embraced by the several *Yugas*, as generally known. I have now told thee everything appertaining to both the past and the future, as narrated by *Vāyu* in the *Purāna* (which goes by his name and) which is adored by the *Rishis*. Immortal as I am, I have many a time beheld and otherwise ascertained the courses of the world. Indeed, all I have seen and felt I have now told thee! And, O thou of unfading glory, listen now with thy brothers to something else I will presently tell thee, for clearing thy doubts about religion! O thou foremost of virtuous men, thou shouldst always fix thy soul on virtue, for, O monarch, a person of virtuous soul obtaineth bliss both here and hereafter. And, O sinless one, listen to the auspicious words that I will now speak to thee! *Never do thou humiliate a Brāhmana for a Brāhmana, if angry, may, by his vow, destroy the three worlds!*'"

Vaiçampāyana continued.—"Hearing these words of Mārkandeya, the royal head of the Kurus, endued with intelligence and possessed of great lustre, spoke these words of great wisdom.—'O *Muni*, if I am to protect my subjects, to what course of conduct should I adhere? And how should I behave so that I may not fall away from the duties of my order?'

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* The *Sloka* is really difficult. Many of the Bengali translators have not caught the true meaning. I have followed Nilakantha.—T.

"Mārkandeya, hearing this, answered,—'Be merciful to all creatures, and devoted to their good. Love all creatures, scorning none. Be truthful in speech, humble, with passions under complete control, and always devoted to the protection of thy people. Practise virtue and renounce sin, and worship thou the *Pitris* and the gods. And whatever thou mayst have done from ignorance or carelessness, wash them off and expiate them by charity. Renouncing pride and vanity, be thou possessed of humility and good behaviour. And subjugating the whole Earth, rejoice thou and let happiness be thine. This is the course of conduct that accords with virtue. I have recited to thee all that *was* and all that *will be* regarded as virtuous. There is nothing appertaining to the past or the future that is unknown to thee! Therefore, O son, take not to heart this present calamity of thine. They that are wise are never overwhelmed when they are persecuted by *Time*. O thou of mighty arms, the very dwellers of heaven cannot rise superior to Time! Time afflicts all creatures. O sinless one, let not doubt cross thy mind regarding the truth of what I have told thee, for, if thou sufferest doubt to enter thy heart, thy virtue will suffer diminution! O bull of the Bharata race, thou art born in the celebrated family of the Kurus. Thou shouldst practise that which I have told thee, in thought, word, and deed.'

"Yudhishthira answered.—'O thou foremost of the regenerate ones, at thy command I will certainly act according to all the instructions thou hast given me, and which, O lord, are all so sweet to the ear! O foremost of Brāhmanas, avarice and lust I have none, and neither fear nor pride nor vanity. I shall, therefore, O lord, follow all that thou hast told me!'"

Vaiçampāyana continued.—"Having listened to the words of the intelligent Mārkandeya, the sons of Pāndu, O king, along with the wielder of the bow called *Sārnga*, and all those bulls among Brāhmanas, and all others that were there, became filled with joy. And having heard those blessed words appertaining to olden times, from Mārkandeya gifted with wisdom, their hearts were filled with wonder."

Thus ends the hundred and ninetieth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CLXLI.

(*Mārkandeya-Samāsyā Parva continued.*)

Janamejaya said.—"It behoveth thee to narrate to me in full the greatness of Brāhmanas even as the mighty ascetic Mārkandeya had oxpounded it to the sons of Pāndu!"

Vaiçampāyana said.—"The eldest son of Pāndu had asked Mārkandeya, saying,—'It behoveth thee to expound to me the greatness of Brāhmanas.' Mārkandeya answered him, saying, 'Listen, O king, to the behaviour of the Brāhmanas in days of old.'

"And Mārkandeya couninued,—There was a king, of name Parikshit, in Ayodhā and belonging to the race of Ikshāku. And once upon a time Parikshit went ahunting. And riding alone on a horse, as he pursued a deer, the animal led him to a great distance (from the habitations of men). And fatigued by the distance he had ridden and afflicted with hunger and thirst, he beheld in that part of the country whither he was led, a dark and dense forest. And the king, beholding that forest, entered it. And seeing a delightful tank within the forest, both the rider and the horse bathed in it. And refreshed by the bath and placing before his horse some stalks and fibres of the lotus, the king sat by the side of the tank. And while he was lying by the side of the tank he heard certain sweet strains of music. And hearing those strains, he reflected,—I do not see here the foot-prints of men. Whose and whence then these strains?—And the king soon beheld a maiden of great beauty gathering flowers, singing all the while. And the maiden soon came before the king. And the king thereupon asked her.—Blessed one, who art thou and whose?—And she replied,—I am a maiden.—And the king said,—I ask thee to be mine.—And the maiden answered,—Give me a pledge, for then only I can be thine, else not.—And the king then asked about the pledge. And the girl answered,—Thou wilt never make me cast my eyes on water. And the king saying,—So be it, married her. And king Parikshit, having married her, sported (with her) in great joy, and sat with her in silence. And while the king was staying there, his troops reached that spot. And those troops, beholding the monarch, stood surrounding him. And cheered by the presence of his troops, the king entered a handsome vehicle, accompanied by his (newly) wedded wife. And having arrived at his capital, he began to live with her in privacy. And persons that were even near enough to the king could not obtaid any interview with him. And the minister-in-chief enquired of those females that waited upon the king, asking,—What do ye do here?—And those women replied,—We behold here a female of unrivalled beauty. And the king sporteth with her, having married her with a pledge that he would never show her water.—And hearing those words, he caused an artificial forest to be created, consisting of many trees with abundant flowers and fruits. And he caused to be excavated within that forest and towards one of its sides a large tank. And placed in a secluded spot and full of water that was sweet as *Amrita*, it was well covered with a net of pearls. And approaching the king one day in private, he addressed the king, saying.—This is a fine forest without water. Sport thou here joyfully!—And the king, at those words of his minister, entered that forest with that adorable wife of his. And the king sported with her in that delightful forest. And afflicted with hunger and thirst, and fatigued and spent, the king beheld a bower of *Mādhavi* creepers.* And entering that bower with his dear one, the king beheld a tank full of water that was transparent and bright as nectar. And beholding that tank, the king sat on its bank with her. And the king told his adorable wife,—Cheerfully do thou plunge into this water!—And she, hearing those words, plunged into the tank. But having plunged into the water, she appeared not above the surface. And as the king searched, he failed to discover any trace of her. And the king ordered the waters of the tank to be baled out. And thereupon he beheld a frog sitting at the mouth of a hole. And the king was enraged at this, and promulgated an order' saying.—Let frogs be slaughtered everywhere in my dominions! Whoever wishes to have an interview with me must come before me with a tribute of dead frogs.—And accordingly, when frogs began to be terribly slaughtered the affrighted frogs represented all that happened, unto their king. And the king of the frogs, assuming the garb of an ascetic, came before king Parikshit. And having approached the monarch, he said.—O king, give not thyself up to wrath! Be inclined to grace! It behoveth thee not to slay the innocent frogs!—Here occurs a couple of *Slokas.* (They are these:)—O thou of unfading glory, slay not the frogs! Pacify thy wrath! The prosperity and ascetic merits of those that have their souls stepped in ignorance, suffer diminution! Pledge thyself not to be angry with the frogs! What need hast thou to commit such sin! What purpose will be served by slaying the frogs?*—Then King Parikshit whose soul was filled with woe on account of the death of her that was dear to him, answered the chief of the frogs who had spoken to him thus, saying,—I will not forgive the frogs. On the other hand, I will slay them! By these wicked wretches hath my dear one been swallowed up! The frogs, therefore, always deserve to be killed by me! It behoveth thee not, O learned one, to intercede on their behalf! And hearing these words of Parikshit, the king of the frogs, with his senses and mind much pained, said—Be inclined to grace, O king! I am the king of the frogs, of name Ayu, She who was thy wife is my daughter of the name of Suçobhanā. This, indeed, is an instance of her bad conduct. Before this, many kings were deceived by her.—The king thereupon told him,—I desire to have her. Let her be granted to me by thee!—The king of the frogs thereupon bestowed his daughter upon Parikshit, and addressing her, said,—Wait upon and serve the king.—And having spoken these words to his daughter, he also addressed her in wrath, saying,—Since thou hast deceived many kings, for this untruthful behaviour of thine, thy offspring will prove disrespectful to Brāhmanas!—But having obtained her, the king became deeply enamoured of her in consequence of her companionable virtues. And feeling that he had, as it were, obtained the sovereignty of the three worlds, he bowed down to the king of the frogs and reverenceed him in due form, and then, with utterance choked in joy and tears, said,—I have been favoured, indeed!—And the king of the frogs, obtaining the leave of his daughter, returned to the place from which he had come. And sometime after the king begot three sons upon her. And those sons were named Sala, and Dala, and Vala. And sometimes after, their father, installing the eldest of them of all on the throne, and setting his heart on asceticism, retired into the forest. And one day Sala, while out ahunting, beheld a deer and pursued it, on his car. And the prince said to his charioteer,—Drive thou fast.—And the charioteer, thus addressed, replied unto the king, saying,—Do not entertain such a purpose. This deer is incapable of being caught by thee. If, indeed, *Vāmi* horses had been yoked to thy car, then couldst thou have taken it.—Thereupon the king addressed his charioteer, saying,—Tell me all about *Vāmi* horses, otherwise I will slay thee!—Thus addressed, the charioteer became dreadfully alarmed. And he was afeared of the king and afeared of Vāmdeva's curse, and told not the king anything. And the king then, lifting up his scimitar, told him,—Tell me soon, else I will slay thee.—At last afeared of the king, the charioteer said,—The *Vāmi* horses are those belonging Vāmdeva; they are fleet as the mind.—And unto his charioteer who had said so, the king said,—Repair thou to the asylum of Vāmadeva.—And reaching the asylum of Vāmadeva, the king said unto that *Rishi*,—O holy one, a deer struck by me is flying away. It behoveth thee to make it capable of being seized by me by granting me thy pair of *Vāmi* horses.—The *Rishi* then answered him, saying,—I give thee my pair of *Vāmi* horses.. But after accomplishing thy object, my *Vāmi* pair should be soon returned.—The king then, taking those steeds and obtaining the leave of the *Rishi*, pursued the deer, having yoked the *Vāmi* pair unto his car. And after he had left the asylum, he spoke unto his charioteer, saying,—These jewels of steeds the Brāhmanas do not deserve to possess. These should not be returned to Vāmdeva.—Having said this and seized the deer, he returned to his capital and placed those steeds within the inner appartments of the palace.

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* An Indian creeper of the order of *Gærtnera racemosa*. It bears large white flowers of much fragrance.—T.

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* The whole section is a *prose* account. The narrator, Mārkandeya, here quotes a couple of *Slokas.* The word *dhanodreka* in the first *Sloka* is explained by Nilakantha to mean "prosperity and ascetic merit." '*Avijanatàm* evidently means, "of the ignorant." The ignorance, however, is with respect to spiritual things. The construction of the second line of the second *Sloka* is peculiar.—T.

"'Meanwhile the *Rishi* reflected,—The prince is young. Having obtained an excellent pair of animals, he is sporting with it in joy without returning it to me. Alas, what a pity it is!—And reflecting in this strain, the *Rishi* said unto a desciple of his, after the expiration of a month,—Go, O Atreya, and say to the king that if he has done with the *Vāmi* steeds, he should return them unto thy preceptor.—And the disciple Atreya, thereupon repairing to the king, spoke unto him as instructed. And the king replied, saying,—This pair of steeds deserves to be owned by kings. The Brāhmanas do not deserve to possess jewels of such value. What business have Brāhmanas with horses? Return thou contentedly!—And Atreya, thus addressed by the king, returned and told his preceptor all that had happened. And hearing this sad intelligence, Vāmadeva's heart was filled with wrath. And repairing in person to the king, he asked him for his steeds. And the king refused to give the *Rishi* what the latter asked. And Vāmadeva said,—O lord of Earth, give me thou my *Vāmi* horses! By them hast thou accomplished a task which was almost incapable of being accomplished by thee!

By transgressing the practices of Brāhmanas and Kshatriyas, subject not thyself, O king, to death by means of the terrible noose of Varuna!—And hearing this, the king answered,—O Vāmadeva, this couple of excellent, well-trained, and docile bulls are fit animals for Brāhmanas! O great *Rishi*, (take them and) go with them wherever thou likest! Indeed, the very Vedas carry persons like thee!—Then Vāmadeva said,—O king, the Vedas do indeed, carry persons like us. But that is in the world hereafter. In this world, however, O king, animals like these carry me and persons like me as also all others!—At this the king answered,—Let four asses carry thee, or four mules of the best kind, or even four steeds endued with the speed of the wind. Go thou with these. This pair of *Vāmi* horses, however, deserves to be owned by Kshatriyas. Know thou, therefore, that these are not thine!—At this, Vāmadeva said,—O king, terrible vows have been ordained for the Brāhmanas. If I have lived in their observance, let four fierce and mighty Rāksosas of terrible mien and iron bodies, commanded by me, pursue thee with desire of slaying, and carry thee on their sharp lances, having cut up thy body into four parts!—Hearing this, the king said,—Let those, O Vāmadeva, that know thee as a Brāhmana that in thought, word, and deed, is desirous of taking life, at my command, armed with bright lances and swords, prostrate thee with thy disciples before me!—Then Vāmadeva answered,—O king, having obtained these my *Vāmi* steeds, thou hadst said,—*I will return them.*—Therefore, give me back my *Vāmi* steeds so that thou mayst be able to protect thy life!—Hearing this, the king said,—Pursuit of deer hath not been ordained for the Brāhmanas. I do not punish thee, however, for thy untruthfulness. From this day, too, obeying all thy commands I will, O Brāhmana, attain to regions of bliss!—Vāmadeva then said,—A Brāhmana cannot be punished in thought, word, or deed. That learned person who by ascetic austerities succeedeth in knowing a Brāhmana to be so, faileth not to attain to prominence in this world.—'

"Mārkandeya continued.—'After Vāmadeva had said this, there arose, O king, (four) Rākshasas of terrible mien. And as they, with lances in their hands, approached the king for slaying him, the latter cried aloud, saying,—If, O Brāhmana, all the descendants of Ikshāku's race, if (my brother) Dala, if all these Vaiçyas, acknowledge my sway, even then I will not yield up the *Vāmi* steeds to Vāmadeva, for these men can never be virtuous!—And while he was uttering those words, those Rākshasas slew him, and the lord of Earth was soon prostrated on the ground. And the Ikshākus, learning that their king had been slain, installed Dala on the throne. And the Brāhmana Vāmodeva, thereupon going to the kingdom (of the Ikshākus), addressed the new monarch, saying,—O king, it hath been declared in all the sacred books that persons should give away unto Brāhmanas. If thou fearest sin, O king, give me now the *Vāmi* steeds without delay.—And hearing these words of Vāmadeva, the king in anger spoke unto his charioteer, saying,—Bring me an arrow from those I have kept, which is handsome to behold and tempered with poison, so that pierced by it Vāmadeva may lie prostrate in pain, torn by the dogs!—Hearing this, Vāmadeva answered,—I know, O king, that thou hast a son of ten years of age, called Senajita, begotten upon thy queen. Urged by my word, slay thou that dear boy of thine without delay by means of thy frifghtful arrows!—'

"Mārkandeya continued.—'At these words of Vāmadeva, O king, that arrow of fierce energy, shot by the monarch, slew the prince in the inner appartments. And hearing this, Dala said there and then,—Ye people of Ikshāku's race, I will do ye good! I shall slay this Brāhmana today, grinding him with force! Bring me another arrow of fierce energy. Ye lords of Earth, behold my prowess now!—And at these words of Dala, Vāmadeva said,—This arrow of terrible mien and tempered with poison, that thou aimest at me, thou shalt not, O ruler of men, be able to aim nor even to shoot!—And thereupon the king said,—Ye men of Ikshāku's race, behold me incapable of shooting the arrow that hath been taken up by me! I fail to compass the death of this Brāhmana! Let Vāmadeva who is blessed with a long life live!—Then Vāmadeva said,—Touching thy queen with this arrow, thou mayst purge thyself of this sin (of attempting to take the life of a Brāhmana)!—And king Dala did as he was directed. And the queen then addressed the *Muni* and said,—O Vāmadeva, let me be able to duly instruct this wretched husband of mine from day to day, imparting unto him words of happy import; and let me always wait upon and serve the Brāhmanas, and by this acquire, O Brāhmana, the sacred rerigons hereafter!—And hearing these words of the queen, Vāmadeva said,—O thou of beautiful eyes, thou hast saved this royal race! Beg thou an incomparable boon! I will grant thee whatever thou mayst ask! And, O thou faultless one, rule thou, O princess, these thy kinsmen and this great kingdom of the Ikshākus!—And hearing these words of Vāmadeva, the princess said,—This, O holy one, is the boon I seek, *viz.*, that my husband may now be freed from his sin, and that thou mayst be employed in thinking of the weal of his son and kinsmen! This is the boon that I ask, O thou foremost of Brāhmanas!—'

"Mārkandeya continued.—'Hearing these words of the queen, that *Muni*, O thou foremost of the Kuru race, said,—So be it.—And thereupon king Dala became highly glad and gave unto the *Muni* his *Vāmi* steeds, having bowed down unto him with reverence.'"

Thus ends the hundred and ninety-first Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CLXLII.

(*Mārkandeya-Samāsyā Parva continued.*)

Vaiçampāyana said.—"The *Rishis*, the Brāhmanas, and Yudhishthira then asked Mārkandeya, saying,—'How did the *Rishi* Vaka become so long-lived?'

"Thus asked by them, Mārkandeya answered,—'The royal sage Vaka is a great ascetic and endowed with long life. Ye need not enquire into the reason of this.'

"Hearing this, O Bhārata, the son of Kunti, king Yudhishthira the just, along with his brothers, then asked Mārkandeya, saying,—'It hath been heard by us that both Vaka and

Dālvya are of great souls and endowed with immortality, and that those *Rishis*, held in universal reverence, are the friends of the chief of the gods. O holy one, I desire to listen to the (history of the) meeting of Vaka and Indra that is full of both joy and woe. Narrate thou that history unto us succinctly.'

"Mārkandeya said.—'When that horrible conflict between the gods and the Asuras was over, Indra became the ruler of the three worlds. The clouds showered rain copiously. And the dwellers of the world had abundance of harvests, and were excellent in disposition. And devoted to virtue, they always practised morality and enjoyed peace. And all persons, devoted to the duties of their respective orders, were perfectly happy and cheerful. And the slayer of Vala, beholding all the creatures of the world happy and cheerful, became himself filled with joy. And he of hundred sacrifices, the chief of the gods, seated on the back of his elephant Airāvatā, surveyed his happy subjects. And he cast his eyes on delightful asylums of *Rishis*, on various auspicious rivers, towns full of prosperity, and villages and rural regions in the enjoyment of plenty. And he also cast his eyes upon kings devoted to the practice of virtue and well-skilled in ruling their subjects. And he also looked upon tanks and reservoirs and wells and lakes and smaller lakes all full of water and adored by best of Brāhmanas in the observance, besides, of various excellent vows. And then descending on the delightful Earth' O king, the god of an hundred sacrifices proceeded towards a blessed asylum teeming with animals and birds, situate by the side of the sea, in the delightful and auspicious region of the East on a spot overgrown with abundance of vegetation. And the chief of the gods beheld Vaka in that asylum. And Vaka also, beholding the ruler of the Immortals, became highly glad. And he worshipped Indra by presenting him with water to wash his feet, a carpet to sit upon, the usual offsprings of the *Arghya*, and fruits and roots. And the boon-giving slayer of Vala, the divine ruler of those that know not old age, being seated at his ease, asked Vaka the following question,—O sinless *Muni*, thou hast lived for an hundred years! Tell me, O Brāhmana, what the sorrows are of those that are immortal!—'

"Mārkandeya continued.—'Hearing this, Vaka answered, saying,—Life with persons that are disagreeable, separation from those that are agreeable and beloved, companionship with the wicked,—these are the evils which they that are immortal have to bear. The death of sons and wives, of kinsmen and friends, and the pain of dependance on others, are some of the greatest of evils. (These may all be noticed in a deathless life).[*] There is no more pitiable sight in the world, as I conceive, than that of men destitute of wealth being insulted by others. The acquisition of family dignity by those that have it not, the loss of family dignity by those that have it, unions and disunions,[†]—these all are noticeable by those that lead deathless lives. How they that have no family dignity[‡] but have prosperity, win what they have not,—all this, O god of an hundred sacrifices, is before thy very eyes! What can be more pitiable than the calamities and reverses sustained by the gods, the *Asuras*, the *Gandharvas*, men, the Snakes, and the *Rākshasas*? They that have been of good families suffer afflictions in consequence of their subjection to persons that are ill-born, and the poor are insulted by the rich. What can be more pitiable than these? Innumerable examples of such contradictory dispensations are seen in the world. The foolish and the ignorant are cheerful and happy, while the learned and the wise suffer misery! Plentiful instances of misery and woe are seen among men, in this world! (They that lead deathless lives are destined to behold all these and suffer on that account.)[§]—'

" 'Indra then said,—O thou of great good fortune, tell me again, what the joys are of those persons that lead deathless lives,—joys that are adored by gods and *Rishis* !*—'

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[*] Some such omission must be supplied to make the sense intelligible.—T.

[†] The words in the text are *Sumyogz* and *Viproyoga.* None of the commentators touch these words. The sense is obscure.—T.

[‡] The printed text read *Akulāman Samriddhānām.*—T.

[§] Some such words are necessary to make the connection obvious.—T.

" 'Vaka answered,—If without having to associate with a wicked friend, a man cooks scanty vegetables in his own house at the eighth or the twelfth part of the day, there can be nothing happier than that.† He in whose case the day is not counted is not called voracious. And, O Maghavan, happiness is even his in whose scanty vegetables are cooked! Earned by his own efforts, without having to depend upon any one, he that eateth even fruits and vegetables in his own house is entitled to respect. He that eateth in another's house the food given to him in contempt, even if that food be rich and sweet, doth what is despicable. This, therefore, is the opinion of the wise that fie on the food of that mean wretch who like a dog or a *Rākshasa* eateth at another's house. If after treating guests and servants and offering food to the *Pitris*, a good Brāhmana eateth what remaining, there can be nothing happier than that. There is nothing sweeter or more sacred, O thou of an hundred sacrifices, than that food which such a person takes after serving the guest with the first portion thereof. Each mouthful (of rice) that the Brāhmana eats after having served the guest, produces merit equal to what attaches to the gift of a thousand kine. And whatever sins such a one may have committed in his youth are all washed away of a certainty. The water in the hands of the Brāhmana that hath been fed and honored with a pecuniary gift (after the feeding is over), when touched with water (sprinkled by him that feeds), instantly purges off all the sins of the latter !—'

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* The Maharajah of Burdwan makes *Devarshi-ganashevita* an adjective of *Mahābhāga.* He has, of course, omitted the accusative particle. Every other printed edition, however, reads *Devarshi-ganashevitam.* There can, therefore, be no option but to take it as an adjective of *Sukham.*

† They, therefore, that lead deathless lives can enjoy this bliss from day to day for ever.

"'Speaking of these and various other things with Vaka, the chief of the gods went away to heaven.*' "

Thus ends the hundred and ninety-second Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CLXLIII.

(*Mārkandeya-Samāsyā Parva continued.*)

Vaiçampāyana said.—"Then the sons of Pāndu again addressed Mārkandeya, saying,—'Thou hast told us of the greatness of Brāhmanas. We desire now to hear of the greatness of the royal Kshatriyas!' Thus addressed by them, the great *Rishi* Mārkandeya spoke,—'Listen now to the greatness of the royal Kshatriyas! A certain king of the name of Suhotra belonging to the Kuru race, went on a visit to the great *Rishis*. And as he was returning from that visit, he beheld king Shivi, the son of Uçinara, seated on his car. And as each came before the other, each saluted the other as best befitted his age. And each regarding himself as the equal of the other in respect of qualities, refused to give the way to the other. And at this juncture Nārada appeared there, and beholding what had happened, the celestial *Rishi* asked,—Why is it that ye both stand here, blocking each other's way?—And thus questioned, both of them spoke to Nārada, saying,—O holy one, do not speak so! The sages of old have declared that the way should be given to one who is superior, or to him that is abler. We, however, that stand blocking each other's way, are equal to each other in every respect. Judged properly, there is no superiority or inferiority amongst us.—Thus addressed by them, Nārada recited three *slokas*. (They are these:)—O thou of the Kuru race, he that is wicked behaveth wickedly even unto him that is humble; he also that is humble, behaveth with humility and honesty unto him that is wicked! He that is honest behaveth honestly even towards the dishonest. Why should he not behave honestly towards him that is honest? He that is honest regardeth the service that is done to him, as if it were an hundred times greater than it is. Is this not current amongst the gods themselves? Certainly it is the royal son of Uçinara who is possessed of goodness that is greater than thine. One should conquer the mean by charity; the untruthful by truth, the man of wicked deeds by forgiveness; and the dishonest by honesty. Both of ye are large-hearted. Let one amongst ye stand aside, according to the indication of the above *slokas*.—And having said so, Nārada became silent. And hearing what Nārada had said, the king of the Kuru race, walking round Shivi, and praising his numerous achievements, gave him the way and went on in his course. It was even thus that Nārada had described the high blessedness of the royal Kshatriyas.'"

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* It is difficult to understand how all that Vaka says can be an answer to Indra's question. The chief of the gods enquires—What are the joys of those that lead deathless lives? Vaka breaks away unto a confused rigmarole about the merits of independence and the religious merit of entertaining guests and servants. All the printed editions have the passage as rendered here. I have examined some Bengal manuscripts. These do not differ from the printed editions. Let the ingenious reader find out for himself the relavancy of the answer to the question. The supposition may be hazarded that this passage has undergone some change at the hands of the *amanuenses*. Minute research might be able to throw light on the point. I have therefore, rendered the whole passage exactly as it stands.—T.

Thus ends the hundred and ninety-third Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CLXLIV.

(*Mārkandeya-Samāsyā Parva continued.*)

"Mārkandeya continued.—Listen now to another story. One day as king Yayāti the son of Nahusha was sitting on his throne, surrounded by the citizens, there came unto him a Brāhmana desirous of soliciting wealth for his preceptor. And approaching the king, the Brāhmana said,—O king, I beg of thee wealth for my preceptor according to my covenant!—And the king said,—O holy one, tell me what thy covenant is,—And thereupon the Brāhmana said,—

O king, in this world when men are asked for alms they entertain contempt for him that asketh it! I, therefore, ask thee, O king, with what feelings wilt thou give me what I ask and upon which I have set my heart!—And the king replied, saying,—Having given away anything, I never boast of it. I never also listen to solicitations for things that cannot be given. I listen, however, to prayers for things that can be given, and giving them away I always become happy! I will give thee a thousand kine. The Brāhmaua that asks me for a gift is always dear to me. I am never angry with the person that begs of me, and I am never sorry for having given away anything!—And the Brāhmana then obtained from the king a thousand kine and went away.'"

Thus ends the hundred and ninety-fourth Section in the Mārkandeya-Samāsyā of the Vana Parva.

Section CLXLV.

(*Mārkandeya-Samāsyā Parva continued.*)

Vaiçampāyana said,—"The son of Pāndu again addressed the *Rishi* and said,—'Speak thou unto us of the high fortune of royal Kshatriyas!' And Mārkandeya said,—'There were two kings of the name of Vrishadarbha and Seduka. And both of them were conversant with morals and with weapons of attack and defence. And Seduka knew that Vrishadharbha had from his boyhood an unuttered vow that he would give no other metal unto Brāhmanas save gold and silver. And once on a time a Brāhmana, having completed his study of the Vedās, came unto Seduka, and uttering a benediction upon him begged of him wealth for his preceptor, saying,—Give me a shousand steeds!—And thus addressed, Seduka said unto him,—It is not possible for me to give thee this for thy preceptor! Therefore, go thou unto king Vrishadarbha, for, O Brāhmana, he is a highly virtuous king. Go and beg of him! He will grant thy request. Even this is his unuttered vow! —Hearing these words, that Brāhmana went to Vrishadarbha, and begged of him a thousand steeds. And the king thus solicited, struck the Brāhmana with a whip. And thereupon the Brāhmana said,—Innocent as I am, why dost thou attack me thus?—And the Brāhmana was on the point of cursing the king, when the latter said,—O Brāhmana, dost thou curse him that doth not give thee what thou askest? Or, is this behaviour proper for a Brāhmana?—And the Brāhmana said,—O king of kings, sent unto thee by Seduka, I came before thee for this, the king said,—I will give thee now what ever tribute may come to me before the morning is expired. How, indeed, can I send away the man empty-handed who hath been whipped by me!—And having said this, the king gave unto that Brāhmana the entire proceeds of that day. And that was more than the value of a thousand horses.'"

Thus ends the hundred and ninety-fifth Section in the Mārkandeya-Samāsya of the Vana Parva.

SECTION CLXLVI.

(Mārkandeya-Samāsyā Parva continued.)

"Mārkandeya said,—'One day it was resolved by the gods that they should descend on the Earth and try the goodness and virtue of king Shivi the son of Uçinara. And addressing each other—*Well*—Agni and Indra came to the Earth. And Agni took the form of a pigeon flying away from Indra who pursued him in the form of a hawk. And that pigeon fell upon the lap of king Shivi who was seated on an excellent seat. And the priest, thereupon addressing the king, said,—Afeared of the hawk and desirous of saving its life, this pigeon hath come to thee for safety! The learned have said that the falling of a pigeon upon one's body forebodeth a great danger. Let the king that understands omens give away wealth for saving himself from the danger indicated!—And the pigeon also addressed the king and said,—Afeared of the hawk and desirous of saving my life I have come to thee for protection! I am a *Muni*. Having assumed the form of a pigeon I come to thee as a seeker of thy protection. Indeed, I seek thee as my life! Know me as one possessed of Vedic lore, as one leading the *Brahmacharya* mode of life, as one possessed also of self-control and ascetic virtues! And know me, further as one that has never spoken disagreeably unto his preceptor, as one possessed of every virtue, indeed, as one that is sinless! I repeat the Vedas, I know their prosody; indeed, I have studied all the Vedas letter by letter! I am not a pigeon. Oh, do not yield me up to the hawk. The giving up of a learned and pure Brāhmana can never be a good gift!—And after the pigeon had said so, the hawk addressed the king, and said,—Creatures do not come into the world in the same particuler order. In the order of creation, thou mayst, in a former birth, have been begotten by this pigeon. It is not proper for thee, O king, to inter, fere with my food by protecting this pigeon (even though he might have been thy father).—And thus addressed, the king, said,—Hath any one, before this, seen birds thus speak the pure speech of man? Knowing what this pigeon sayeth, and this hawk also, how can we act today according to virtue? He that giveth up an affrighted creature seeking protection, unto its foe, doth not obtain protection when he is in need of it himself. Indeed, the very clouds do not shower rain seasonably for him, and the seeds may scatter do not grow for him. He that giveth up an afflicted creature seeking protection, into its foe, hath to see his offspring die in childhood, The ancestor of such a person can never dwell in heaven; indeed, the very gods decline to accept the libations of clarified butter poured by him into the fire. He that giveth up an affrighted creature seeking protection, unto its foe, is struck with the thunder-bolt by the gods with Indra at their head Of a narrow soul, the food that he eateth is unsanctified, and he falleth from heaven very soon. O hawk, let the people of the Shivi tribe place before thee a bull cooked with rice instead of this pigeon! And let them also carry to the place where thou livest in joy, meat in abundance!—And hearing this, the hawk said.—O king, I do not ask for a bull, nor, indeed, any other meat, nor meat more than that of this piegon! It hath been given to me by the gods. The creature, therefore, is my food today in consequence of its death that hath been ordained. Therefore, O monarch, give it up to me!—Thus addressed by the hawk, the king said,—Let my men see and carefully carry the bull to thee with every limb entire. Let that bull be the ransom of this creature afflicted with fright. And let it be carried to thee before my eyes. Oh, slay not this pigeon! I will yield up my very life, yet I would not give up this pigeon! Dost thou not know, O hawk, that this creature looketh like a Sacrifice with the *Soma* juice! O blessed one, cease to take so much trouble after it! I can not, by any means, yield up the pigeon to thee! Or, O hawk, if it pleasest thee, command me to do some such thing which I may do for thee, which may be agreeable to thee, and upon doing which the men of the Shivi tribe may yet in joy bless me in terms of applause! I promise thee that I will do what thou mayst bid me do!—And at this appeal of the king, the hawk said,—O king, if thou givest me as much flesh as would be equal to the weight of the pigeon, cutting it off thy right thigh, then can the pigeon be properly saved by thee, then wouldst thou do what would be agreeable to me and what the men of the Shivi trive would speak of in terms of praise!—And the king agreed to this. And he cut off a piece of flesh from his right thigh and weighed it with the pigeon. But the pigeon weighed heavier. And thereupon the king cut off another piece of his flesh, but the pigeon still weighed heavier. And then the king cut off pieces of flesh from all parts of his body and placed them on the scale. But the pigeon still weighed heavier. And then the king himself ascended the scale. And he felt no grief at this. And beholding this, the hawk disappeared there and then, having said—(The pigeon hath been) *Saved!*—And the king asked the piegon, saying,—I ask thee, O pigeon, let the Shivis know who the hawk is! None but the Lord of the Universe could do as he did! O holy one. answer thou this question of mine!—And the pigeon then said,—I am the smoke-bannered *Agni* called also Vaiçwānara! The hawk is none other than Cachi's lord armed with the thunder-bolt! O son of Suratha, thou art a bull among men! We came to try thee! These pieces of flesh, O king, that thou hadst cut off with thy sword from thy body for saving me, have caused gashes in thy body. I will make these marks auspicious and handsome. And they will be of the color of gold and emit a sweet perfume. And earning great fame and respected by the gods and the *Rishis*, thou shalt long rule these subjects of thine. And a son will spring from thy flank who shall be called *Kapātaroman.* O king, thou shalt obtain this son of the name of *Kapotroman* from out of thy own body. And thou wilt behold him become the foremost of the Saurathas, blazing with renown, possessed of bravery and great personal beauty!—' "

Thus ends the hundred and ninety-sixth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CLXLVII.

(Markandeya-Samāsyā Parva continued.)

Vaiçampāyana said.—"And the son of Pāndu once more addressed Mārkandeya, saying,—'Tell us again of the great good fortune of kings!' And Mārkandeya said,—'There came unto the Horse-sacrifice of king Ashtaka of Viçwāmitra's race, many kings. And there came unto that sacrifice the three brothers also of that king, *viz.*, Pratarddana, Vasumanas, and Shivi the son of Uçinara. And after the sacrifice was completed, Ashtaka was proceeding on his car along with his brothers, when they all beheld Nārada coming that way. And they saluted the celestial *Rishi* and said unto him,—Ride thou on this car with us.—And Nārada, saying *So be it*, mounted on the car. And one among those kings, having gratified the holy and celestial *Rishi* Nārada, said,—O holy one, I desire to ask thee something.—And the *Rishi* said,—Ask —And the person, thus permitted, said,—All four of us are blessed with long lives and have, indeed, every virtue. We shall, therefore, be permitted to go to a certain heaven and dwell there for a long period. Who amongst us, however, O king, shall fall down first? Thus questioned, the *Rishi* said,—This Ashtaka shall first come down.—And thereupon the inquirer asked,—For what cause?—And the *Rishi* answered,—I lived for a few days in the abode of Ashtaka. He carried me (one day) on his car out of the town. And there I beheld thousands of kine distinguished from one another by difference of hue. And beholding those kine I asked Ashtaka whose were they. And Ashtaka answered me, saying,—*I have given awuy these kine.*—By this answer he gave expression to his own praise. It is for this answer of his that Ashtaka shall have to come down.—And after Nārada had said so, one of them again enquired, saying—Three of us then will stay in heaven. Amongst us three, who shall fall down first? And the *Rishi* answered,—Pratarddana!—And the inquirer asked,—For what cause?—And the *Rishi* answered,—I lived for some days in the abode of Pratarddana also. And he carried me on his car one day. And while doing so, a Brāhmana asked him, saying—*Give me a horse!*—And Pratarddana replied,—*After returning I will give thee one!*—And thereupon the Brāhmana said,—*Let it be given to me soon!*—And as the Brāhmana spoke those words, the king gave unto him the steed that had been yoked on the right-hand wheel of the car. And there came unto him another Brāhmana desirous of obtaining a steed. And the king having spoken to him in the same way, gave him the steed that had been yoked on the left wheel of his car. And having given away the horse unto him, the king proceeded on his journey. And then there came unto the king another Brāhmana desirous of obtaining a horse. And the king soon gave him the horse on the left front of his car, unyoking the animal. And having done so, the king proceeded on his journey. And then there came unto the king another Brāhmana desirous of obtaining a horse. And the king said unto him,—*Returning, I will give thee a horse!*—But the Brāhmana said,—*Let the steed be given to me soon!*—And the king gave him the only horse he had. And seizing the yoke of the car himself, the king began to draw it. And as he did so, he said,—*There is now nothing for the Brāhmanas.* The king had given away, it is true, but he had done so with detraction. And for that speech of his, he shall have to fall down from heaven.—And after the *Rishi* had said so, of the two that remained, one asked,—Who amongst us two shall fall down?—And the *Rishi* answered,—Vasumanas. And the inquirer asked,—For what reason?—And Nārada said,—In course of my wanderings I arrived at the abode of Vasumanas. And at that time the Brāhmanas were performing the ceremony of *Swastivāchana* for the sake of a flowery car.* And I approached the king's presence. And after the Brāhmanas had completed the ceremony, the flowery car became visible to them. And I praised that car, and thereupon the king told me,—*Holy one, by thee hath this car been praised! Let this car, therefore, be thine!* And after this I went to Vasumanas another time when I was in need of a (flowery) car. And I admired the car, and the king said,—*It is thine!*—And I went to the king a third time and admired the car again. And even then the king exhibiting the flowery car to the Brāhmanas, cast his eye on me, and said,—*O holy one, thou hast praised the flowery car sufficiently.* And the king only said these words, without making me gift of that car. And for this he will fall down from heaven.—'

"'And one among them then said,—Of the one who is to go with thee, who will go and who will fall down?—And Nārada answered,—Shivi will go, but I will fall down!—For what reason?—asked the inquirer. And Nārada said,—I am not the equal of Shivi. For one day a Brāhmana came unto Shivi and addressing him, said, - O Shivi, I come to thee for food!—And Shivi replied unto him, saying,—What shall I do? Let me have thy orders!—And the Brāhmana answered,—This thy son known by the name of Vrihadgarbha should be killed. And, O king, cook him for my food!—And hearing this, I waited to see what would follow. And Shivi then killed his son and cooking him duly and placing that food in a vessel and taking it upon his head, he went out in search of the

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* The ceremony of *Swastivāchana* is described to be "a riligious rite, preparatory to any important observance, in which the Brāhmanas strew boiled rice on the ground, and invoked the blessings of the gods on the ceremony about to commence." (*Vide* Wilson's Dict).—T.

A flowery car was, probably, one of celestial make that the kings, procured from heaven by performing costly rites and ceremonies. These were sometimes exhibited to the people, and privious to their exhibition, the ceremony of *Swastivāchana* was performed.—T.

Brāhmana. And while Shivi was thus seeking for the Brāhmana, some one told him,—The Brāhmana thou seekest, having entered thy city, is setting fire to thy abode. And he is also setting fire, in wrath, to thy treasury, thy arsenal. The apartments of the females and thy stables for horses and elephants!—And Shivi heard all this without change of color, and entering his city spoke unto the Brāhmana,—O holy one, the food has been cooked.—And the Brāhmana, hearing this, spoke not a word. And from surprise he stood with down-cast looks. And Shivi, with a view to gratify the Brāhmana, said,—O holy one, eat thou this!—And the Brāhmana, looking at Shivi for a moment, said,—Eat it thyself!—And thereupon Shivi said,—Let it be so.—And Shivi cheerfully taking the vessel from his head desired to eat it. And thereupon the Brāhmana caught hold of Shivi's hand and addressing him, said,—Thou hast conquered wrath. There is nothing that thou canst not give unto the Brāhmanas!—And saying this, that Brāhmana adored Shivi. And then, as Shivi cast his eyes before him, he beheld his son standing like a child of the gods, decked in ornaments and yielding a fragrance from his body. And the Brāhmana, having accomplished all this, made himself invisible. And it was Vidhātri himself who had thus come in that guise to try that royal sage. And after Vidhātri had disappeared, the counsellors addressed the king, saying,—Thou knowest everything. For what didst thou do all this?—And Shivi answered,—It was not for fame nor for wealth, nor from desire of acquiring objects of enjoyment that I did all this. This course is not sinful. It is for this that I do all this. The path which is trodden by the virtuous is laudable. My heart always inclineth towards such a course.—This high instance of Shivi's blessedness I know, and I have, therefore, narrated it duly!—' "

Thus ends the hundred and ninety-seventh Section in the Mārkandeya-Samāsyā of the Vana Pāarva.

SECTION CXCVIII.

(*Mārkandeya-Sámāsyā Parva continued.*)

Vaiçampāyana said—"The sons of Pāndu and those *Rishis* then ask Mārkandaya,—Is there anybody that is blessed with a longer life than thou?' And Mārkandeya answered them, saying,—'There is, without doubt, a royal sage of the name of Indradyumna. And his virtue having diminished, he fell from heaven, crying,—My achievements are lost!—And he came unto me and asked,—Dost thou know me?—And I answered him, saying,—From our anxiety to acquire religious merit we do not confine ourselves to any home. We live but for a night in the same village or town. A person like us, therefore, cannot possibly know thy pursuits. The fasts and vows we observe render us weak in body and unable to follow any worldy pursuits on our own behalf. Hence, one like us cannot possibly know thee!—He then asked me,—Is there any one who is longer-lived than thou?—I answered him, saying,—There liveth on the Himavat an owl of the name of Prāvārakarna. He is older than I. He may know thee. That part of the Himavat where he dwelleth is far off from here.—And at this, Indradyumna became a horse and carried me to where that owl lived. And the king asked the owl, saying,—Dost thou know me? And the owl seemed to reflect for a moment and then said unto the king,—I do not know thee.—And the royal sage Indradyumna thereupon asked the owl,—Is there any one who is older than thou?—And thus asked, the owl answered, saying,—There is a lake of the name of Indradyumna. In that lake dwelleth a crane of the name of Nādijangha. He is older than we. Ask thou him.—And at this, king Indradyumna, taking both myself and the owl went to that lake where the crane Nādijangha dwelt. And that crane was asked by us,—Dost thou know this king Indradyumna?—And the crane thereupon seemed to reflect a little and then said,—I do not know king Indradyumna.—And the crane was asked by us,—Is there any one who is older than thou?—And he answered us, saying,—There dwelleth in this very lake a tortoise of the name of Akupāra. He is older than I. He may know something of this king. Therefore, enquire ye of Akubāra.—And then that crane gave information to the tortoise, saying.—It is intended by us to ask thee something. Please come to us.—And hearing this, the tortoise came out of the lake to that part of the bank where we all were. And as he came there, we asked him, saying,—Dost thou know this king Indradyumna?—And the tortoise reflected for a moment. And his eyes were filled with tears and his heart was much moved. And he trembled all over and was nearly deprived of his senses. And he said with joined hands,—Alas, do I not know this one? He had planted the sacrificial stake a thousand times at the time of kindling the sacrificial fire. This lake was excavated by the feet of the cows given away by this king unto the Brāhmanas on the completion of the sacrifice. I have lived here even since.—And after the tortoise had said all this, there came from the celestial regions a car. And an aerial voice was heard which said, addressing Indradyumna,—Come thou and obtain the place thou deservest in heaven! Thy achievements are great! Come thou cheerfully to thy place!—Here also are certain *slokas*: The report of virtuous deeds spreadeth over the Earth and ascended to heaven. As long as that report lasts so long is the doer said to be in heaven. The man whose evil deeds are bruited about, is said to fall down and live, as long as that evil report lasts, in the lower regions. Therefore, should man be virtuous in his acts if he is to gain Heaven. And he should seek refuge in virtue, abandoning a sinful heart.—'

"'And hearing these words, the king said,—Let the car stay here as long as I do not take these old persons to the places whence I brought them. And having brought me and the owl Prāvārakarna to our respective places, he went away, riding on that car, to the place that was fit for him. Long-lived as I am, I witnessed all this.'"

Vaiçampāyana continued.—"It was thus that Mārkandeya had narrated all this unto the son of Pāndu. And after Mārkandeya had finished, the sons of Pāndu said,—Blessed be thou! Thou hadst acted properly in causing king Indradyumna who had fallen from Heaven to regain his sphere! And Mārkandeya answered them, saying,—Devaki's son Krishna also had thus raised the royal sage Mriga who had sunk in hell and caused him to regain Heaven!'"

Thus ends the hundred and ninety-eighth Section in the Mārkandeya-Samāsyā of the Vana Parva.

Section CXCIX.

(*Mārkandeya-Samāsyā Parva continued.*)

Vaiçampāyana said.—"King Yudhishthira, hearing from the illustrious Markandeya the story of the royal sage Indradyumna's regaining of Heaven, again asked the *Muni*, saying, —O great *Muni*, tell me in what condition should a man practise charity in order to gain admission into the regions of Indra? It is by practicing charity while leading a domestic mode of life, or in boyhood, or in youth, or in old age? O tell me about the respective merits reaped from the practice of charity in these different stages of life?'

"Mārkandeya said.—'Life that is futile is of four kinds. Charity also that is futile is of sixteen kinds. His life is in vain who hath no son; and his also who is out of the pale of virtue; and his too who liveth on the food of others; and lastly, his who cooketh for himself without giving therefrom unto the *Pitris*, the gods, and the guests, and who eateth of it before these all. The gift to one that has fallen away from the practice of viruous vows, as also of gift of wealth that has been earned wrongly, are both in vain. The gift to a fallen Brāhmana, that to a thief, that also to a preceptor that is false, is in vain. The gift to an untruthful man, to a person that is sinful, to one that is ungrateful, to one that officiates at sacrifices performed by all classes of people residing in a village, to one that sells the Vedas,* to a Brāhmana that cooks for a Sudra, to one that by birth is a Brāhmana but who is destitute of the occupations of his order, is in vain. The gift to one that has married a girl after the accession of puberty, to females, to one that sports with snakes, and to one that is employed in menial offices, is also in vain These sixteen kinds of gifts are productive of no merit. That man who, with mind clouded with darkness, giveth away from fear or anger, enjoyeth the merit of such gift while he is in the womb of his mother. The man who (under other circumstances) maketh gifts unto the Brāhmanas, enjoyeth the fruit thereof while he is in old age. Therefore, O king, the man who wishes to win the way of heaven, should, under all conditions, make gifts unto *Brāhmanas* of everything that he wishes to give away.'

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* A man is said to sell the Vedas who lectures on the Vedas taking fees from the hearers.

"Yudhishthira said.—'By what means do Brāhmanas, who accept gifts from all the four orders, save others as well as themselves?'

'Mārkandeya said.—'By *Japa*,* and *Mantras*,† and *Homa*,‡ and the study of the Vedas, the Brāhmanas construct a Vedic boat$ wherewith they save both others and themselves. The gods themselves are gratified with that man who gratifieth the Brāhmanas. Indeed, a man may attain Heaven at the command of a Brāhmana. Thou wilt, O king, without doubt ascend to regions of everlasting bliss, in consequence of thy worship of the *Pitris* and the gods, and thy reverence for the Brāhmanas, even though thy body is filled with pledghmatic humours and withal so dull and inert! He that desire virtue and Heaven should adore the Brāhmanas. One should feed Brāhmanas with care on occasions of *Srāddhas*, although those among them that are cursed or fallen should be excluded. They also should be carefully excluded that are either excessively fair or excessively black, that have diseased nails, that are lepers, that are deceitful, that are born in bastardy of widows or of women having husbands alive; and they also that support themselves by the profession of arms. That *Srāddha* which is censurable, consumeth the performer thereof like fire consuming fuel. If they that are to be employed in *Srāddhas* happened to be dumb, blind, or deaf, care should be taken to employ them along with Brāhmaṇas conversant with the Vedas. O Yudhishthira, listen now unto whom thou shouldst give! He that knoweth all the Vedas should give only to that able Brāhmaṇa who is competent to rescue both the giver and himself, for he, indeed, is to be regarded as able who can rescue both the giver and himself. O son of Prithā, the sacred fires do not receive such gratification from libations of clarified butter, from offerings of flowers and sandal and other perfumed pastes, as from the entertainment of guests. Therefore, do thou strive to entertain guests, O son of Pāndu! O king, they that give unto guests water to wash their feet, butter to rub over their (tired) legs, light during the hours of darkness, food, and shelter, have not to go before Yama! The removal (after worship) of the flowery offerings unto the gods, the removal of the remnants of a Brāhmana's feast, waiting (upon a Brāhmana) with performed pastes, and the shampooing of a Brāhmana's limbs, are, each of them, O foremost of kings, productive of greater merit than the gift of kine! A person, without doubt, rescueth himself by the gift of a *Kapilā* cow. Therefore, should one give away a *Kapilā* cow decked with ornaments unto Brāhmanas. O thou of the Bharata race, one should give unto a person of good lineage and conversant with the Vedas; unto a person that is poor; unto one leading a domestic mode of life but burdened with wife and children; unto one that daily adoreth the sacred fire; and unto one that hath done thee no service. Thou shouldst always give unto such persons but not to them that are in affluence. What merit is there, O thou foremost of the Bharata race, by giving unto one that is affluent? One cow must be given unto one Brāhmana. A single cow must not be given unto many. For if the cow so given away (unto many) be sold, the giver's family is lost for three generations. Such a gift would not assuredly rescue the giver nor the Brāhmana that takes it. He who giveth eighty *Ratis* of pure gold, earneth the merit of giving away an hundred pieces of gold for ever. He that giveth away a strong bull capable also of drawing the plough, is certainly rescued from all difficulties and finally goeth to Heaven. He that giveth away land unto a learned Brāhmana, hath all his desires fulfilled. The tired traveller, with weakened limbs and feet besmeared with dust, asks for the name of him that may give him food. There are men who answer him by telling him the name. That wise man who informs these toil-worn ones of the name of the person who may give them food, is, without doubt, regarded as equal in merit unto the giver himself of food. Therefore, abstaining from other kinds of gift, give thou food. There is no merit (arising out of gifts) that is so great as that of given food. The man that according to the measure of his might gives well-cooked and pure food unto the Brāhmanas, acquires, by that act of his, the companionship of *Prajāpati* (Brahmā). There is nothing superior to food. Therefore, food is regarded as the first and foremost of all things (to be given away). It hath been said that food itself is *Prajāpati*. And *Prajāpati* is regarded as the Year. And the Year is Sacrifice. And everything is established in Sacrifice, for it is from Sacrifice that all creatures, mobile and immobile, take their origin. For this reason, it hath been heard by us, is food the foremost of all things. They that give away lakes and large pieces of water, and tanks and wells, and shelter, and food, and they that have sweet words for all, have not to hear the admonitions of Yama. With him who gives rice, and wealth earned by his labor, unto Brāhmana of good behaviour, the Earth is satisfied. And she poureth upon him showers of wealth. The giver of food walketh first, after him the speaker of truth and he that giveth unto persons that do not solicit. But the three go to the same place.' "

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* *Jœpa* is the silent recitation of paticular *Mantras*.

† *Mantras* are particular formulæ of worship. They are for the most part rythmic compositions, believed to be of great efficacy.

‡ The *Homa* is that sacrificial rite which consist of pouring libations of clarified butter into fire.

$ *Vedamayi nau*. Lit. a boat made of the Vedas.

Vaiçampāyana continued.—" Hearing all this, Yudhishthira, along with his younger brothers, impelled by curiosity, again asked the high-souled Mārkandeya, saying,—O great *Muni*, what is the remoteness of Yama's region from that of men? What is its measurement? How also do men pass it over? And by what means? O, tell me all this!'

"Mākandeya said,—'O king, O thou foremost of virtuous men, this question of thine appertains to a great mystery. It is sacred and much applauded by the *Rishis*. Appertaining as it also does to virtue, I will speak of it to thee! The distance of Yama's region from the abode of men is, O king, eighty-six thousand *Yojanas!* The way is over space, without water, and very terrible to behold! Nowhere on that road is the shade of a tree, nowhere any water, and nowhere any resting place in which the traveller, when fatigued, may rest for some moments. And men and women and all on earth that have life, are forcibly led along this way by the messengers of Yama, those creatures that obey the mandates of the grim king. And they, O king, that have given horses and other good conveyances unto Brāhmanas, proceed along this way on those animals and vehicles. And they that have given umbrellas proceed along this way with umbrellas warding off the sun's rays. And they that have given food proceed without hunger, while they that have not given food proceed afflicted, with hunger. And they that have given robes proceed along this way attired in robes, while they that have given none, proceed naked. And they that have given gold proceed in happiness, themselves decked in ornaments. And they that have given land, proceed with every desire comyletely gratified. And they that have given grain proceed without being afflicted with any want. And they that have given houses, proceed happily on cars. And those men that have given drink proceed with cheerful hearts, unafflicted with thirst. And they that have given lights proceed happily, lighting the way before them. And they that have given kine, proceed along the way happily, freed from all their sins. And they that have fasted for a month, proceed on cars drawn by swans. And they have fasted for six nights, proceed on cars drawn by peacocks. And, O son of Pāndu, he that fasteth three nights upon only one meal without a second during this interval, goeth into a region free from disease and anxiety. And water hath this excellent property that it produceth happiness in the region of Yama. And they that give water find for themselves a river there of the name of Pushpodakā. And the givers of water on the earth drink cool and ambrosial draughts from that stream. And they that are of evil deeds have puss ordained for them. Thus, O great king, that river serveth all purposes. Therefore, O king, adore thou duly these Brāhmanas (that are with thee)! Weak in limbs owing to the way he has walked, and besmeared with the dust of the high-road, the traveller enquireth for the name of him who giveth food, and cometh in hope to his house. Adore thou him with reverend attention, for he, indeed, is a guest, and he is a Brāhmana. The gods with Indra at their head follow him as he proceedeth. And if he is adored, the gods with Indra become gratified, and if he is not adored, the celestials with their chief become cheerless. Therefore, O thou foremost of kings, worship thou these Brāhmanas duly. I have thus spoken to thee upon an hundred subjects. What dost thou desire to hear from me again?'

"Yudhishthira said.—'O master, conversant as thou art with virtue and morality, I desire to repeatedly listen to thee as thou speakest on sacred subjects appertaining to virtue and morals.'

"Mārkandeya said.—'O king, I will now speak on another sacred subject appertaining to eternal interests and capable of washing off all sins. Listen thou with rapt attention! O thou foremost of the Bharatas, the merit equal to that of giving away a *Kapilā* cow in (the *tirtha* called) *Jeshtha-Pushkara* arises from washing the feet of Brāhmanas. As long as the earth remains wet with water which a Brāhmana hath touched with his feet, so long do *Pitris* drink water off cups made of lotus-leaves. If the guest is welcomed (with enquiries about his welfare), the deities of fire become glad; and if he is offered a seat, it is the god of an hundred sacrifices, who is gratified. If his feet are washed, it is the *Pitris* who are delighted; and if he is fed, it is *Prajāpati* that is pleased. One should, with collected soul, give a cow when (during her throes) the feet and head of her calf are vissible. before her delivery is complete, a cow with her calf in the air in course of falling from the uterus to the earth, is to be regarded as equal to the Earth herself. (He, therefore, that giveth away such a cow, reapeth the merit of giving away land). And he that giveth away such a cow, is adored in heaven for as many thousands of *Yugas* as there are bristles on the bodies of the animal and her young one together. And, O Bhārata, he that having accepted a thing in gift, giveth it away immediately unto a person that is virtuous and honest, reapeth very great merit. Without doubt, he reapeth the fruit of giving away the whole Earth to her utmost limits and with her oceans and seas and caves, her mountains and forests and woods. That Brāhmana who eateth in silence from of a plate, keeping his hands between his knees, succeedeth in rescuing others. And those Brāhmanas that abstain from drink and who are never spoken of by others as having any faults and who daily read the *Samhitās*, are capable of rescuing others. Libations of butter and edible offerings should all be presented to a Brāhmana who is learned in the Vedas. And as libations of clarified butter poured into fire never go in vain, so gift to virtuous Brāhmanas learned in the Vedas can never go in vain. The Brāhmanas have anger for their weapon; they never fight with arms of iron and steel. Indeed, the Brāhmanas slay (their foes) with anger like Indra slaying the Asuras with his thunder-bolt.

Thus prelection appertaining to virtue and morality is now over. Hearing this, the *Munis* of the forest of *Naimisha* were filled with delight. And those ascetics were also freed from grief and fear and anger by listening to it. And they were also purged of all their sins in consequence of this. And, O king, those human beings that listen to it become freed from the obligation of rebirth.'

"Yudhishthira said.—'O thou of great wisdom, what purification is there by which a Brāhmana may always keep himself pure? I desire to hear of it from thee, O thou foremost of all virtuous men!'

"Mārkandeya answered.—'There are three kind of purity *viz.*, purity in speech, purity in deed, and purity achieved by us of water. He that has recourse to these three different kinds of purity, attains, without doubt, to heaven. that Brāhmana who adoreth the goddess *Sandhyā** in the morning and the evening, and who recites meditatively the sacred goddess *Gāyatri*† who is the mother of the Vedas, sanctified by the latter, is freed from all his sins; and even if he accepts in gift the entire Earth with her oceans, he doth not, on that account, suffer the least unhappiness.‡ And those planets in the sky including the sun that may be inauspicious and hostile towards him, soon become auspicious and favorable towards him in consequence of these acts of his. While those stars that are auspicious and favorable, become more auspicious and more favorable in consequence of such conduct of his. And terrible Rākshasas subsisting on animal food, of gigantic and fierce mien, all become unable to prevail over a Brāhmana who practiseth these purifications.

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* Lit. The portion of time which connects the night with day, and the day with night. Hence there are two *Sandhyās*, although sometimes the period connecting the forenoon with the afternoon is also called the middle *Sandhya*. A rigid Brāhmana must say his prayers during these three times. These periods of time, however, are personified each into a goddess. The prayers said during morning, and evening, are said to be in adoration of the goddess *Sandhya*.—T.

† The *Gāyatri* is a *mantra* of great sanctity. It is regarded as the mother of the Vedas, and their very essence. Its efficacy is superior to that of anything. No Brāhmana can repeat the *Gàyatri* in the presence and hearing of a Sudra. The goddess, (for this *mantra* has been personified) would then be profaned. So great is the force of early instruction that the present translator who is a Brāhmana feels some hesitation in publishing for miscellaneous gaze those holy words. As the earliest form of adoration, the *Gayatri*, perhaps, is holier, and purer in idea than any the present translator has come across. A literal translation of the *Gāyatri* is appended :—

"*Om*, the Earth, the Firmament, the Heaven : I meditate on the adorable effulgence of the God who created them and who guideth our intellect !"—T.

‡ It is not everybody who can accept a gift without sin. To accept a gift and yet not incur sin would require especial ability.—T.

the Brāhmanas are even like blazing fires. They incur no fault in consequence of teaching, of officiating at sacrifices, and of accepting gifts from others. Whether the Brāhmanas be cognisant of the *V*edas or ignorant of them, whether they be pure or impure, they should never be insulted, for Brāhmaṇas are like fires. As the fire that blazeth up in the place set apart for the cremation of the dead is never regarded impure on that account so the Brāhmana, be he learned or ignorant, is always pure. He is a very god and superior god! Cities that are adorned with walls and gates and palaces one after another, lost their beauty if they are bereft of Brāhmanas. That, indeed, O ḳing, is a city where Brāhmanas accomplished in the Vedas, duly observing the duties of their order, and possessed of learning and ascetic merit, reside. O son of Prithā, that spot be it a wood or pasture land, where learned Brāhmanas reside, hath been called a city. And that place, O king, becometh a *tirtha* also. By approaching a king that offereth protection as also a Brāhmana possessed of ascetic merit, and by offering worship unto both, a man may purge off his sins immediately. The learned have said that ablutions in the sacred *tirthas*, recitation of the names of holy ones, and converse with the good and virtuous, are all acts worthy of applause. They that are virtuous and honest always regard themselves as sanctified by the holy companionship of persons like themselves and by the water of pure and sacred converse. The carrying of three staves,* the vow of silence, matted hair on head, the shaving of the crown, covering one's person with barks and deer-skins, the practice of vows, ablutions, the worship of fire, abode in the woods, emaciating the body,—all these are useless if the heart be not pure. The indulgence of the six senses is easy. if purity be not sought in the objects of enjoyment. Abstinence, however, which of itself is difficult, is scarcely easy without purity of the objects of enjoyment. O king of kings, among the six senses, the mind alone that is easily moved is the most dangerous! Those high-souled persons that do not commit sins in word, deed, heart and soul, are said to undergo ascetic austerities, and not they that suffer their bodies to be wasted by fasts and penances. He that hath no feeling of kindness for relatives cannot be free from sin, even if his body be pure. That hard-heartedness of his is the enemy of his asceticism. Asceticism, again, is not mere abstinence from the pleasures of the world. He that is always pure and decked with virtues, he that practises kindness all his life, is a *Muni*, even though he may lead a domestic life. Such a man is purged of all his sins. Fasts and other penances cannot destroy sins, however much they may weaken and dry up the body that is made of flesh and blood. The man whose heart is without holiness, suffer torture only by undergoing penances in ignorance of their meaning. He is never freed from sin of such acts. The fire he worshippeth doth not consume his sins. It is in consequence of holiness and virtue alone that men attain to regions of blessedness and fasts and vows become efficacious. Subsistence on fruits and roots, the vow of silence, living upon air, the shaving of the crown, abandonment of a fixed home, the wearing of matted locks on the head, lying under the canopy of heaven, daily fasts, the worship of fire, immersion in water, and lying on the bare ground,—these alone cannot produce such a result. They only that are possessed of holiness succeed, by knowledge and deeds, to conquer disease, decrepitude and death, and acquire a high status. As seeds that have been scorched by fire do not sprout forth, so the pains that have been burnt by knowledge cannot affect the soul. This inert body, that is only like a block of wood when destitute of soul, is, without doubt, short-lived like froth in the ocean. He that obtaineth a view of his soul, the soul that resideth in every body, by help of one or half a rythmic line (of the Vedas) hath no more need for anything. Some obtaining a knowledge of identity with the Supreme Soul from but two letters (of the Vedas) and some from hundreds and thousands of rythmic lines, acquire salvation, for the knowledge of one's identity with the Supreme Soul is the sure indication of salvation. The men of old, distinguished for their knowledge, have said that neither this world nor that hereafter nor bliss can be his who is disturbed by doubts. And belief of one's identity with the Supreme Soul is the indication of salvation. He that knoweth the true meaning of the Vedas, understandeth their true use. Such a man is affrighted at the Vedic ritual like a man at sight of a forest conflagration. Giving up dry disputation, have recourse to *çruti* and *smriti*, and seek thou, with the aid of thy reason, the knowledge of the Undecaying One that is without a second. One's search (after this knowledge) becometh futile from defect of means. Therefore, should one carefully strive to obtain that knowledge by aid of the Vedas. The Vedas are the Supreme Soul; they are His body; they are the Truth. The soul that is bounded by the animal organism is incompetent to know Him in whom all the Vedas merge. That Supreme Soul, however, is a capable of being known by the pure intellect. The existence of the gods as stated in the Vedas, the efficacy of acts, and the capacity for action of being furnished with bodies, are noticeable in every *Yuga*. Independence of these and annihilation are to be sought from purity of the senses. Therefore, the suspention of the function of the senses is the true fasting. One may attain to heaven by asceticism; one may obtain objects of enjoyment by the practice of charity and may have his sins purged off by ablutions in *tirthas*. But complete emancipation cannot be had except by knowledge.' "

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* Supposed to be symbolical of one's control on thoughts, words, and deeds. Three staves tied together are to this day carried by a particular order of mendicants.—T.

Vaiçampāyana continued.—"Thus addressed, O great king, by the *Rishi*, Yudhishthira of great fame then said,—O holy one, I desire to listen to the rules about that charity which is meritorious.'

"Mārkandeya said.—'O great king, O Yudhishthir, the rules about charity which thou wishest to hear from me are always highly regarded by me. Listen now to the mysteries of charity as expounded in the *çruti* and the *smrities!* A man that performs a *çrāddha* in the conjunction called *Gāja-cchāyā* at a place that fanned by the leaves of the *Açwattha* tree enjoys the fruits thereof, O Yudhishthira, for an hundred thousand *kalpas!* O king, he that giveth food to a person who is dying of hunger and he who, founding a home of charity, establisheth there a person to look after all comers, are both crowned with the merits of all the sacrifices. He that giveth away a horse at a *tirtha* where the current of the river runneth in a direction opposite to its general course, reapeth merit that is inexhaustible. The guest that comes to one's house for food is none other than Indra himself. If he is entertained with food, Indra himself conferreth on the host merit that is inexhaustible. As men cross seas by vessels, so are the givers mentioned above saved from all their sins. So what is given unto Brāhmanas, produceth, like gift of curds, inexhaustible merits. A gift on particular lunations produceth merit that is twice as much as a gift on other days. That in a particular season produceth merit ten times greater than in other seasons. That in a particular year produceth merit an hundred times greater than in other years. And lastly, a gift on the last day of the last month of the year produceth merit that is inexhaustible. A gift also that is made while the Sun is on the solstitial points, one again that is made on the last day of the Sun's path through Libra, Aries, Gemini, Virgo, and Pisces, a gift again during eclipses of the Moon and the Sun, produce merit that is inexhaustible. The learned have also said that gifts made during the seasons produce merit that is ten times,—those made during the change of seasons, an hundred times,—and those made during the days when *Rahu* is visible, a thousand times,—greater that what is produced by gifts at other times; while a gift made on the last day of the Sun's course through Libra and Aries produces merit that knows no diminution. O king, no one can enjoy landed possessions unless he giveth away land, and no one can go on cars and vehicles unless he giveth away these. Indeed, a person on rebirth obtaineth the fruition of whatever objects he hath in view at the time of making a gift to a Brāhmana. Gold hath sprung from Fire: the Earth from Vishnu; and the cows from the Sun. He, therefore, that giveth away gold, land, and kine attaineth all the regoins of Agni, Vishnu, and the Sun. There is nothing so eternal as a gift. Where, therefore, in the three worlds is anything that is more auspicious? It is for this, O king, that they who have great intelligence say that there is nothing higher and greater in the three worlds than gift!'"

Thus ends the one hundred and ninetynine Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CC.

(Markandeya-Samāsyā Parva continued.)

Vaiçampāyana said.—"Having, O great king, heard from the illustrious Mārkandeya the history of the attainment of heaven by the royal sage Indradyumna, Yudhishthira, that bull of the Bharata race, once more asked that sinless *Muni* endued with great ascetic merit and long life, saying—'Thou knowest, O virtuous one, the entire host of the gods, the *Dānavas*, and the *Rākshasas!* Thou art acquainted also with various royal geneologies, and many eternal dynasties of *Rishis!* O best of Brāhmanas, there is nothing in this world that thou dost not know! Thou knowest also, O *Muni*, many delightful stories about men, Snakes, and *Rākshasas*; about gods, *Gandharvas*, and *Yakshas*; and about *Kinnaras* and *Apsaras!* I desire now to hear from thee, O best of Brāhmanas, as to why Kuvalāçwa—that unvanquished king of Ikshāku's race—changed his name, assuming another, *viz.*, *Dhundhumāra!* O thou best of Bhrigu's line, I desire to know in detail why the name of Kuvalāçwa of great intelligence underwent such a change!'"

Vaiçampāyana continued.—"Thus addressed by Yudhishthira, the great *Muni* Mārkandeya, O Bhārata, then began the history of Dhundhumara!"

Mārkandeya said.—'O royal Yudhishthira, listen to me, I will tell thee all! This story of Dhundhumāra is a moral one. Listen to it, then! Listen now, O king, to the story of how the royal Kuvalāçwa of Ikshāku's race came to be known as Dhundhumāra! O son, O Bhārata, there was a celebrated *Rishi* of the name of Utanka. And, O thou of the Kuru race

Utanka had his asylum in a delightful wilderness. And, O great king, the *Rishi* Utanka underwent ascetic austerities of the severest kind. And the lord Utanka underwent those penances for numberless years with the object of obtaining the favors of Vishnu. And gratified with his penances, that illustrrious Lord presented himself before Utanka. And beholding the Deity, the *Rishi* in all humility began to gratify him with many hymns. And Utanka said,—O thou of great effulgence, all creatures with the gods, *Asuras*, and human beings, all things that are mobile or immobile, even *Brahmā* himself, the Vedas, and all things that are capable of being known, have, O Lord, been, created by thee! The firmament is thy head, O God, and the sun and the moon are thy eyes! And, O unfading One, the winds are thy breath, and fire is thy energy! The directions of the horizon constitute thy arms, and the great ocean thy stomach! And, O God, the hills and mountains constitute thy thighs, and the sky thy hips, O slayer of Madhu! The Earth constitutes thy feet, and the plants, the bristles on thy body. And, O Lord, Indra and Shoma and Agni and Varuna, indeed, all the gods, the *Asuras*, and the great Snakes, all wait upon thee with humility, adoring thee with various hymns! O Lord of the Universe, all created things are pervaded by thee! The great *Rishis* of high energy and ever plunged in ascetic meditation, always adore thee! When thou art gratified, the Universe is in peace! and when thou art angry, terror pervadeth every soul. Thou art, O Lord, the great dispeller of all terrors, and thou art the One Supreme male Being! Thou art the cause of happiness of both gods and human beings! And, O Lord, by three steps of thine thou hadst covered the three worlds! And it was by thee that the *Asuras* in the height of their power were destroyed! It is owing to thy prowess, O God, that the celestials obtained peace and happiness! And, O thou of great effulgence, it was thy anger that humbled great *Daitya* chiefs. Thou art the Creator and the Destroyer of all creatures in the world! It is by adoring thee that the gods have obtained happiness!—It was thus, O Yudhishthira, that the high-souled Utanka praised the

Lord of the senses. And Vishnu, therefore, said unto Utanka,—I am gratified with thee! Ask thou the boon that thou desirest!—And Utanka said,—This, indeed, hath been a great boon to me, in that I have been able to behold Hari, that eternal Being, that divine Creator, that Lord of the Universe!—Thus addressed, Vishnu said,—I am gratified with this absence of all desire on thy part and with thy devotion, O thou best of men! But, O Brāhmana, O regenerate one, thou shouldst of a certainty accept some boon, from me!—Thus requested by Hari to accept a boon, Utanka then, O thou best of the Bharatas, with joined hands begged a boon, saying,—O illustrious one, O thou of eyes like lotus-leaves, if thou hast been gratified with me, then let my heart always rest on virtue, Truth, and self-content! And, O Lord, let my heart always turn to thee in devotion!—And hearing these words of Utanka, the holy one said,—O regenerate one, all this shall happen to thee through my grace! And there will also appear in thee, a *yoga* power endued with which thou shalt achieve a great thing for the dwellers of Heaven as also for the triple world. Even now a great *Asura* of the name of Dhundhu is undergoing ascetic penances of fierce austerity with the object of destroying the triple world. Hear now as to who will slay that *Asura*. O son, there will appear a king of invincible energy and great prowess. And he will be born in the race of Ikshāku and will be known by the name of Vrihadaçwa. And Vrihadaçwa will have a son of the name of Kuvalāçwa endued with great holiness and self-control and celebrity. And that best of kings will be furnished with *yoga* power springing from me. And urged and commanded by thee, O regenerate *Rishi*, that king will be the slayer of the *Asura* Dhundhu.—And having said these words unto that Brāhmana, Vishnu disappeared there and then.'"

Thus ends the two hundredth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CCI.

(*Mārkandeya-Samāsyā Parva continued.*)

"Mārkandeya said.—'O king, after the death of Ikshāku, a highly virtuous king of the name of *Saçāda*, ascending on the throne of Ayodhyā ruled this Earth. And from *Saçāda* was descended Kukutstha of great energy. And Kukutstha had a son of name Anenas. And Anenas had a son of name Prithu. And Prithu had a son of name Viçwagaçwa. And from Viçwagaçwa sprang Adri. And from Adri sprang Yuvanāçwa and from Yuvanāçwa sprang Sarāvastha. And it was by this Srāvastha that the city called *Srāvasthi* was built. And from Srāvastha was descended Vrihadaçwa. And from Vrihadaçwa sprang Kuvalāçwa. And Kuvalāçwa had twenty one thousand sons. And all these sons were fierce and powerful and skilled in learning. And Kuvalāçwa excelled his father in every quality. And when the time came, his father Vrihadaçwa installed him—the brave and highly virtuous Kuvalāçwa—on the throne. And having thus made over the royal dignity to his son, that slayer of foes—king Vrihadaçwa of great intelligence—retired into the woods for asceticism.'

"Mārkandeya continued.—'O king, when the royal sage Vrihadaçwa was about to retire into the woods, that best of Brāhmanas—Utanka—heard of it. And Utanka who was possessed of great energy and immeasurable soul, approached that foremost of all wielders of weapons and best of men. And approaching him, the *Rishi* began to persuade him to give up asceticism. And Utanka said,—O king, to protect (the people) is thy duty. It behoveth thee to do that duty of thine. Let us be freed from all anxiety through thy grace! Possessed as thou art of a great soul, protected by thee, the Earth will be freed from all dangers. Therefore, it behoveth thee not to retire into the woods! Great merit attaches to the act of protecting people in this world. Such merit can never be acquired in the woods. Let not thy heart, therefore, turn to this course. The merit, O great king, that was acquired in days of old by great royal sages by protecting their subjects was so great that nothing equal to it could be seen! The king should always protect his subjects. It behoveth thee, therefore, to protect thy people. O lord of Earth, I cannot (at present) perform my ascetic devotions peacefully! Close to my asylum there is a sea of sands known by the name of *Ujjālaka*. And it occupies a level country and is without any water. And it extends many *yojanas* in length and breadth. And in that desert dwells a chief of the *Dānavas* called Dhundhu by name. And Dhundhu is the son of Madhu and Kaitabha, and is fierce and terrible and possessed of great prowess. And endued with immeasurable energy, that *Dānava*, O king, dwelleth under the ground. And, O king, it behoveth thee to retire into the woods, having first slain that *Asura*. And that *Asura* is now lying still in the observance of an ascetic penance of great austerity. And, O king, the object he hath in view is the destruction of the celestials as also of the three worlds. And, O king, having obtained a boon from the Grandsire of all the creatures, that *Asura* hath become incapable of being slain by the gods and *Daityas* and *Rākshasas* and *Gandharvas*. Slay thou him, O king, and blessed be thou, and let not thy heart turn to any other course! By slaying him thou wilt, without doubt, achieve a great thing. And thou wilt also obtain eternal and undying fame. And, O king, when at the end of every year that wicked *Asura* lying covered with sands wakes up and begins to breathe, then the whole Earth with her mountains, forests, and woods begins to tremble. And his breath raiseth up clouds of sands, and shroudeth the very sun. And for seven days continually the Earth trembles all over, and sparks and flames of fire mixed with smoke spread far around. And for all this, O king, I cannot rest in peace in my asylum. Slay thou him, O king, for the good of the world. Indeed, when that *Asura* is slain, the triple world will be in peace and happiness. That thou art competent, O king, to slay that *Asura* I fully believe. Thy energy will be enhanced by Vishnu with the addition of his own. In days of old, O king, Vishnu gave this boon that the king who should slay this fierce and great *Asura* would be pervaded by the invincible energy of Vishnu himself. Bearing that invincible *Vaishnava* energy in thyself, slay thou, O great king, that *Daitya* of fierce prowess! Possessed as Dhundhu is of mighty energy, no one, O king, that is endued with small energy himself will be capable of consuming him even if he were to strive for an hundred years.—' "

Thus ends the two hundred and first Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CCII.

(*Mārkandeya-Samāsyā Parva continued.*)

"Mārkandeya said,—Thus addressed by Utanka, that unvanquished royal sage, with joined hands, O thou foremost of the Kuru race, replied unto Utanka, saying,—This visit of thine, O Brāhmana, will not be in vain! This my son, O holy one, known by the name of Kuvalāçwa is endued with steadiness and activity. In prowess also he is unequalled on Earth. Without doubt, he will accomplish all this that is agreeable to thee, aided by all his brave sons endued with arms like unto iron maces! Give me leave to retire, O Brāhmana, for I have now given up my weapons!—Thus addressed by the king, that *Muni* of immeasurable energy replied unto him, saying,—So be it.—And the royal sage Vrihadaçwa then, having commanded his son to obey the behest of the high-souled Utanka, saying,—Let it be done by thee,—himself retired into an excellent forest.'

"Yudhishthira said,—'O holy one, O thou possessed of the wealth of asceticism, who was this *Daitya* of great energy? Whose son and whose grandson was he? I desire to know all this! O thou possessed of the wealth of asceticism, I had never heard of this mighty *Daitya* before! I desire to know all this truly, O holy one, and with all particulars in detail, O thou of great wisdom and ascetic wealth!'

"Mārkandeya said.—'O monarch, know everything as it happened, O ruler of men, as I narrate the particulars truly, O thou of great wisdom! When the world became one broad expanse of water and creatures mobile and immobile were

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destroyed, when, O bull of the Bharata race, the entire creation came to its end, He who is the Source and Creator of the Universe, *viz.*, the Eternal and unfading Vishnu, He who is called by *Munis* crowned with ascetic success as the Supreme Lord of the Universe, that Being of great holiness, then lay in *Yoga* sleep on the wide hood of the Snake Cesha of immeasurable energy. And the Creator of the Universe, that highly-blessed and holy Hari knowing no deterioration, lay on the hood of that Snake, encircling the whole Earth. And as the Deity lay asleep on that bed, a lotus, endued with great beauty and effulgence equal unto that of the Sun, sprang from his navel. And from that lotus possessed of effulgence like unto the Sun's, sprang the Grandsire Brahmā, that Lord of the worlds, who is the four Vedas, who hath four forms and four faces, who is invincible in consequence of his own energy, and who is endued with mighty strength and great prowess. And as the Lord Hari of wondrous frame, possessed of great lustre and decked with a crown and the *Kausthubha* gem and attired in purple silk, lay stretched for many a *Yojana* on that excellent bed furnished by the hood of the Snake, itself extending far and wide, blazing, O king, in his beauty and the lustre of his own body like a thousand Suns concentrated in one mass, He was beheld, sometimes after, by two *Dānavas* of great prowess named Madhu and Kaitabha. And beholding Hari (in that posture) and the Grandsire with eyes like lotus leaves seated on that lotus, both Madhu and Kaitabha wondered much. And they began to terrify and alarm Brahmā of immeasurable prowess. And the illustrious Brahmā, alarmed by their continued exertions, trembled on his seat. And at his trembling, the stalk of the lotus on which he was seated, began to tremble. And when the lotus-stalk trembled, Keçava awoke. And awaken from his slumber, Govinda beheld those *Dānavas* of mighty energy. And beholding them, the Deity said unto them,—Welcome, ye mighty ones! I am gratified with ye! Therefore, I will grant ye excellent boons!—And thereupon both those proud and mighty *Dānavas*, O king, laughingly replied unto Hrishikeça, saying,—Ask boons of us, O Divine one! O thou that art the Supreme Deity, we are disposed to grant thee a boon! Indeed, we will grant thee a boon! Therefore, ask thou of as anything that cometh to thy mind! —Thus addressed by them, the Holy one spoke,—Ye brave ones, I will accept a boon from ye! There *is* a boon that I desire! Both of ye are possessed of mighty energy! There is no male person like unto any of ye! O ye of unbaffled prowess, submit ye to be slain by me! Even that is what I desire to accomplish for the good of the world!—At these words of the Deity, both Madhu and Kaitabha said,—We have never before spoken an untruth; no, not even in jest; what shall we say of other occasions? O thou foremost of male Beings, know that we have ever been firm in truth and morality! In strength, in form, in beauty, in virtue, in asceticism, in charity, in behaviour, in goodness, in self-control, there is no one equal unto any of us! A great danger, O Keçava, hath approached us. Accomplish thou, therefore, what thou hast said. No one can prevail over Time! But, O Lord, there is one thing that we desire to be done by thee! O thou best and foremost of all Deities, thou must slay us at a spot that is absolutely uncovered! And, O thou of excellent eyes, we also desire to become thy sons! This is the boon that we desire, know then, O chief of the gods! Let not that, O Deity, be false which thou hadst at first promised to us!—The Holy one then replied unto them saying,—Yes! I will do as ye desire! Everything will be as ye wish!—'

"Mārkandeya continued.—'Then Govinda began to reflect but uncovered space found he none. And when he could not discover any spot that was uncovered on Earth or in the sky, that foremost Deity then beheld his thighs to be absolutely uncovered. And there, O king, the illustrious Deity cut off the heads of Madhu and Kaitabha with his keen-edged discus!'"

Thus ends the two hundred and second Section in the Markandeya-Samāsyā of the Vana Parva.

SECTION CCIII.

(Mārkandeya-Samāsyā Parva continued.)

Mārkandeya said.—'The illustrious Dhundhu, O king, was the son of Madhu and Kaitabha. And possessed of great energy and prowess, he underwent ascetic penances of great austerity. And he had stood erect on one leg, and had reduced his body to a mass of only veins and arteries. And Brahmā, gratified with him, gave him a boon. And the boon he had asked of the Lord *Prajāpati* was in these words,—Let no one among the gods, the *Dānavas*, the *Yakshas*, the Snakes, the *Gandharvas*, and the *Rākshas*, be capable of slaying me! Even this is the boon that I ask of thee!—And the Grandsire replied unto him, saying,—Let it be as thou wishest. Go thy way'—And thus addressed by the Grandsire, the *Dānava* placed the feet of the Deity on his head. And having thus touched with reverence the Deity's feet, he went away. And possessed of mighty energy and prowess, Dhundhu, having obtained that boon, hastly approached Vishnu, remembering the death of his father at the hands of that Deity. And the wrathful Dhundhu, having vanquished the gods with the *Gandharvas*, began to distress all the celestials with Vishnu at their head. At last, O bull of the Bharata race, that wicked-souled *Asura*, arriving at a sea of sands known by the name of Ujjālaka, began to distress, to the utmost of his might, the asylum of Utanka. And endued with fierce energy, Dhundhu the son of Madhu and Kaitabha, lay in his subterranean cave underneath the sands, in the observance of fierce ascetic austerities with the object of destroying the triple world. And while the *Asura* lay breathing near the asylum of Utanka—that *Rishi* possessed of the splendour of fire,—king Kuvalāçwa with his troops, accompanied by the Brāhmana Utanka as also by all his sons, set out for that region, O bull of the Bharata race! And after that grinder of foes—the royal Kuvalāçwa—had set out, accompanied by his twentyone thousand sons all of whom were exceedingly powerful, the illustrious Lord Vishnu filled him with his own energy at the command of Utanka and impelled by the desire of benefiting the triple world. And while that invincible hero was proceeding on his way, a loud voice was heard in the sky repeating the words—This fortunate and unslayable one will become the destroyer of Dhundhu today.—And the gods began to shower upon him celestial flowers. And the celestial kettle-drums began to sound their music although none played upon them. And during the march of that wise one, cool breezes began to blow. And the chief of the celestials poured gentle showers wetting the dust on the roads. And, O Yudhishthira, the cars of the celestials cloud be seen high over the spot where the mighty *Asura* Dhundhu was. And the gods and *Gandharvas* and great *Rishis*, urged by curiosity, came there to behold the encounter between Dhundhu and Kuvalāçwa. And, O thou of the Kuru race, filled by Nārāyana with his own energy, king Kuvalāçwa, aided by his sons, soon surrounded that sea of sands. And the king ordered that wilderness to be excavated. And after the king's sons had excavated that sea of sands for seven days it was then that they could see the mighty Dhundhu. And, O bull of the Bharata race, the huge body of that *Asura* lay within those sands, effulgent in its own energy like the Sun himself. And Dhundhu, O king, was lying, covering the western region of the desert. And endued with the blazing splendour of the fire that appeareth at the end of the *Yuga*, the *Asura*, O tiger among kings, was then lying asleep. And surrounded on all sides by the sons of Kuvalāçwa, the *Dānava* was assaulted with sharp-pointed shafts and maces and heavy and short clubs and axes and clubs with iron spikes and darts and bright and keen-edged swords. And thus assaulted, the mighty *Dānava* rose from his recumbent posture in wrath. And enraged, the *Asura* began to swallow those various weapons that were hurled at him. And he vomited from his mouth firey flames like unto those of the fire called *Samvarta* that appeareth at the end of the *Yuga*. And by those flames of his, the *Asura* consumed all the sons of the king. And, O tiger among men, like the Lord Kapila of old consuming the sons of king Sagara, the infuriate *Asura* overwhelming the triple world with the flames vomited from his mouth, achieved that wonderful feat in a moment. And, O thou best of the Bharatas, when all those sons of king Kuvalāçwa were consumed by the fire emitted by the *Asura* in wrath, the monarch, possessed as he was of mighty energy, then approached the *Dānava* who was like unto a second Kumbhakarna of mighty energy come to the encounter after waking from his slumbers. And from the body of the king, O monarch, then began to flow a mighty and copious stream of water. And that stream soon extinguished, O king, the fiery flames emitted by the *Asura*. And, O great king, the royal Kuvalāçwa, filled with *Yoga* force, having extinguished those flames by the water that issued from his body, then consumed that *Daitya* of wicked prowess with the celebrated weapon called *Brahma* for relieving the triple world of its fears. And the royal sage Kuvalāçwa, having consumed that great *Asura* —that foe of the celestials and slayer of all enemies—by means of that weapon, became like unto a second chief of the triple world. And the high-souled king Kuvalāçwa, having slain the *Asura* Dhundhu, became from that day known by the name of *Dhundhumāra*. And from that time he came to be regarded as invincible in battle. And the gods and the great *Rishi* who had come to witness that encounter were so far gratified with him that they addressed him, saying,—Ask thou a boon of us!—And thus solicited by the gods, the king bowed to them. And filled with joy, the king said unto them, with joined hands, these words:—Let me be always able to give wealth unto superior Brāhmanas! Let me be invincible as regards all foes! Let there be friendship between myself and Vishnu! Let me have no ill-feeling towards any creature! Let my heart always turn to virtue! And let me (finally) dwell in heaven for ever!—And the gods and the *Rishis* and Ụtanka, hearing this, were exceedingly gratified and all of them said,—Let it be as thou wishest!—And, O king, having also blessed him with many other speeches, the gods and the great *Rishis* then went away to their respective abodes. And, O Yudhishthira after the slaughter of all his sons, king Kuvalāçwa had still three sons left, And, O thou of the Bharata race, they were called Dridāçwa, and Kapilāçwa, and Chandrāçwa. And it is from them, O king, that the illustrious line of kings belonging to Ikshāku's race, all possessed of immeasurable prowess, hath sprung.

"'It was thus, O best of kings, that that great *Daitya* of the name Dhundhu, the son of Madhu and Kaitabha, was slain by Kuvalāçwa. And it was for this also that that king came to be called by the name of *Dhundhumāra.** And, indeed, the name he assumed was no empty one but was litterally true.

"'I have now told thee all that thou hadst asked me, *viz.*, all about that person in consequence of whose act the story of Dhundhu's death hath become famous. He that listeneth to this holy history connected with the glory of Vishnu, becometh virtuous and obtaineth children. By listening to this story on particular lunations, one becometh blessed with long life and great good fortune. And freed from every anxiety one ceaseth to have any fear of disease.'"

Thus ends the two hundred and third Section in the Mārkandeya-Samāsya of the Vana Parva.

SECTION CCIV.

(*Mārkandeya-Samāsyā Parva continued.*)

Vaiçampāyana said.—"O thou foremost of the Bharata race, king Yudhishthira then asked the illustrious Mārkandeya a difficult question about morality, saying,—'I desire to hear, O holy one, about the high and excellent virtue of women! I desire to hear thee, O Brāhmana, discourse about the subtile truths of morality. O regenerate *Rishi*, O best of men, the Sun, the Moon, the Wind, the Earth, the Fire, the father the mother, the preceptor,—these and other objects ordained by the gods, O holy one of Bhrigu's line, appear to us as Deities embodied! These all that are reverent ones are worthy of our best regard. So also is the woman who adoreth one lord! The worship that chaste wives offer unto their husbands appeareth to me, to be fraught with great difficulty! O adorable one, it behoveth thee to discourse to us of the high and excellent virtue of chaste wives—of wives, who restraining all their senses and keeping their hearts under complete control, regard their husbands as veritable gods! O holy and adorable one, all this appears to me to be exceedingly difficult of accomplishment. O regenerate one, the worship that sons offer to their mothers and fathers, and that wives offer to their husbands, both seem to me to be highly difficult. I do not behold anything that is more difficult than the severe virtue of chaste women. O Brāhmana, the duties that women of good behaviour discharge with care, and the conduct that is pursued by good sons towards their fathers and mothers appear to me to be most difficult of performance! Those women that are each devoted to but one lord, they that always speak the truth, they that undergo a period of gestation for full ten months,—there is nothing, O Brāhmana, that is more difficult than what is done by these! O worshipful one, women bring forth their offspring, with great hazard to themselves and great pain, and rear their children, O bull among Brāhmanas, with great affection! Those persons also who, being always engaged in acts of cruelty and there, by incurring general hatred, succeed yet in doing their duties, accomplish what, in my opinion, is exceedingly difficult. O regenerate one, tell me the truths of the duties of the Kshatriya order. It is difficult, O twice-born one, for those high-souled ones to acquire virtue who by the duties of their order are obliged to do what is cruel. O holy one, thou art capable of answering all questions. I desire to hear thee discourse on all this! O thou foremost of Bhrigu's race, I desire to listen to all this, waiting respectfully on thee, O thou of excellent vows!'

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* The slayer of Dhundhu.

Mārkandeya said.—O thou foremost of the Bharata race I will discourse to thee on all this truly, however difficult of answer thy question may be. Listen to me, therefore, as I speak unto thee! Some regard the mother as superior, and some the father. The mother, however, that bringeth forth and reareth up offspring doth what is more difficult. Fathers also, by ascetic penances, by worship of the gods, by adorations addressed to them, by bearing cold and heat, by incantations and other means, desire to have children. And having by these painful expedients obtained children that are so difficult of acquisition, they then, O hero, are always anxious about the future of their sons. And, O Bhārata, both the mother and the father desire to see in their sons fame and achievements and prosperity and offspring and virtue. That sons is virtuous who realises these hopes of his parents. And, O great king, that son with whom the father and the mother are gratified, achieveth eternal fame and eternal virtue both here and hereafter! As regards women again, neither sacrifices nor *çrāddhas*, nor fasts are of any efficacy. By serving their husbands only they can win heaven. O king, O Yudhishthira, remembering this alone, listen thou with attention to the fixed duties of chast women.' "

Thus ends the two hundred and fourth Section in the Markandeya-Samāsyā of the Vana Parva.

SECTION CCV.

(Mārkandeya-Samāsyā Parva continued.)

"Mārkandeya said.—'There was, O Bhārata, a virtuous ascetic of the name of Kauçika. And endued with wealth of asceticism and devoted to the study of the Vedas, he was a very superior Brāhmana. And that best of Brāhmanas had studied all the Vedas with the *Angas* and the *Upanishadas*. And one day he was reciting the Vedas at the foot of a tree. And at that time there sat on the top of that tree a female crane. And that she-crane happened at that time to befoul the Brāhmana's body. And beholding that crane, the Brāhmana became very angry and thought of doing her an injury. And as the Brāhmana cast his angry glances upon the crane and thought also of doing her an injury, she fell down on the ground. And beholding the crane thus fallen from the tree and insensible in death, the Brāhmana was much moved by pity. And the regenerate one began to lament the dead crane, saying,—Alas, I have done a bad deed, urged by anger and malice !—'

"Mārkandeya continued.—'Having repeated these words many times, that learned Brāhmana entered a village for procuring alms. And, O bull of the Bharata race, in course of his eleemosynary round among the houses of persons of good lineage, the Brāhmana entered one such house that he knew from before. And as he entered the house, he said,—*Give.* And he was answered by a female with the word,—*Stay.* And while the housewife was engaged, O king, in cleaning the vessel from which alms are given, her husband, O thou best of the Bharatas, suddenly entered the house, very much afflicted with hunger. The chaste housewife beheld her husband, and disregarding the Brāhmana, gave her lord water to wash his feet and face and also a seat. And after that the black-eyed lady, placing before her lord savoury food and drink, humbly stood beside him, desirous of attending to all his wants. And, O Yudhishthira, that obedient wife used every day to eat the remnants of her husband's plate. And always conducting herself in obedience to the wishes of her lord, that lady ever regarded her husband as a god. And in thought, word, and deed, that lady never regarded her husband otherwise. And all her heart's affections inclined towards her lord, and accordingly she was always busied in serving her lord. Of virtuous and holy behaviour and skilful in all domestic duties and attentive to all her relatives, she always did what was agreeable and beneficial to her husband. And she also, with rapt senses, attended to the worship of the gods and the wants of guests and servants and her mother-in-law and father-in-law.

"'And while that lady of handsome eyes was still engaged in waiting upon her lord, she beheld that Brāhmana waiting for alms. And beholding him, she remembered that she had asked him to wait. And remembering all this, she felt abashed. And then that chaste woman possessed of great fame, took something for alms went out, O thou foremost of the Bharatas, for giving it unto that Brāhmana. And when she came before him, the Brāhmana said,—O best of women, O blessed one, I am surprised at thy conduct! Having requested me to wait, saying,—*Stay*, thou didst not dismiss me!—'

"Mārkandeya continued.—O lord of men, beholding that Brāhmana filled with wrath and blazing with his energy, that chaste woman began to conciliate him and said,—O leaned one, it behoveth thee to forgive me! My husband is my Supreme God. He came hungry and tired and was being served and waited upon by me!—Hearing this, the Brāhmana said,—With thee Brāhmanas are not worthy of superior regard! Exaltest thou thy husband above them? Leading a domestic life, dost thou disregard Brāhmanas? Indra himself boweth down unto them, what shall I say of men on Earth! Proud woman, dost thou not know it, hast thou never heard it, that the Brāhmanas are like fire and may consume the entire Earth?—At these words of that Brāhmana, the woman answered,—I am no she-crane, O regenerate *Rishi!* O thou that art endued with wealth of asceticism, cast off this anger of thine! Enraged as thou art, what canst thou do to me with these angry glances of thine? I do not disregard Brāhmanas. Endued with great energy of soul, they are like unto the gods themselves. But, O sinless one, this fault of mine it behoveth thee to forgive! I know the energy and high dignity of Brāhmanas that are possessed of wisdom. The waters of the ocean have been made brackish and undrinkable by the wrath of the Brāhmanas. I know also the energy of *Munis* of souls under complete control and endued with blazing ascetic merit. The fire of their wrath to this day hath not been extinguished in the forest of Dandaka. It was for his having disregarded the Brāhmanas that the great *Asura*—the wicked and evil-minded Vātāpi was digested when he came in contact with Agastya. It hath been heard by us that the powers and merits of high-souled Brāhmanas are great. But, O Brāhmana, as regenerate ones of high-souls are great in wrath, so are they equally great in forgiveness! Therefore, O sinless one, it behoveth thee to forgive me in the matter of this my offence! O Brāhmana, my heart inclineth to that merit which springeth from the service of my husband, for I regard my husband as the highest among all the gods! O best of Brāhmanas, I practice that virtue which consists in serving my husband whom I regard as the highest Deity. Behold, O regenerate one, the merit that attaches to the service of one's husband! I know that thou hast burnt a she-crane with thy wrath! But, O best of regenerate ones, the anger that a person cherishes is the greatest of foes which that person hath! The gods know him for a Brāhmana who hath cast off anger and passion. The gods know him for a Brāhmana who always speaketh the truth here, who always gratifieth his preceptor, and who though injured himself never returneth the injury. The gods know him for a Brāhmana who hath his senses under control, who is virtuous and pure and devoted to the study of the Vedas, and who hath mastery over anger and lust. The gods know him for a Brāhmana who, cognisant of morals and endued with mental energy, is catholic in religion and looketh upon all equal unto himself. The gods know him for a Brāhmanas who studies himself and teaches others, who performs sacrifices himself and officiates at the sacrifices of others, and who gives away to the best of his means. The gods know that bull among the regenerate ones for a Brāhmana who, endued with liberality of soul, practiseth the *Brahmacharya* vow and is devoted to study, in fact, who is vigilantly devoted to the study of the Vedas. Whatever conduceth to the happiness of the Brāhmanas is always recited before these. Ever taking pleasure in Truth, the hearts of such men never find joy in untruth. O thou best of regenerate ones, it hath been said that the study of the Vedas, tranquillity of soul, simplicity of behaviour, and repression of the senses, constitute the eternal duties of the Brāhmana. Those cognisant with virtue and morals have said that truth and honesty are the highest virtue. Virtue that is eternal is difficult of being understood. But whatever it is, it is based on Truth. The ancients have declared that virtue dependeth on *çruti*. But, O foremost of regenerate one's virtue as exposed in *çruti* appears to be of various kinds. It is, therefore, too subtile of comprehension. Thou, O holy one, art cognisant of virtue, pure, and devoted to the study of the Vedas. I think, however, O holy one, that thou dost not know what virtue in reality is! Repairing to the city of Mithila, enquire thou of a virtuous fowler there, if, indeed, O regenerate one, thou art not really acquainted with what constitute the highest virtue! There liveth in Mithilā a fowler who is truthful and devoted to the service of his parents and who hath senses under complete control! Even he will discourse to thee on virtue! Blessed be thou, O best of regenerate ones, if thou likest, repair thither. O faultless one, it behoveth thee to forgive me if what I have said be unpalatable, for they that are desirous of acquiring virtue are incapable of injuring women!—

"'At these words of the chaste woman, the Brāhmana replied, saying,—I am gratified with thee! Blessed be thou, my anger hath subsided, O beautiful one! The reproofs uttered by thee will be of the highest advantage to me! Blessed be thou, I shall now go, and accomplish what is so conducive, O handsome one, to my benefit!—'

"Mārkandeya continued.—'Dismissed by her, Kauçika—that best of regenerate ones—left her house, and reproaching himself returned to his own abode.'"

Thus ends two hundred and fifth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CCVI.

(Mārkandeya-Samāsyā Parva continued.)

Mārkandeya said.—'Continually reflecting upon that wonderful discourse of the woman, Kauçika began to reproach himself and looked very much like a guilty person. And meditating on the subtile ways of morality and virtue, he said to himself,—I should accept with reverence what the lady hath said and should, therefore, repair to Mithilā. Without doubt there dwelleth in that city a fowler of soul under complete control and fully acquainted with the mysteries of virtue and morality. This very day will I repair unto that one endued with wealth of asceticism for enquiring of him about virtue.—His faith in her assured by her knowlege of the death of the she-crane and the excellent words of virtuous import she had uttered, Kauçika thus reflecting with reverence upon all she had said, set out for Mithilā, filled with curiosity. And he traversed many forests and villages and towns and at last reached Mithilā that was ruled over by Janaka. And he beheld the city to be adorned with the flags of various creeds. And he beheld that beautiful town to be resounding with the noise of sacrifices and festivities. And furnished with splendid gate-ways, it abounded with palatial residences. And protected by walls on all sides, it had many splendid buildings to boast of. And that delightful town was also filled with innumerable cars. And its streets and roads were many and well-laid and many of them were lined with shops. And it was full of horses and cars and elephants and warriors. And the citizens were all in health and joy and they were always engaged in festivities. And having entered that city, that Brāhmana beheld there many other things. And there the Brāhmana enquired about the virtuous fowler and was answered by some twice-born persons. And repairing to the place indicated by those regenerate ones, the Brāhmana beheld the fowler seated in a butcher's yard. And the ascetic fowler was then selling venison and buffalo meat. And in consequence of the large concourse of buyers gathered round that fowler, Kuçika stood at a distance. But the fowler, apprehending that the Brāhmana had come to him, suddenly rose from his seat and went to that secluded spot where the Brāhmana was staying. And having approached him there, the fowler said,—I salute thee, O holy one! Welcome art thou, O thou best of Brāhmanas! I am the fowler. Blessed be thou! Command me as to what I may do for thee! The words that the chaste woman said unto thee, *viz.*, *Repair thou to Mithilā*, are known to me. I also know for what purpose thou hast come hither!—Hearing these words of the fowler that Brāhmana was filled with surprise.—And he began to reflect inwardly, saying,—This, indeed, is the second marvel that I see!—The fowler then said unto the Brāhmana, saying,—Thou art now standing in a place that is scarcely proper for thee. O sinless one, if it pleasest thee, let us go to my abode, O holy one!—'

"Mārkandeya continued.—'*So be it*,—said the Brāhmana unto him gladly. And thereupon, the fowler proceeded towards his home with the Brāhmana walking before him. And entering his abode that looked delightful, the fowler reverenced his guest by offering him a seat. And he also gave him water to wash his feet and face. And accepting these, that best of Brāhmanas sat at his ease. And he then addressed the fowler, saying,—It seems to me that this profession doth not befit thee. O father, I deeply regret that thou shouldst follow such a cruel trade!—At these words of the Brāhmana the fowler said,—This profession is that of my family myself having inherited it from my sires and grandsires. O regenerate one, grieve not for me owing to my adhering to the duties that belong to me by birth! Discharging the duties ordained for me before-hand by the Creator, I carefully serve my superiors and the old, O thou best of Brāhmana! I always speak the truth, never envy others; and give to the best of my power. I live upon what remaineth after serving the gods, guests, and those that depend on me! I never speak ill of anything small or great. O thou best of Brāhmanas, the actions of a former life always follow the doer. In this world there are three principal professions, *viz.*, agriculture, rearing of cattle, and trade. As regards the other world, the three Vedas, knowledge, and the science of morals are efficacious. Service (of the other three order) hath been ordained to be the duty of the Sudra. Agriculture hath been ordained for the Vaiçyas, and fighting for the Kshatriyas, while the practice of the *Brahmacharya* vow, asceticism, recitation of *mantras*, and truthfulness have been ordained for the Brāhmanas. Over subjects adhering to their proper duties, the king should rule virtuously; while he should set those thereto that have fallen away from the duties of their order. Kings should ever be feared because they are the lords of their subjects. They restrain those subjects of theirs that fall away from their duties as they restrain the motions of the deer by means of their shafts. O regenerate *Rishi*, there existeth not in the kingdom of Janaka a single subject that followeth not the duties of his birth. O thou best of Brāhmanas, all the four orders here rigidly adhere to their respective duties. King Janaka punisheth him that is wicked, even if he be his own son; but never doth he inflict pain on him that is virtuous. With good and able spies employed under him, he looketh upon all with impartial eyes. Prosperity, and kingdom, and capacity to punish, belong, O thou best of Brāhmanas, to the Kshatriyas! Kings desire high prosperity through practice of the duties that belong to them. The king is the protector of all the four orders. As regards myself, O Brāhmana, I always sell pork and buffalo meat without slaying those animals myself. I sell meat of animals, O regenerate *Rishi*, that have been slain by others! I never eat meat myself; never go to my wife except in her season; I always fast during the day, and eat, O regenerate one, in the night! Even though the behaviour of his order be bad, a person may yet be himself of good behaviour. So also a person may become virtuous although he may be a slayer of animals by profession! It is in consequence of the sinful acts of kings that virtue decreaseth greatly, and sin beginneth to prosper. And when all this taketh place, the subject of the kingdom begin to decay. And it is then, O Brāhmana, that ill-looking monsters, and dwarfs, and hunch-backed and large-headed wights, and men that are blind or deaf or those that have paralysed eyes or are destitute of the power of procreation, begin to take their birth. It is from the sinfulness of kings that their subjects suffer numerous mischiefs. But this our king Janaka casteth his eyes upon all his subjects virtuously, and he is always kind unto them who, on their part, ever adhere to their respective duties. Regarding myself I always with good deeds please those that speak well, as also those that speak ill, of me. Those kings that live in the observance of their own proper duties, who are always engaged in the practice of acts that are good and honest, who are of souls under complete control and who are endued with readiness and alacrity, may not depend upon anything else for supporting their power. Gift of food to the best of one's power, endurance of heat and cold, firmness in virtue, and a regard and tenderness for all creatures,—these attributes can never find place in a person, without an innate desire being present in him of separating himself from the world.* One should avoid falsehood in speech, and should do good without solicitation. One should never cast off virtue from lust, from wrath, or from malice. One should never joy immoderately at a good turn or grieve immoderately at a bad one. One should never feel depressed when overtaken by poverty, nor when so overtaken abandon the path of virtue. If at any time one doth what is wrong, he should never do its like again. One should always urge his soul to the doing of that which he regardeth as beneficial. One should never return wrong for wrong, but should act honestly by those that have wronged him. That wreatched man who desireth to do what is sinful, slayeth himself. By doing what is sinful, one only imitates them that are wicked and sinful. Disbelieving in virtue they that mock the good and the pure, saying,—*there is no virtue*—undoubtedly meet with destruction. A sinful man swelleth up like a leather bag puffed up with wind. The thoughts of these wretches filled with pride and folly are feeble and unprofitable. It is the heart, the inner soul, that discovereth the fool like the sun that discovereth forms during the day. The fool cannot always shine in the world by means of self-praise. The learned man, however, even if he be destitute of beauty, displayeth his lustre by refraining from speaking ill of others and well of himself. No example, however, can be met with, in this world, of a person shining brilliantly on account of attributes to be found in him in their reputed measure. If one repenteth for a wrong done by him, that repentance washed off his sin.† The resolution of never doing it again saveth him from future sin, even as, O thou best of Brāhmanas, he may save himself from sin by any of those expiations ordained in the scriptures! Even this, O regenerate one, is the *çruti* that may be seen in respect of virtue! He that, having before been virtuous, committeth a sin, or committeth it unknowingly, may destroy that sin. For virtue, O Brāhmana, driveth off the sins that men commit from ignorance. A man, after having committed a sin, should cease to regard himself any longer as a man. No man can conceal his sins. The gods behold what one does, also the Being that is within every one.* He that with piety and without detraction hideth the faults of the honest and the wise, like holes in his own attire, surely seeketh his salvation. If a man seeketh redemption after having committed a sin, without doubt he is purged of all his sins and looketh pure and resplendant like the moon emerged from the clouds. A man that seekeh redemption is washed of all his sins, even as the sun, upon rising, dispelleth all darkness. O best of Brāhmanas, it is temptation that constitutes the basis of sin. Men that are ignorant, commit sin, yielding to temptation alone. Sinful men generally cover themselves with a virtuous exterior, like wells whose mouths are covered by long grass. Outwardly they seem to possess self-control and holiness, and indulge in preaching virtuous texts which, in their mouth, are of little meaning. Indeed, everything may be noticed in them, except conduct that is truly virtuous!—'

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* The word in the text is *Tyagā.* It literally means, abondonment. As a technical term in the Hindu Scriptures, it means abandonment of worldly things, or, rather self-denial as regards the pleasures and enjoyments of the world.

† The reader cannot fail to be struck with this doctrine in the mouth of a Hindu teacher. This and one or two texts farther down would seem to sindicate that some of the cardinal doctrine of Christianity

"Mārkandeya continued.—'At these words, O best of men, of the fowler, that Brāhmana endued with great wisdom, then asked the fowler, saying,—How shall I know

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were not altogether unknown to the moral teachers of Aryan India. This and the other passages, therefore, might yield some inference of value to those engaged in settling the date of the *Mahābhārata*.

* The word in the text are *swasyaivāntarapurusha* composed of *swasya*, *antara*, and *purusha*. Literally, they mean the *purusha* (being) that is within one's own self. The *monitor within* would not be a bad rendering.

what is virtuous conduct? Blessed be thou, I desire to hear this, O thou foremost of virtuous men, from thee! Therefore, O thou of exalted soul, tell me all about it truly!—Hearing these words, the fowler replied, saying,—O best of Brāhmanas, Sacrifice, Gift, Asceticism, the Vedas, and Truth—these five holy things are ever present in conduct that is called virtuous. Having subjugated lust and wrath, pride, avarice, and crookedness, they that take pleasure in virtue because it is virtue are regarded as really virtuous and worthy of the approbation of persons that are virtuous. These persons who are devoted to sacrifices and study of the Vedas have no independent behaviour. They follow only the practices of the honest and the good. This, indeed, is the second attribute of the virtuous. Waiting upon superiors, Truth, freedom from anger, and Gift, these four, O Brāhmana, are inseparably connected with behaviour that is virtuous. For the reputation that a person acquires by setting his heart on virtuous behaviour and adhering to it rigidly is incapable of acquisition except by practising the four virtues named above. The essence of the Vedas is Truth; the essence of Truth is self-control, and the essence of self-control is abstention from the pleasures of the world. These all are to be noticed in behaviour that is virtuous. They that follow those deluded fools that mock the forms of faith prevailing among men, are dragged into destruction for walking in such a sinful path. They, however, that are virtuous and engaged in the observance of vows, who are devoted to the *çrutis* and the virtue of abstention from the pleasure of the world, they, in fact, who tread in virtue's path and follow the true religion, they that are obedient to the mandates of their preceptors, and who reflect upon the sense of the scriptures with patience and carefulness,—it is *these* that are said to be possessed of behaviour that is virtuous; and it is these, O Brāhmana, that are said to properly guide their higher intelligence. Forsaking those that are atheists, those that transgress virtue's limits, those that are of wicked souls, those that live in sinfulness, betake thou to knowledge, reverencing those that are virtuous! Lust and temptation are even like sharks in the river of life, whose waters are the five senses. Do thou cross over to the other side of this river in the boat of patience and resignation, avoiding the shoals of corporeal existence (repeated births in this world). The supreme virtue consisting in the exercise of the intelligent principle and, abstraction, when gradually superadded to virtuous conduct, becomes beautiful like dye on white fabrics. Truthfulness and abstention from doing injury to any one, are virtues highly beneficial to all creatures. Of these, the latter is a cardinal virtue, and is based on truth. Our mental faculties have their proper play when their foundation is laid in truth, and in the exercise of virtue, truth is of the highest value. Purity of conduct is the characteristic of all good men. Those that are distinguished for holy living, are good and virtuous. All creatures follow the principles of .conduct which are innate in their nature. The sinful being who·has no control over self, acquire lust, anger and other vices. It is the immemorial· rule that virtuous actions are those that are founded on justice, and it is also ordained by holy men that all iniquitous conduct is sin. Those who are not swayed by anger, pride, haughtiness and envy, and those who are quiet and straight-forward, are men of virtuous conduct. Those who are deligent in performing the rites enjoined in the three *Vedas*, who are wise, and of pure and virtuous conduct, who exercise self-restraint and are full of attention to their superior, are men of virtuous conduct. The actions and conduct of such men of great power, are very difficult of attainment. They are sanctified by the purification of their own actions, and consequently sin in them dies out of itself. This virtue of good conduct is wonderful, ancient, immutable and eternal; and wise men observing this virtue with holiness, attain to heaven. . Those men who believe in the existence of the Deity, who are free from false pride, and versed in holy writ, and who respect regenerate (twice-born) men, go to heaven. Among holy men, virtue is differentiated in three ways—that great virtue which is inculcated in the *Vedas*, the other which is inculcated in the *dharmashastras* (the minor scriptures), and virtuous conduct, And virtuous conduct is indicated by acquisition of knowledge, pilgrimage to sacred places, truthfulness, forbearance, purity and straightforwardness. Virtuous men are always kind to all creatures, and well disposed towards regenerate men, they abstain from doing injury to any creature, and are never rude in speech. Those good men who know well the consequences of the fruition of their good and evil deeds, are commended by virtuous men. Those who are just and good-natured, and endowed with virtue, who wish well of all creatures, who are steadfast in the path of virtue, and have conquered heaven, who are charitable, unselfish and of unblemished character, who succour to distress of the afflicted, and are learned and respected by all, who practise austerities, and are kind to all creatures, are commended as such by the virtuous. Those who are charitably disposed attain prosperity in this world, as also the regions of bliss (hereafter). The virtuous man when solicited for assistance by good men bestows alms on them by straining himself to the utmost, even to the deprivation of the comforts of his wife and servants. Good men having an eye to their own welfare, as also virtue and the ways of the world, act in this way and thereby grow in virtue through eternal ages. Good persons possessing the virtues of truthfulness, abstention from doing injury to any one, rectitude, abstention from evil towards any one, want of haughtiness, modesty, resignation, self-restraint, absence of passion, wisdom, patience, and kindness towards all creatures, and free from malice and lust, are the witnesses of the world. These three are said to constitute the perfect way of the virtuous; viz.—a man must not do wrong to any body, he must bestow alms, and must always be truthful. Those high-souled good men of virtuous conduct, and settled convictions, who are kind to all and are full of compassion, depart with contentment from this world to the perfect way of virtue. Freedom from malice, forbearance, peace of mind, contentment, pleasant speech, renunciation of desires and anger, virtuous conduct, and actions regulated according to the ordinances of holy writ, constitute the perfect way of the virtuous. And those who are constant in virtue, follow these rules of virtuous conduct, and having reached the pinnacle of knowledge, and discriminating between the various phases of human conduct, which are either very virtuous or the reverse, they escape from the great danger.* Thus, O great Brahmana, having introduced the subject of virtuous conduct, have I described to thee all this, according to my own knowledge, and to what I have heard on the subject."

Thus ends the two hundred and sixth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CCVII.

(Mārkandeya-Samāsyā Parva continued.)

Mārkandeya continued—the pious fowler "O Yudhishthira," then said to that Brahmana. 'Undoubtedly my deeds are very cruel, but O Brāhmana, Destiny† is all-powerful and it is difficult to evade the consequences of our past actions.‡ And this is the *karmik* evil § arising out of sin committed in a former life. But, O Brāhmana, I am always assiduous in eradicating the evil. The Deity takes away life, the executioner acts only as a secondary agent. And we, O good Brāhmana, are only such agents in regard to our *karma*. Those animals that are slain by me, and whose meat I sell, also acquire *karma*; because (with their meat), gods and guests and servants are regaled with dainty food, and the *manes* of our ancestors are propitiated. It is said authoritatively that herbs and vegetables, deer, birds and wild animals constitute the food of all creatures. And, O Brāhmana, King Çibi the son of Uçinara, of great forbearance attained to heaven, which is heard to reach, by giving away his own flesh. And in days of yore, O Brāhmana, two thousand animals used to be killed every-day in the kitchen of king Rantideva; and in the same manner two thousand cows were killed every day; and O best of regenerate beings, King Rantideva acquired unrivalled reputation by distributing food with meat every day. For the performance of the four-monthly rites, animals ought to be sacrificed daily. 'The sacred fire is fond of animal-food,' this saying has come down to us. And at sacrifices animals are invariably killed by regenerate Brāhmanas, and these animals being purged of sin, by incantation of hymns, go to heaven. If O Brāhmana, the sacred fire had not been so fond of animal food in ancient times, it could never have become the food of any one. And in this matter of animal food this rule has been laid down by *Munis*:—Whoever partakes of animal food after having first offered it duly and respectfully to the gods and the *manes* of his ancestors, is not polluted by the act. And such a man is not at all considered to have partaken of animal food; even, as a Brahmacharin having intercourse with his wife during the menstrual period, is nevertheless considered to be a good Brāhmana. Having considered to propriety and impropriety of this matter, this rule has been laid down. King Saudasa, O Brahman, when under a curse, often used to prey upon men; what is thy opinion on this matter? And, O good Brāhmana, knowing this to be my own proper occupation, I do not give it up, and knowing this to be the consequence of my own actions, I obtain my livelihood from this profession. The forsaking of one's own occupations is considered, O Brāhmana to be a sin, and the act of sticking to one's own profession is without doubt a meretorious act. The *Karma* of a former existence never forsakes any creature. And in determining the various consequence of one's *karma*, this rule was not lost sight of by the Creator. A person having his being under the influence of evil *karma* must always consider how he can atone for his *karma*, and extricate himself from an evil doom. And the evil *karma* may be expiated in various ways. Accordingly, O good Brāhmana, I am charitable, truthful, assiduous in attending on my superiors, fnll of respect towards regenerate Brāhmanas, devoted to virtue, and free from pride and (idle) excessive talk. Agriculture is considered to be a praise-worthy occupation, but it is well-known that even there, great harm is done to animal-life; and in the operation of digging the earth with the plough, numberless creatures lurking in the ground, as also various other forms of animal-life are destroyed. Dost thou not think so? O good Brāhmana, *Vrihi* and other so-called seeds of rice are all living organisms. What is thy opinion on this matter? Men, O Brāhmana, hunt wild animals and kill them and partake of their meat, they also cut up trees and herbs; but O Brāhmana, there are numberless living organisms in trees and in fruits, are also in water; dost thou not think so? This whole creation, O Brāhmana, is full of animal life, sustaining itself with food derived from living organisms. Dost thou not mark that fish preys upon fish, and that various species of animals prey upon other species, and that there are species the members of which prey upon each other? Men, O Brāhmana, while walking about hither and thither, kill numberless creatures lurking in the ground by trampling on them, and even men of wisdom and enlightenment destroy animal-life in various ways, even while sleeping or reposing themselves. What hast thou to say to this? The earth and the air are all swarming with living organisms, which are unconsciously destroyed by men from mere ignorance. Is not this so? The commandment that people should not do harm to any creature, was ordained of old by men, who were ignorant of the true facts of the case. For, O Brāhmana, there is not one man on the face of earth, who is free from the sin of doing injury to any creature. After full consideration, the conclusion is (irresistible), that there is not a single man who is free from the sin of doing injury to animal-life. Even the sages, O good Brāhmana, whose vow is not to do harm to any creature, do injury to animal-life. Only, on account of greater heedfulness, the harm is less. Men of noble birth and great qualities perpetrate wicked acts in defiance of all, of which they are not at all ashamed. Good men acting in an examplary way are not commended by other good men; nor are bad men acting in a contrary way praised by their wicked compeers: and friends are not agreeable to friends, albeit endowed with high qualities; and foolish pedantic men cry down the virtues of their preceptors. This reversal of the natural order of things, O good Brāhmana, is seen everywhere in this world. What is thy opinion as to the virtuousness or otherwise of this state of things? There is much that can be said of the goodness or badness of our actions. But whoever is addicted to his own proper occupation surely acquires great reputation.*

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* That of rebirth presumably.

† More properly providence, or the state of existence ordained by the Creator.

‡ i. e. actions performed in a previous state of existence.

§ The evil tendencies which are inborn. They being supposed to be the result of the *karma* or the aggregate of actions of a former existence.

Thus ends the two hundred and seventh Section in the Markandeya-Samāsyā of the Vana Parva.

SECTION CCVIII.

(Mārkandeya-Samāsyā Parva continued.)

Mārkandeya continued.—O Yudhishthira, the virtuous fowler, eminent in pity, then skilfully† addressed himself again to that foremost of Brāhmanas, saying,—It is the dictum of the aged that the ways of righteousness are subtle, diverse and infinite. When life is at stake and in the matter of marriage, it is proper to tell an untruth. Untruth sometimes leads to the triumph of truth, and the latter dwindles into untruth. Whichever conduces most to the good of all creatures is considered to be truth. Virtue is thus perverted; mark thou its subtle ways. O best of virtuous men, man's actions are either good or bad, and he undoubtedly reaps their fruits. The ignorant man having attained to an abject state, grossly abuses the gods, not knowing that it is the consequence of his own evil *karma.* The foolish, is designing, and the fickle, O good Brāhmana, always attain the very reverse of happiness, or, misery. Neither learning, nor good morals, nor personal exertion can save them. And if the fruits of our exertion were not dependent on any thing else, people would attain the object of their desire, by simply striving to attain it. It is seen, that able intelligent and diligent persons are baffled in their efforts, and do not attain the fruits of their actions. On the other hand, persons who are always active in injuring others and in practising deception on the world, led a happy life. There are some who attain prosperity without any exertion. And there are others, who with the utmost exertion, are unable to achieve their dues. Miserly persons with the object of having sons born to them worship the gods, and practise severe austerities, and these sons having remained in the womb for ten months, at length turn out to be very infamous scions of their race; and others begotten under the same auspices, decently pass their lives in luxury with hordes of riches and grain, accumulated by their ancestors. The diseases from which men suffer, are undoubtedly the result of their own *karma*. They then behave like small deer at the hands of hunters, and they are racked with mental troubles. And, O Brāhmana, as hunters intercept the flight of their game, the progress of those diseases is checked by able and skilful physicians with their collections of drugs. And, O best of the cherishers of religion, thou hast observed that those that have it in their power to enjoy (the good things of earth), are prevented from doing so from the fact of their suffering from chronic bowel-complaints, and that many others that are strong and powerful, suffer from misery, and are enabled with great difficulty to obtain a livelihood; and that every man is thus helpless, overcome by misery and illusion, and again and again tossed and overpowered by the powerful current of his own actions (*karma*). If there were absolute freedom of action, no creature would die, none would be subject to decay, or await his evil doom; and every body would attain the object of his desire. All persons desire to distance their neighbours (in the race of life), and they strive to do so to the utmost of their power; but the result turns out otherwise. Many are the persons born under the influence of the same star and the same auspicies of good luck; but a great diversity is observable in the maturity of their actions. No person, O good Brāhmana, can be the dispenser of his own lot. The actions done in a previous existence are seen to fructify in our present life. It is the immemorial tradition that the soul is eternal and everlasting, but the corporeal frame of all creatures is subject to destruction here (below). When therefore life is extinguished, the body only is destroyed, but the spirit, wedded to its actions, travels elsewhere.'

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* Approbation, more correctly.

† With specious arguments, rather.

The Brāhmana replied,—'O best of those versed in the doctrine of *karma*, and in the delivery of discourses, I long to know accurately how the soul becomes eternal The fowler replied,—The spirit dies not, there being simply a change of tenement. They are mistaken, who foolishly say that all creatures die. The soul betakes itself to another frame, and its change of habitation is called its death. In the world of men, no man reaps the consequences of another man's *karma*. Whatever one does, he is sure to reap the consequences thereof; for the consequences of the *karma*, that is once done, can never be obviated. The virtuous become endowed with great virtues, and sinful men become the perpetrators of wicked deeds. Men's actions follow them; and influenced by these, they are born again. The Brāhmana enquired,—'why does the spirit take its birth. and why does its nativity become sinful or virtuous, and how, O good man, does it come to belong to a sinful or virtuous race?' The fowler replied. This mystery seems to belong to the subject of procreation, but I shall briefly describe to you, O good Brāhmana, how the spirit is born again with its accumulated load of *karma*, the righteous in a virtuous, and the wicked in a sinful nativity. By the performance of virtuous actions it attains to the state of the gods, and by a combination of good and evil, it acquires the human state, by indulgence in sensuality and similar demoralising practices* it is born in the lower species of animals, and by sinful acts, it goes to the infernal regions. Afflicted with the miseries of birth and death and dotage, man is fated to rot here below from the evil consequences of his own actions. Passing through thousands of births as also the infernal regions our spirits wander about, secured by the fetters of their own *karma*. Animate beings become miserable in the next world on account of these actions done by themselves, and from the reaction of those miseries, they assume lower births. And then they accumulate new stores of actions, and they consequently suffer misery over again, like sickly men partaking of unwholesome food. And although they are thus afflicted, they consider themselves to be happy and at ease. And consequently their fetters are not loosened, and new *karma* arises and suffering from diverse miseries they turn about in this world like a wheel. If, casting off their fetters, they purify themselves by their actions, and practise austerities and religious meditation, then, O best of Brāhmanas, they attain the Elysian regions by these numerous acts. And by casting off their fetters and by the purification of *karma*, men attain those blissful regions were misery is unknown to those who go there. The sinful man who is addicted to vices, never comes to the end of his course of iniquities. Therefore must we strive to do what is virtuous, and forbear from doing what is unrighteous. Whoever with a heart full of gratefullness and free from malice, strives to do what is good, attains wealth, virtue, happiness and heaven (hereafter). Those who are purified of sin, wise, forbearing, constant in righteousness, and self-restrained, enjoy continuous felicity in this as well as in the next world. Man must follow the standard of virtue of the good and in his acts imitate the example of the righteous. There are virtuous men, versed in holy writ and learned in all departments of knowledge. Man's proper duty consists in his following his own proper avocations, and such being the case, these latter do not become confused and mixed up. The wise man delights in virtue and lives by righteousness. And, O good Brāhmana, such a man with the wealth of righteousness which he thereby acquires, waters the root of the plant* in which he finds most virtue. The virtuous man acts thus and his mind is calmed. He is pleased with his friends in this world and he also attains happiness hereafter. Virtuous people, O good man, acquire dominion over all and the pleasures of beauty, flavour, sound and touch according to their desire. These are known to be the rewards of virtue. But the man of enlightened vision, O great Brāhmana, is not satisfied with reaping the fruits of righteousness. Not content with that, he with the light of spiritual wisdom that is in him, becomes indifferent to pain and pleasure; and the vices of the world influence him not. Of his own free will, he becomes indifferent to worldly pursuits, but he forsakes not virtue. Observing that everything worldly is evanescent, he tries to renounce everything, and not counting on mere chance, he devises means for the attainment of salvation. Thus does he renounce the pursuits of the world, shuns the ways of sin, becomes virtuous, and at last attains salvation. Spiritual wisdom is the prime requisite of man for salvation; resignation and forbearance are its roots. By this means he attains all the objects of his desire. But subduing the senses and by means of truthfulness and forbearance, he attains, O good Brāhmana, the supreme asylum of Brahma." The Brāhmana again enquired,—O thou most eminent in virtue and constant in the performance of thy religious obligations, you talk of senses; what are they; how may they be subdued; and what is the good of subduing them; and how does a creature reap the fruits thereof? O pious man, I long to acquaint myself with the truth of this matter.

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* *Mohoniyais* in the original, which means practices whose tendency is to keep us in illusion or forgetfulness of the higher spiritual nature of man.

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* That particular form of righteousness which is most congenial to him. Here is a confusion of metaphors.

Thus ends the two hundred and eighth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CCIX.

(Mārkandeya-Samāsyā Parva continued.)

Mārkandeya continued,—"Hear, O king Yudhishthira, what the virtuous fowler thus interrogated by that brāhmana said to him in reply. The fowler said,—Men's minds are at first bent on the acquisition of knowledge. That acquired, O good Brāhmana, they indulge their passions and desires, and for that end, they labour and set about tasks of great magnitude and indulge in their much-desired pleasures of beauty, flavour &c. Then follows fondness, then envy, then avarice and then extinction of all spiritual light. And when men are thus influenced by avarice, and overcome by envy and fondness,* their intellect cease to be guided by righteousness and they practise the very mockery of virtue. Practising virtue with hypocrisy, they are content to acquire wealth by dishonorable means, and with the wealth thus acquired, the intelligent principle in them becomes enamoured of those evil ways, and they are filled with a desire to commit sins. And when O good Brāhmana, their friends and men of wisdom remonstrate with them, they are ready with specious answers, which are neither sound nor convincing. From their being addicted to evil ways they are guilty of a three-fold sin. They commit sin in thought, in word, as also in action.† Addicted to wicked ways all their good qualities die out, and these men of wicked deeds cultivate the friendship of men of similar character, and consequently they suffer misery in this world as well as in the next. The sinful man is of this nature, and now hear of the man of virtue. He discerns these evils by means of his spiritual insight, and is able to discriminate between happiness and misery, and is full of respectful attention to men of virtue, and from practising virtues, his mind becomes inclined to righteousness." The Brāhmana replied,—"Thou hast given a true exposition of religion which none else is able to expound. Thy spiritual power is great and thou dost appear to me to be like a great *Rishi.* The fowler replied. The great Brāhmanas are worshipped with the same honours as our ancestors and they are always propitiated, with offerings of food before others. Wise men in this world do what is pleasing to them with all their heart. And I shall, O good Brāhmana, describe to thee what is pleasing to them, after having bowed down to Brāhmanas as a class. Do thou learn from me the Brāhmic philosophy. This whole universe unconquerable ‡ everywhere, and abounding in great elements, is Brahma, and there is nothing higher than this.

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* For their sinful course of life ?

† This conception of a three-fold character of sin is at once so lofty and beautiful. This as also some other passages in this chapter are by no means singular.

‡ Whose mystery can not be fathomed or sounded ?

The earth, air, water, fire and sky * are the great elements. And form, flavour, sound, touch and taste are their characteristic properties. These latter too have their properties which are also correlated to each other. And of the three qualities, they are gradually characterised by each, in order of priority. The sixth property is consciousness which is called the mind. The seventh is intelligence and after that comes egoism; and then the five senses, then the soul, then the moral qualities called *satya, rajas* and *tamas.*† These seventeen are said to be the unknown or incomprehensible qualities. I have described all this to thee, what else dost thou wish to know?

Thus ends the two hundred and ninth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CCX.

(Mārkandeya-Samāsyā Parva continued.)

Mārkandeya continued.—"O Bharata, the Brahmana, thus interrogated by the virtuous fowler resumed again this discourse so pleasing to the mind. The Brāhmana said,—'O best of the cherishers of religion, it is said that there are five great elements, do thou describe to me in full the properties of any one of the five.' The fowler replied,—The earth, water, fire, air and sky ‡ all have properties interlapping each other. I shall describe them to thee. The earth, O Brāhmana, has five qualities, water four, fire three, and the air and sky together three also. Sound, touch, form, flavour and taste these five qualities belong to earth, and sound, touch, form and taste, O austere Brāhmana, have been described to thee as the properties of water, and sound, touch and form are the three properties of fire, and air has two properties sound and touch, and sound is the property of sky. And, O Brāhmana, these fifteen properties inherent in five elements, exist in all substances of which this universe is composed. And they are not opposed to one another, they exist, O Brāhmana, in proper combination. When this whole universe is thrown into a state of confusion then every corporial being in the fulness of time, assumes another *corpus*. It arises and perishes in due order. And there are present the five elementary substances of which all the mobile and immobile world is composed. Whatever is perceptable by the senses, is called *vyakta* (knowable or comprehensible) and whatever is beyond the reach of the senses and can only be perceived by guesses, is known to be *avyakta* (not *vyakta*). When a person engages in the discipline of self-examination, after having subdued the senses which have of their own proper objective play in the external conditions of sound, form &., then he beholds his own spirit pervading the universe, and the universe reflected in itself. He who is wedded to his previous *karma*, although skilled in the highest spiritual wisdom, is cognisant only of his soul's objective existence, but the person whose soul is never affected by the objective conditions around, is never subject to ills, owing to its absorption in the elementary spirit of Brahm.* When a person has overcome the dominion of illusion, his manly virtues consisting of the essence of spiritual wisdom, turn to the spiritual enlightenment which illumines the intelligence of sentient beings. Such a person is styled by the omnipotent, intelligent Spirit as one who is without begining and without end, self-existence, immutable, incorporeal and incomparable. This, O Brāhmana, that thou hast enquired of me is only the result of self-discipline. And this self-discipline can only be acquired by subduing the senses. It can not be otherwise. Heaven and hell are both dependent on our senses. When subdued, they lead to heaven, when indulged in, they lead to perdition. This subjugation of the senses is the highest means of attaining spiritual light. Our senses are at the (cause) root of our spiritual advancement, as also at the root of all our spiritual degradation. By indulging them a person undoubtedly contracts vices, and by subduing these, he attains salvation. The self-restrained person who acquires mastery over the six senses inherent in our nature, is never tainted with sin, and consequently evil has no power over him. Man's corporeal self has been compared to a chariot, his soul to a charioteer and his senses to horses. A dexterious man drives about without confusion, like a quiet charioteer with well-broken horses. That man is an excellent driver, who knows how to patiently wield the reins of those wild horses,—the six senses inherent in our nature, When our senses become ungovernable like horses on the high road, we must patiently rein them in; for with patience, we are sure to get the better of them. When a man's mind is over-powered by any one of these senses running wild, he loses his reason, and becomes like a ship tossed by storms upon the high ocean. Men are deceived by illusion in hoping to reap the fruits of those six things, whose effects are studied by persons of spiritual insight, who thereby reap the fruits of their clear perception."

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* Ether or ethereal space?

† Spiritual wisdom, worldliness, and spiritual ignorance are the respective manifestations of these three qualities.

‡ I am inclined to think that the Sanscrit names of these five elements should better be translated as solids, liquids, physical forces as light, heat, gases and ether. The usual names are misleading and do not mean what the Sanscrit writer very probably intended.

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* It is perhaps superfluous to remark here that according to Hindus, when a person attains *moksha* or the height of spiritual light and salvation whether in life or after death he becomes one with the Deity and his powers become like those of the Supreme Spirit.

Thus ends the two hundred and tenth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CCXI.

(*Mārkandeya-Samāsyā Parva continued.*)

Mārkandeya continued,—"O Bharata, the fowler having expounded these abstruse points, the Brahmana with great attention again enquired of him about these subtle topics. The Brāhmana said 'Do thou truly describe to me, who now duly ask thee, the respective virtues of the three qualities of *satya rajas* and *tamas.* The fowler replied,—'Very well, I shall tell thee what thou hast asked. I shall describe separately their respective virtues, do thou listen. Of them *tamas* is characterised by illusion (spiritual), *rajas* incites (men to action,* *satya* is of great grandeur, and on that account, it is said to be the greatest of them.

He who is greatly under the influence of spiritual ignorance, who is foolish, senseless and given to dreaming, who is idle, unenergetic and swayed by anger and haughtiness, is said to be under the influence of *tamas*. And O Brāhmana *rishi*, that excellent man who is agreeable in speech, thoughtful, free from envy, industrious in action from an eager desire to reap its fruits, and of warm temperament, is said to be under the influence of *rajas*. And he who is resolute, patient not subject to anger, free from malice and is not skilful in action from want of a selfish desire to reap its fruits, wise and forbearing, is said to be under the influence of *satya*. When a man endowed with the *satya* quality, is influenced by worldliness, he suffers misery; but he hates worldliness when he realises its full significance. And then a feeling of indifference to worldly affairs begins to influence him. And then his pride decreases and uprightness becomes more prominent, and his conflicting moral sentiments are reconciled. And then self-restraint in any matter becomes unnecessary. A man O Brāhmana, may be born in the Sudra cast, but if he is possessed of good qualities, he may attain the state of a *Vaisya* and similarly that of a *kshatriya*, and if he is stedfast in rectitude, he may even become a Brāhmana. I have described to thee these virtues, what else dost thou wish to learn?

Thus ends the two hundred and eleventh Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CCXII.

(*Mārkandeya-Samāsyā Parva continued.*)

The Brāhmana enquired,—'How is it that the fire (vital force) in combination with the earthly element (matter), becomes the corporeal (tenement of living creatures), and how

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* Worldliness, or actions tending to material prosperity or advancement.

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does the vital air (the breath of life) according to the nature of its seat (the muscles and nerves) excites to action (the corporeal frame)?' Mārkandeya said,—"This question, O Yudhishthira, having been put to the Brāhmana by the fowler, the latter, in reply, said to that high-minded Brāhmana." (The fowler said) the vital spirit manifesting itself in the seat of consciousness, causes the action of the carporeal frame. And the soul being present in both of them acts (through them). The past, the present and the future are inseparably associated with the soul. And it is the highest of a creature's possessions; it is of the essence of the Supreme Spirit and we adore it. It is the animating principle of all creatures, and it is the eternal *purusha* (spirit). It is great and it is the intelligence and the *ego*, and it is the subjective seat of the various properties of elements. Thus while seated here (in a corporeal frame) it is sustained in all its relations external or internal (to matter or mind) by the subtle ethereal air called *Prāna*, and thereafter, each creature goes its own way by the action of another subtle air called *samāna*. And this latter transforming itself into *apāna* air, and supported by the head of the stomach carries the refuse matter of the body, urine &c., to the kidneys and intestines. That same air is present in the three elements of effort, exertion and power, and in that condition it is called *Udana* air by persons learned in psychical science, and when manifesting itself by its presence at all the junctional points of the human system, it is known by the name of *vyāna*. And the internal heat is diffused over all the tissues of our system, and supported by these kinds of air, it transforms our food and the tissues and the humours of our system. And by the coalitation of Prāna and other airs, a reaction (combination) ensues, and the heat generated thereby is known as the internal heat of the human system which causes the digestion of our food. The *Prāna* and the *apāna* air are interposed within the *samānā* and the *udāna* air. And the heat generated by their coalition causes the growth of the body (consisting of the seven substances, bones, muscles &c.) And that portion of its seat extending to as far as the rectum is called *apāna*; and from that arteries arise in the five airs* *prana* &c. The *prāna* air, acted on by the heat strikes against the extremity of the *apāna* region and then recoiling, it reacts on the heat. Above the navel is the region of undigested food, and below it the region of digestion. And the *prāna* and all other airs of the system are seated in the navel. The arteries issuing from the heart run upwards, and downwards, as also in oblique directions; they carry the best essence of our food, and are acted upon by the ten *prāna* airs. This is the way by which patient Yogins who have overcome all difficulties, and who view things with an impartial and equal eye, with their souls seated in the brain, find the Supreme Spirit, the *prāna* and the *apāna* airs are thus present in the body of all creatures. Know that the spirit is embodied in corpreal disguise, in the eleven allotropous conditions (of the animal system), and that though eternal, its normal state is apparently modified by its accompaniments,—even like the fire purified in its pan,—eternal, yet with its course altered by its surroundings; and that the divine thing which is kindred with the body is related to the latter in the same way as a drop of water to the sleek surface of a lotus-leaf on which it rolls. Know that *satya*, *rajas*, and *tamas* are the attributes of all life and that life is the attribute of spirit, and that the latter again is an attribute of the Supreme Spirit. Inert, insensible matter is the seat of the living principle, which is active in itself and induces activity in others. That thing by which the seven worlds are incited to action is called the most high by men of high spiritual insight. Thus in all these elements, the eternal spirit does not show itself, but is perceived by the learned in spiritual science, by reason of their high and keen perception. A pure minded person, by purification of his heart, is able to destroy the good and evil effects of his actions, and attains eternal beautitude by the enlightenment of his inward spirit. That state of peace and purification of heart is likened to the state of a person who in a cheerful state of mind sleeps soundly, or the brilliance of a lamp trimmed by a skilful hand. Such a pure-minded person living on spare diet perceives the Supreme Spirit reflected in his own, and by practising concentration of mind in the evening and small hours of morning, he beholds the Supreme Spirit which has no attributes, in the light of his heart, shining like a dazzling lamp, and thus he attains salvation. Avarice and anger must be subdued by all means, for this act constitutes the most sacred virtue that people can practise and is considered to be the means by which men can cross over to the other side of this sea of affliction and trouble. A man must preserve his righteousness from being overcome by the evil consequences of anger, his virtues from the effects of pride, his learning from the effects of vanity, and his own spirit from illusion. Leniency is the best of virtues, and forbearance is the best of powers, the knowledge of our spiritual nature is the best of all knowledge, and truthfulness is the best of all religious obligations. The telling of truth is good, and the knowledge of truth may also be good; but what conduces to the greatest good of all creatures, is known as the highest truth. He whose actions are performed not with the object of securing any reward or blessing, who has sacrificed all to the requirements of his renunciation, is a real *Sanyasin** and is really wise. And as communion with Brahma cannot be taught to us even by our spiritual preceptor,—he only giving us a clue to the mystery—renunciation of things of the material world is called *Yoga*. We must not do harm to any creature and must live in terms of amity with all, and in this our present existence, we must not avenge ourselves on any creature. Self-abnegation,† peace of mind, renunciation‡ of hope, and equanimity, these are the ways by which spiritual enlightenment can always be secured; and the knowledge of self (one's own spiritual nature) is the best of all knowledge. In this world as well as hereafter, renouncing all worldly desires and assuming a stolid indifference, wherein all suffering is at rest, people should fulfill their religious duties with the aid of their intelligence. The *Muni* who desires to obtain *moksha* (salvation), which is very difficult to attain, must be constant in austerities, forbearing self-restrained, and must give up that longing fondness which binds him to the things of earth. They call these the attributes of the Supreme Spirit,—The *gunas* (qualities or attributes) that we are conscious of, reduce themselves to *agunas* (non-gunas) in Him; He is not bound by anything, and is perceptible only by the expansion and development of our spiritual vision; as soon as the illusion of ignorance is dispelled, this supreme unalloyed beatitude is attained. By foregoing the objects of both pleasure and pain and by renouncing the feelings which bind him to the things of earth, a man may attain Brahm (supreme spirit or salvation). O good Brāhmana, I have now briefly explained to thee all this, as I have heard. What else dost thou wish to know.

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* Gases would probably be a more correct translation. But something subtler than gases is meant.

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* One who has renounced the world with the object of engaging solely in the service of the Deity.

† This is one of those sanscrit ideas which can not be accurately translated into English. One is said to be *akinchanā* when he does not think or say that this or that worldly thing is his own, when he feels that he has no permanent or abiding interest in the things of earth. The mental state of such a man is what is meant here.

‡ Not exactly hope, but hope of reward for his actions. The men-

Thus ends the two hundred and twelfth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CCXIII.

(*Mārkandeya-Samāsyā Parva continued.*)

Mārkandeya said,—When O Yudhisthira, all this mysery of salvation was explained to that Brāhmana, he was highly pleased and he said addressing the fowler,—'All this that thou hast explained, is rational, and it seems to me that there is nothing in connection with the mysteries of religion which thou dost not know.' The fowler replied,—O good and great Brāhmana, thou shalt perceive with thine own eyes,

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tal state of a person who does his duty without looking or hoping for any reward here or hereafter.

all the virtue that I lay claim to, and by reason of which I have attained this blissful state. Rise, worshipful sir, and quickly enter this inner apartment. O virtuous man, it is proper that thou shouldst see my father and my mother.' Mārkandeya continued—Thus addressed the Brāhmana went in, and beheld a fine beautiful mansion. It was a magnificent house divided in four suits of rooms, admired by gods and looking like one of their palaces; it was also furnished with seats and beds, and was redolent with excellent perfumes. His revered parents clad in white robes, having finished their meals, were seated at ease. The fowler beholding them prostated himself before them with his head at their feet. His aged parents then addressed him thus,—Rise, O man of peity, rise, may righteousness shield thee, we are much pleased with thee for thy piety; mayst thou be blessed with a long life, and with knowledge, high intelligence, and fulfilment of thy desires. Thou art a good and dutiful son, for, we are constantly and seasenably looked after by thee, and even amongst the celestials thou hast not another divinity* to worship. By constantly subduing thyself, thou hast become endowed with the self-restraining power of Brāhmanas and all thy grand-sires ancestors are constantly pleased with thee for thy self-restraining virtues, and for thy piety towards us. In thought, word or action thy attention to us never flags, and it seems that at present thou hast no other thought in thy mind (save as to how to please us). As Rāma, the son of Jamadagni, laboured to please his aged parents, so hast thou, O son, done to please us, and even more. Then the fowler introduced the Brāhmana to his parents, and they received him with the usual salutation of welcome,† and the Brāhmana accepting their welcome, enquired if they, with their children and servants were all right at home, and if they were always enjoying good health at that time (of life). The aged couple replied,—'At home

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* Amongst Hindus, parents are, looked upon as a 'sort' of divinity. To them are due the honours which are due to the Great Maker of all beings.

† Swagatam is literally well-met.

O Brāhmana, we are all right, with all our servants. Hast thou, adorable Sir, reached this place without any difficulty?' Mārkandeya continued,—"The Brāhmana replied,—'Yes, I have then the fowler addressing himself to the Brāhmana said to him. These my parents, worshipful Sir, are the idols, that I worship, whatever is due to the gods, I do unto them. As the thirtythree gods with Indra at their head are worshipped by all men, so are these aged parents of mine worshipped by me. As Brāhmana exert themselves for the purpose of procuring offering for their gods, so do I act with diligence for these two (idols of mine). These my father and mother, O Brāhmana, are my supreme gods, and I seek to please them always with offerings of flowers, fruits and gems. To me they are like the three sacred fires mentioned by the learned; and O Brāhmana, they seem to me to be as good as sacrifices, or the four *Vedas*. My five life-giving airs,* my wife and children and friends are all for them (dedicated to their service). And with my wife and children I always attend on them. O good Brāhmana, with my own hands I assist them in bathing, and also wash their feet, and give them food and I say to them only what is agreeable, leaving out what is unpleasant. I consider it to be my highest duty to do what is agreeable to them even though it be not strictly justifiable. And, O Brāhmana, I am always diligent in attending on them, The two parents, the sacred fire, the soul and the spiritual preceptor, these five, O good Brāhmana are worthy of the highest reverence from a person who seeks prosperity. By serving them properly, one acquires the merit of perpetually keeping up the sacred fire. And it is the eternal and invariable duty of all house-holders.

Thus ends the two hundred and thirteenth Section in the Mārkandeya-Samāsyā of the Vana Parva.

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* See ante, page 656.

SECTION CCXIV.

(*Mārkandeya-Samāsyā Parva continued.*)

Mārkandeya continued,—"The virtuous fowler, having introduced his (both) parents to that Brāhmana as his highest *gurus*, again spoke to him as follows,—'Mark thou the power of this virtue of mine, by which my inner spiritual vision is extended. For this, thou wast told by that self-restrained, truthful lady, devoted to her husband, 'Hie thee to Mithilā; for, there lives a fowler who will explain to thee, the mysteries of religion.' The Brāhmana said,—'O pious man so constant in fulfilling thy religious obligations, bethinking myself of what that truthful good-natured lady so true to her husband, hath said, I am convinced that thou art really endowed with very high qualities.' The fowler replied. I have no doubt, my lord, that what that lady so faithful to her husband, said to thee about me, was said with full knowledge of the facts. I have, O Brāhmana, explained to thee all this as a matter of favour. And now, good Sir, listen to me. I shall explain what is good for thee. O good Brāhmana, of irreproachable character. thou hast wronged thy father and thy mother, for thou hast left home without their permission, for the purpose of learning the *Vedas*. Thou hast not acted properly in this matter, for thy ascetic and aged parents have become entirely blind from grief at thy loss. Do thou return home to console them. May this virtue never forsake thee. Thou art high minded, of ascetic merit, and always devoted to thy religion, but all these have become useless to thee. Do thou without delay return to console thy parents. Do have some regard for my words and not act otherwise; I tell thee what is good for thee, O Brāhmana *Rishi*; Do thou return home this very day.' The Brāhmana replied,—'This that thou hast said, is undoubtedly true, mayst thou, O pious man, attain prosperity; I am much pleased with thee.' The fowler said,—O good Brāhmaa as thou practisest with assiduousness those divine, ancient, and eternal virtues which are so difficult of attainment by even pure-minded persons, thou appearest (to me) like a divine being return to the side of thy father and mother and be quick and diligent in honouring thy parents; for, I do not know if there is any virtue higher than this The Brāhmana replied,—'By a piece of singular good luck have I arrived here, and by a piece of similar good luck have I thus been associated with thee. It is very difficult to find out in our midst, a person who can so well expound the mysteries of religion; there is scarcely one man among thousands, who is well-versed in the science of religion. I am very glad, O great man, to have secured thy friendship, mayst thou be prosperous. I was on the point of falling into hell, but was extricated by thee. It was destined to be so, for thou didst (unexpectedly) come in my way. And O great man, as the fallen King Yayati was saved by his virtuous grandsons (daughter's sons), so have I now been saved by thee. According to thy advice, I shall honour my father and my mother; for, a man with an impure heart can never expound the mysteries of sin and righteousness. As it is very difficult for a person born in the Sudra class to learn the mysteries of the eternal religion, I do not consider thee to be a Sudra. There must surely be some mystery in connection with this matter. Thou must have attained the Sudra's estate by reason of the fruition of thine own past *karma*. O magnanimous man, I long to know the truth about this matter. Do thou tell it to me with attention and according to thy own inclination.

The fowler replied,—'O good Brāhmana, Brāhmanas are worthy of all respect from me. Listen, O sinless one, to this story of a previous existence of mine. O son of an excellent Brāhmana, I was formerly a Brāhmana, well-read in the *Vedas*, and an accomplished student of the *Vedangas*. Through my own fault have been degraded to my present state. A certain king, accomplished in the science of *dhanurveda* (science of archery) was my friend; and from his companionship. O Brāhmana, I too became skilled in archery; and one day, the king in company with his ministers, and followed by his best warriors went out on a hunting expedition. He killed a large number of deer, near a hermitage. I too, O good Brāhmana discharged a terrible arrow, And a *Rishi* was wounded by that arrow with its head bent out. He fell down upon the ground, and screaming loudly said,—'I have harmed no one, what sinful man has done this!' And, my lord, taking him for a deer, I went up to him and that he was pierced through the body by my arrow. On account of my wicked deed, I was sorely grieved (in mind). And then I said to that *rishi* of severe ascetic merit, who was loudly crying, lying upon the ground.—'I have done this unwittingly, O *Rishi.*' And also said to the *Muni* 'Do thou think it proper to pardon all this transgression.' But, O Brāhmana, the *Rishi*, lashing himself into furry, said to me,—Thou shalt be born as a cruel fowler in the Sudra class.' "

Thus ends the two hundred and fourteenth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CCXV.

(Mārkandeya-Samāsyā Parva continued.)

The fowler continued,—Thus cursed by that *Rishi*, I sought to propitiate him with these words.—'Pardon me, O *Muni*, I have done this wicked deed unwittingly. It behoves thee to pardon all that. Do thou, worshipful sir, soothe yourself. The *Rishi* replied,—the curse that I have pronounced can never be falsified. this is certain. But from kindness towards thee. I shall do thee a fovour. Though born in the Sudra class. thou shalt remain a pious man. and thou shalt undoubtedly honour thy parents; and by honouring them thou shalt attain great spiritual perfection; thou shalt also remember the events of thy past life and shalt go to heaven; and on the expiation of this curse, thou shalt again become a Brāhmana. O best of men, thus, of old, was I cursed by that *Rishi* of severe power, and thus was he propitiated by me. Then O good Brāhmana, I extricated the arrow from his body, and took him into the hermitage, but he was not deprived of his life, (recovered). O good Brāhmana I have thus described to thee, what happened to me of old, and also how I can go to heaven here-after.' The Brāhmana said,—O thou of great intelligence, all men are thus subject to happiness or misery, thou shouldst not therefore grieve for that. In obedience to the customs of thy (present) race thou hast pursued these wicked ways, but thou art always devoted to virtue and versed in the ways and mysteries of the world. And, O learned man, these being the duties of thy profession, the stain of evil *karma* will not attach to thee. And after dwelling here for some little time, thou shalt again become a Brāhmana; and even now, I consider thee, to be a Brāhmana, there is no doubt about this. For, the Brāhmana who is vain and haughty, who is addicted to vices and wedded to evil and degrading practices, is like a Sudra. On the other hand, I consider a Sudra who is always adorned with these virtues,—righteousness, self-restraint, and truthfulness,—as a Brāhmana. A man becomes a Brāhmana by his character, by his own evil *karma* a man attains an evil and terrible doom, O good man, I believe that sin in thee has now died out. Thou must not grieve for this, for men like thee, who are so virtuous and learned in the ways and mysteries of the world can have no cause for grief.

The fowler replied,—'The bodily afflictions should be cured with medicines, and the mental ones with spiritual wisdom. This is the power of knowledge. Knowing this, the wise should not behave like boys. Men of low intelligence are overpowered with grief at the occurence of something which is not agreeable to them, or non-occurence of something which is good or much-desired. Indeed all creatures are subject to this characteristic (of grief or happiness). It is not merely a single creature or class that is subject to misery. Cognisant of this evil, people quickly mend their ways, and if they perceive it at the very outset they succeed in curing it altogether. Whoever grieves for it, only makes himself uneasy. Those wise men whose knowledge has made them happy and contented, and who are indifferent to happiness and misery alike, are really happy. The wise are always contented and the foolish always discontented. There is no end to discontent, and contentment is the highest happiness. People who have reached the perfect way, do not grieve, they are always conscious of the final destiny of all creatures, One must not give way to discontent,* for it is like a virulent poison. It kills persons of undeveloped intelligence, just as a child is killed by an enraged snake. That man has no manliness whose energies have left him, and who is over-powered with perplexity when an occasion for the exercise of vigour presents itself. Our actions are surely followed by their consequences. Whoever merely gives himself up to passive indifference (to worldly affairs) accomplishes no good. Instead of murmering one must try to find out the way by which he can secure exemption from (spiritual) misery; and the means of salvation found, he must then free himself from sensuality. The man who has attained a high state of spiritual knowledge is always conscious of the great deficiency (instability) of all matter. Such a person keeping in view the final doom (of all), never grieves. I too, O learned man, do not grieve; I stay here (in this life) biding my time. For this reason, O best of men, I am not perplexed (with doubts).' The Brāhmana said,—'Thou art wise and high in spiritual knowledge and vast is thy intelligence. Thou who art versed in holy writ, art content with thy spiritual wisdom, I have no cause to find fault with thee. Adieu, O best of pious men, mayst thou be prosperous, and may righteousness shield thee, and mayst thou be assiduous in the practice of virtue!"

Mārkandeya continued,—"The fowler said to him,—'Be it so.' And the good Brāhmana walked round him† and then departed. And the Brāhmana returning home was duly assiduous in his attention to his old parents. I have thus, O pious Yudhishthira, narrated in detail to thee this history full of moral instruction, which thou, my good son, didst ask me to recite,—the virtue of women's devotion to their husbands, and that of filial piety. Yudhishthira replied,—'O most pious Brāhmana and best of *Munis*, thou hast related to me this good and wonderful moral story; and listening to thee,

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* *Vishada* in the original. It means discontent. But here it means more a mixture of discontent perplexity and confusion than mere discontent.

† A form of Hindu etiquette at parting.

O learned man, my time has glided away like a moment; but, O adorable sir, I am not as yet satiated with hearing this moral[*] discourse.

Thus ends the two hundred and fiftinth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CCXVI.

(Mārkandeya-Samāsyā Parva continued.)

Vaiçampāya continued,—The virtuous king Yudhishthira having listened to this excellent religious discourse, again addressed himself to the *Rishi* Mārkandeya saying,—Why did the fire-god hide himself in water in olden times, and why did Angiras, of great splendour, officiating as fire-god, use to convey[†] oblations during his dissolution. There is but one fire, but according to the nature of its action, it is seen to divide itself into many. O worshipful sir, I long to be enlightened on all these points,—how the *Kumara*[‡] was born, how he came to be known as the son of Agni (the fire-god) and how he was begotten by Rudra of Ganga and Krittika; O noble scion of Bhrigu's race, I desire to learn all this accurately as it happened. O great *Muni*, I am filled with great curiosity. Mārkandeya replied,—In this connection, this old story is cited by the learned, as to how the carrier of oblations (the fire-god) in a fit of rage, sought the waters of the sea inorder to perform a penance, and how the adorable Angira transforming himself into the fire-god, destroyed darkness and distressed the world with his scorching rays. In olden times, O long armed hero, the great Angira performed a wonderful penance in his hermitage, he even excelled the fire-god, the carrier of oblations, in splendour and in that state the illumined the whole universe. At that time the fire-god was also performing a penance and was greatly distressed by his (Angira's effulgence. He was greatly depressed, but did not know what to do. Then that adorable god thought within himself, 'Brahma has created another fire-god for this universe. As I have been practising austerities, my services as the presiding deity of fire have been dispensed with; and then he considered how he could re-establish himself as the god of fire. He beheld the great *Muni* giving heat to the whole universe like fire, and approached him slowly with fear. But Angira said to him,—'Do thou quickly re-establish yourself as the fire animating the universe, thou art well-known in the three stable worlds, and thou wast first created by Brahma to dispel darkness. Do thou, O destroyer of darkness, quickly occupy thine own proper place.' Agni replied,—'My reputation has been injured now in this world, and thou art become the fire-god, and people will know thee, and not me, as fire. I have relinquished my god-hood of fire, do thou become the primeval fire and I shall officiate as the second or *prajāpatyaka* fire' Angira repled,—"Do thou become the fire-god and the destroyer of darkness and do thou attend to thy sacred duty of clearing of people's way to heaven,* and do thou, O lord make me speedily thy first child.' Mārkandeya continued,—Hearing these words of Angira, the fire-god did as desired, and, O king, Angira had a son named Vrihaspati. Knowing him to be the first son of Angira by Agni, the gods, O Bharata, came and enquired about the mystery. And thus asked by the gods he then, enlightened them and the gods then accepted the explanation† of Angiras. In this connection, I shall describe to thee religious sorts of fire of great refulgence, which are here variously known in the *Brāhmanas*‡ by their respective uses.

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[*] It is so very difficult to translate the word *dharma*, religion and morals were invariably associated with each other in ancient Hindu mind.

[†] Angi or fire was supposed to convey the oblatins offered by men to the Gods.

[‡] *Kumara* means a boy, hence a prince. Here Kartika the war god is meant,

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* By carrying their oblations to the Gods.

† The Maharaja of Burdwan translates it thus :—The gods then accepted the request of Angira that his son might become their guru or spiritual adviser.. The latter part of this chapter is rather unintelligible.

‡ Portions of the Vedas.

Thus ends the two hundred and sixteenth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CCXVII.

(Mārkandeya-Samāsyā Parva continued.)

Mārkandeya continued,—O ornament of Kuru's race, he (Angira) who was the third son of Brahma had a wife of the name of Subha. Do thou hear of the children he had by her, His son Vrihaspati, O king was very famous, large-hearted and of great bodily vigour, his genius and learning were profound, and he had a great reputation as a councellor. Bhānumati was his first born daughter. She was the most beautiful of all his children. Angiras second daughter was called Raga, she was so named because she was the object of all creature's love.* Siniwali was the third daughter of Angira. Her body was of such slender make, that she was visible at one time and invisible at another; and for this reason she was likened to Rudra's daughter. Archismati was his fourth daughter, she was so named from her great refulgence. And his fifth daughter was called Havismati, so named from her accepting Havis or oblations. The sixth daughter of Angiras was called Mahismati the pious. O keen-witted being, the seventh daughter of Angira is known by the name of Mahamati, she is always present at sacrifices of great splendour, and that worshipful daughter of Angira, whom they call unrivalled, and without portion' and about whom people utter the words *kuhu kuhu* in wonder, is known by the name of Kuhu.

Thus ends the two hundred and seventeenth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CCXVIII.

(Mārkandeya-Samāsyā Parva continued.)

Mārkandeya continued,—Vrihaspati had a wife (called Tarā) belonging to the lunar world. By her, he had six sons partaking of the energy of fire, and one daughter. The fire in whose honour oblations of clarified butter are offered at the *Paurnamāsya* and other sacrifices, was a son of Vrihaspati called Sanju ; he was of great-ascetic merit. At the *Chaturmasyā* (four-monthly) and *Aswamedha* (horse) sacrifices, animals are offered first in his honour, and this powerful fire is, indicated by numerous flames. Sanju's wife was called Satya, she was of matchless beauty, and she sprang from *Dharma* (righteousness) for the sake of truth. The blazing fire was his son, and he had three daughters of great religious merit The fire which is honored with the first oblations at sacrifices is his first son called Bharadwaja. The second son of Sanju is called Bharata in whose honour oblations of clarified butter are offered with the sacrificial ladle (called *Sruk*) at all the full moon (*paurnamasya*) sacrifices. Besides these, there are three sons of whom Bharata is the senior. He had a son named Bharaṭa and a daughter called Bharati. The Bharata fire is the son of Prajapati Bharata *Agni* (fire). And, O ornament of Bharata's race, because he is greatly honoured, he is also called the great.' Vira is Bharadwja's wife, she gave birth to Vira. It is said by the Brāhmanas that he is worshipped like *Soma* (with the same hymns) with offerings of clarified butter. He is joined with *Soma* in the secondary oblation of clarified butter and is also called Rathaprabhu Rathadhwana and Kumbhareta. He begot a son named Siddhi by his wife Sarayu, and enveloped the sun with his splendour; and from being the presiding genius of the fire sacrifice he is ever mentioned in the hymns in praise of fire. And the fire *nischyabana* praises the earth only, he never suffers in reputation splendour and prosperity. The sinless fire Satya blazing with pure flame is his son. He is free from all taint and is not defiled by sin, and is the regulator of time. That fire has another name Nishkriti, because he accomplishes the Nishkriti (relief) of all blatant creatures here. When properly worshipped he vouchsafes good fortune. His son is called *Swana*, who is the generator of all diseases, he inflicts severe sufferings on people for which they cry aloud. and moves in the intelligence of the whole universe. And the other fire (Vrihaspati's third son) is called Viswajit by men of spiritual wisdom; The fire which is known as the internal heat by which the food of all creatures is digested, is (the fourth son of Vrihaspati) known through all the worlds, O Bharata by the name of Viswabhuk. He is self-restrained, of great religious merit, and is a Brahmacharin, and he is worshipped by Brāhmanas at the paka-sacrifices. The sacred river Gomati was his wife and by him all religious-minded men perform their rites. And that terrible water-drinking sea-fire called Vadava (is the fifth son of Vrihaspati). This Brahmic fire has a tendency to move upwards and hence it is called Urdhabhag, and is seated in the vital air called *prana*. The sixth son is called the great Swishtakrit; for by him oblations became *swishta* (*su* excellently, and *ishta*, offered) and the *udagdhara* oblation is always made in his honour, And when all creatures are calmed the fire called Manyauti becomes filled with fury. This inexorably terrible and highly irascrible fire is the daughter of Vrihaspati, and is known as Swaha and is present in all matter. (By the respective influences of the three qualities of *satya*, *rajas* and *tamas* swaha had three sons,)* by the first she had a son who was equalled by none in heaven in personal beauty, and from this fact he was surnamed by the gods as the† kama-fire. (By reason of the second) she had a son called the Amogha or invincible fire, the destroyer of his enemies in battle. Assured of success he curbs his anger and is armed with a bow and seated on a chariot and adorned with wreaths of flowers. (from the action of the third quality she had a son) the great Uktha (the means of salvation) praised by (a kin to) three *Ukthas* ‡ He is the originator of the great word* and is therefore known as the Samaswasa or the means of rest (salvation).

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* *Raga* means love.

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* The portions within brackets are not in the original. They are necessary to explain what follows. I have only followed the commentator and other translators, in supplying the ellipses paranthetically.

† Kama is a name of the god of love, Indian Cupid.

‡ The body the exciting cause of our actions is an *uktha*, the soul the vivifier of the body is the second *uktha*, and the Supreme Spirit the inciter of the soul is the third *uktha*.

Thus ends the two hundred and eighteenth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CCXIX.

(*Mārkandeya-Samāsyā Parva continued.*)

Mārkandeya cotinued,—He (Uktha) performed a severe penance lasting for many years, with the view of having a pious son equal unto Brahma in reputation. And when the invocation was made with the *vyahiriti* hymns and with the aid of the five sacred fires,—Kasyapa, Vasishta, Prana the son of Prana, Chyabana the son of Angira, and Suvarchaka.—there arose a very bright energy (force) full of the animating (creative) principle, and of five different colours. Its head was of the colour of the blazing fire, its arms were bright like the sun, and its skin and eyes were golden-coloured and its feet, O Bharata were black. Its five colours were given to it by those five men by reason of their great penance. This celestial being is therefore described as appertaining to five men, and he is the progenitor of five tribes. After having performed a penance for ten thousand years, that being of great ascetic merit, produced the terrible fire appertaining to the *pitris* (manes of ancestors) inorder to begin the work of creation, and from his head and mouth respectively he created Vrihat and Rathantara (day and night) who quickly steal away (life &c.) He also created Siva from his navel, Indra from his might and wind and fire from his soul, and from his two arms sprang the hymns *Udatta* and *Anudatta*. He also produced the mind, and the five senses, and other creatures. Having created these, he produced the five sons of the *Pitris*. Of these Pranidhi was the son of Vrihadratha, Vrihadhatha the son of Kasyapa. Bhanu was the good son of Chyavana, Saurava the son of Suvarchaka and Anudātta the son of Prāna. These twentyfive beings are reputed (to have been created by him). Tapa also created fifteen other gods who obstruct sacrifices.*—They are Subhima, Bhima, Atibhima, Bhimavala and Avala; Sumitra, Mitravāna, Mitrajna, Mitravardhana and Mitradharman,† and Sura-pravira, Vira, Suveça, Suravarchas and Surahantri. These gods are divided into three classes of five each. Located here in this world, they destroy the sacrifices of the gods in heaven; they frustrate their objects and spoil their oblations of clarified butter. They do this only to spite the sacred fires carrying oblations to the gods, If the officiating priests are careful, they place the oblations in their honour outside of the sacrificial altar. To that particular place where the sacred fire may be placed, they cannot go. They carry the oblations of their votaries by means of wings. When appeased by hymns, they do not frustrate the sacrificial rites. Vrinadukttha, another son of Tapa, belongs to the Earth. He is worshipped here in this world by pious men performing *Agnihotra* sacrifices. Of the son of Tapa who is known as Rathantara, it is said by officiating priests that the sacrificial oblation offered in his honour is offered to Mitravinda. The celebrated Tapa was thus very happy with his sons.

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* The Word of God.

Thus ends the two hundred and nineteenth Section in the Mārkandeya-Samāsyā of the Vana Parva.

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* In Hindu Mythology there are no gods who destroy sacrifices. It is only the *Asuras* who do so.

The Burdwan translator render this passage,—"Fifteen other gods belonging to western nations or *Asuras*." It is noticeable that the beings that were denounced as *Asuras* by the Hindus were worshipped as gods (*Asuras*) by the followers of Zaratustra (Zaroster).

† In connections with the name of these Mitra-gods it is to be remembered that Mitra was the name of the principal god of the ancient Persians.

SECTION CCXX.

(*Mārkandeya-Samāsyā Parva continued.*)

Mārkandeya continued.—The fire called Bharata was bound by severe rules of asceticism. Pushtimati is another name of this fire; for when he is satisfied he vouchsafes *pushti* (development) to all creatures, and for this reason he is called *Bharata* (or the Cherisher). And that other fire, by name Siva, is devoted to the worship of Sakti (the forces or the presiding deity of the forces of Nature), and because he always relieves the sufferings of all creatures afflicted with misery, he is called Siva (the giver of good). And on the acquisition of great ascetic wealth by Tapa, an intelligent son named Purandara was born to inherit the same. Another son named Usmā was also born. This fire is observed in the vapour of all matter. A third son Manu was born. He officiated as Prajāpati. The Brāhmanas who are learned in the Vedas, then speak of the exploits of the fire Sambhu. And after that the bright Avasathya fire of great effulgence is spoken of by the Brāhmanas. Tapa thus created the five Urjaskara fires, all bright as gold. These all share the *Soma* drink in Sacrifices. The great sun-god when fatigued (after his day's labours) is known as the Praçānta fire. He created the terrible *Asuras* and various other creatures of the earth. Angira too created the *Prajapati* Bhānu, the son of Tapa. He is also called Vrihadbhānu (the great Bhānu) by Brāhmanas learned in the Vedas. Bhānu married Suprajā, and Vrihadbhānu the daughter of Serya (the sun-god). They gave birth to six sons, do thou hear of their progeny. The fire who gives strength to the weak is called Valada (or the giver of strength). He is the first son of Bhānu, and that other fire who looks terrible when all the elements are in a tranquil state is called the Manyuman fire; he is the second son of Bhānu. And the fire in whose honour oblations of clarified butter are enjoined to be made here at the *Darça* and *Paurnamāsya* sacrifices, and who is known as Vishnu in this world, is (the third son of Bhānu) called Angira or Dhritimān. And the fire to whom with Indra, the *Agrayana* oblation is enjoined to be made is called the Agrayana fire. He is the (fourth) son of Bhānu. The fifth son of Bhānu is Agraha who is the source of the oblations which are daily made for the performance of the *Chaturmāsya* (four-monthly) rites. And Stuva is the sixth son of Bhānu. Niçā was the name of another wife of that Manu who is known by the name of Bhānu. She gave birth to one daughter, the two Agnishomas, and also five other fire-gods. The resplendent fire-god who is honoured with the first oblations in company with the presiding deity of the clouds is called Vaicwānara. And that other fire who is called the lord of all the worlds is Viswapati—the second son of manu. And the daughter of Manu is called Swistakrit, because by oblations unto her one acquires great merit. Though she is the was daughter of Hiranyakaçipu, she yet became his wife for her evil deeds. She is, however, one of the Prajapatis. And that other fire which has its seat in the vital airs of all creatures, and animates their bodies, is called Sannihita. It is the cause of our perceptions of sound and form. That divine spirit whose course is marked by black and white stains, who is the supporter of fire, and who though free from sin is the accomplisher of tainted *karma*, whom the wise regard as a great *Rishi*, is the fire Kapila—the propounder of the *Yoga* system called Sānkhya. The fire through whom the elementary spirits always receive the offerings called *Agra* made by other creatures at the performance of all the peculiar rites in this world is called Agrani. And these other bright fires famous in the world, were created for the rectification of the *Agnihotra* rites when marred by any defects. If the fires interlap each other by the action of the wind, then the rectification must be made with the *Ashtakapāla* rites in honour of the fire Suchi. And if the southern fire comes in contact with the two other fires, then rectification must be made by the performance of the *Ashtakapāla* rites in honour of the fire Viti. If the fires in their place called Nibeça come in contact with the fire called Dabagni, then the *Ashtakapāla* rites must be performed in honour of the fire Suchi for rectification. And if the perpetual fire is touched by a woman in her monthly course, then for rectification the *Ashtakapāla* rites must be performed in honour of the fire called Dasyuman. If at the time of the performance of the *Agnihotra* rites the death of any creature is spoken of, or if animals die, then rectification must be made with the performance of the *Ashtakapāla* rites in honour of the Suraman fire. The Brāhmana, who while suffering from a disease, is unable to offer oblations to the sacred fire for three nights, must make amends for the same by performing the *Ashtakapāla* rites in honour of the northern fire. He who has performed the *Darça* and the *Paurnamāsya* rites must make the rectification with the performance of the *Ashtakapāla* rites in honour of the Patikrit fire. If the fire of a lying-in room comes in contact with the perpetual sacred fire, then rectification must be made with the performance of *Ashtakapāla* rites in honour of the Agniman fire.

Thus ends the two hundred and twentieth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CCXXI.

(*Mārkandeya-Samāsyā Parva continued.*)

Mārkandeya continued.—'Muditā, the favorite wife of the fire Saha, used to live in water. And Saha who was the regent of the earth and sky begat in that wife of his a highly sacred fire called Advuta. There is a tradition amongst learned Brāhmanas that this fire is the ruler and inner soul of all creatures. He is worshipful, resplendent and the lord of all the great *Bhutas* here. And that fire, under the name of Grihapati, is ever worshipped at all sacrifices and conveys all the oblations that are made in this world. That great son of Saha—the great Adbhuta fire—is the soul of the waters and the prince and regent of the sky and the lord of everything great. His (son) the Bharata fire consumes the dead bodies of all creatures. His first Kratu is known at Niyata at the performance of the *Agnishtoma* sacrifice. That powerful prime fire (Saha) is always missed by the gods, because when he sees Niyata approaching him he hides himself in the sea from fear (of contamination). Searching for him in every direction, the gods could not (once) find him out; and on beholding Atharvan the fire said to him.—O valiant being, do thou carry the oblations for the gods! I am disabled from want of strength. Attaining the state of the red eyed fire, do thou condescend to do me this favour!—Having thus advised Atharvan, the fire went away to some other place. But his place of concealment was divulged by the finny tribe. Upon them the fire denounced this curse in anger,—You shall be the food of all creatures in various ways.—And then that carrier of oblations spoke unto Atharvan (as before). Though entreated by the gods, he did not agree to continue carrying their oblations. He then became insensible and instantly gave up the ghost.* And leaving his material body, he entered into the bowels of the Earth. Coming into contact with the Earth, he created the different metals. Force and scent arose from his pus; the *Deodār* pine from his bones; glass from his phlegm; the *Marakata* jewel from his bile; and the black iron from his liver. And all the world has been embelished with these three substances (wood stone and iron). The clouds were made from his nails, and corals from his veins. And, O king, various other metals were produced from his body. Thus leaving his material body, he remained absorbed in (spiritual) meditation. He was roused by the penance of Bhrigu and Angira. The powerful fire thus gratified with penance, blazed forth intensely. But on beholding the *Rishi* (Atharvan), he again sought his watery refuge. At this extinction of the fire, the whole world was frightened, and sought the protection of Atharvan, and the gods and others began to worship him. Atharvan rummaged the whole sea in the presence of all those beings eager with expectation, and finding out the fire, himself began the work of creation. Thus in olden times the fire was destroyed and called back to life by the adorable Atharvan. But now he invariably carries the oblations of all creatures. Living in the sea and travelling about various countries, he produced the various fires mentioned in the *Vedas.*

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* Body, in the original.

The river Indus, the five rivers (of the Panjab), the Sone, the Devikā, the Saraswati, the Gangā, the Satakumbha, the Sarayu, the Gandaki, the Charmanwati. the Mahi, the Medhā, the Medhātithi, the three rivers Tāmrāvati, the Vetravati, and the Kausiki; the Tamasā, the Narmadā, the Godāvari, the Vennā, the Upavennā, the Bhimā, the Vadwa, the Bhārati, the Suprayogā, the Kāveri, the Murmurā, the Tungavennā, the Krishnavennā, and the Kapilā, these rivers, O Bhārata, are said to be the mothers of the fires! The fire called Adbhuta had a wife of the name of Priyā, and Vibhu was the eldest of his sons by her. There are as many different kinds of *Soma-sacrifices* as the number of fires mentioned before. All this race of fires, first born of the spirit of Brahmā, sprang also from the race of Atri. Atri in his own mind conceived these sons, desirous of extending the creation. By this act, the fires came out of his own Brāhmic frame. I have thus narrated to thee the history of the origin of these fires. they are great, resplendent, and unrivalled in power, and they are the destroyers of darkness. Know that the powers of these fires are the same as those of the Adbhuta fire as related in the Vedas! For all these fires are one and the same. This adorable being,—the first born fire,—must be considered as one. For like the *Yotishtoma* sacrifice he came out of Angira's body in various forms. I have thus described to thee the history of the great race of Agni (fires) who when duly worshipped with the various hymns, carry the oblations of all creatures to the gods!

Thus ends the two hundred and twenty-first Section in the Mārkandeya-Samāsyā of the Vana Parxa.

SECTION CCXXII.

(*Mārkandeya-Samāsyā Parva continued*

Mārkandeya continued,—O sinless scion of Kuru's race, I have described to thee the various branches of the race of Agni! Listen now to the story of the birth of the intelligent Kartikeya! I shall tell thee of that wonderfull and famous and highly energetic son of the Adbhuta fire begotten of the wives of the *Brahmarshis!* In ancient times the gods and *Asuras* were very active in destroying one other. And the terrible *Asuras* always succeeded in defeating the gods. And Purandara, (Indra) beholding the great slaughter of his armies by them and anxious to find out a leader for the celestial host, thought within himself,—I must find out a mighty person who observing the ranks of the celestial army shattered by the *Dānavas* will be able to reorganise it with vigor.—He then repaired to the Mānasa mountains and was there deeply absorbed in thoughts of that nature, when he heard the heart-rending cries of a woman to the effect—May some one come quick and rescue me, and either indicate a husband for me, or be my husband himself!—Purandara said to her,—Do not be afraid, lady!—And having said these words, he saw Keçin (an *Asura*) adorned with a crown and mace in hand, standing even like a hill of metals at a distance and holding that lady by the hand. Vāsava addressed then that *Asura*, saying,—Why art thou bent on behaving insolently to this lady? Know that I am the god who wields the thunderbolt! Refrain thou from doing any violence to this lady!—To him Keçin replied.—Do thou, O Sakra, leave her alone! I desire to possess her. Thinkest thou, O slayer of Pāka, that thou shalt be able to return home with thy life?—With these words Keçin hurled his mace for slaying Indra. Vāsava cut it up in its course with his thunder-bolt. Then Keçin, furious with rage, hurled a huge mass of rock at him. Beholding that, he of a hundred sacrifices rent it asunder with his thunder-bolt, and it fell down upon the ground. And Keçin himself was wounded by that falling mass of rock, Thus sorely afflicted, he fled leaving the lady behind. And when the *Asura* was gone, Indra said to that lady,—Who and whose wife art thou. O lady with a beautiful face, and what has brought thee here?—

Thus ends the two hundred and twentysecond Section in the Mārkaudeya-Samāsyā of the Vana Parva.

SECTION CCXXIII.

(*Mārkandeya-Samāsyā Parva continued.*)

The lady replied,—I am a daughter of Prajāpati (the lord of all creatures, Brahmā) and my name is Devasenā. My sister Daityasenā has ere this been ravished by Keçin. We two sisters with our maids habitually used to come to these Mānasa mountains for pleasures with the permission of Prajāpati. And the great *Asura* Keçin used daily to pay his court to us. Daityasenā, O conqueror of Pāka,* listened to him, but I did not. Daityasenā was, therefore, taken away by him, but, O illustrious one, thou hast rescued me with thy might! And now, O lord of the celestials, I desire that thou shouldst select an invincible husband for me!—To this Indra replied.—Thou art a cousin of mine, thy mother being a sister of my mother Dākshāyani, and now I desire to hear thee relate thine own prowess! The lady replied,—O hero with long arms, I am *Avalī* (weak) but my husband must be powerful. And by the potency of my father's boon, he will be respected by gods and *Asuras* alike. Indra said,—O blameless creature, I wish to hear from thee, what sort of power thou wishest thy husband to possess!—The lady replied.—That manly and famous and powerful being devoted to Brahmā, who is able to conquer all the celestials, *Asuras*, *Yakshas*, *Kinnaras*, *Uragas*, *Rākshasas* and the evil-minded *Daityas* and to subdue all the worlds with thee, shall be my husband.—

Mārkandeya continued,—On hearing her speech, Indra was grieved and deeply thought within himself,—There is no husband for this lady, answering to her own description.—And that god adorned with Sun-like effulgence, then perceived the Sun rising on the Udaya hill,[*] and the great Soma (Moon) gliding into the Sun. It being the time of the new Moon, he of a hundred sacrifices, at that *Raudra*[†] moment, observed the gods and *Asuras* fighting on the Sunrise hill. And he saw that the morning twilight was tinged with red-clouds. And he also saw that the abode of Varuna had become blood-red, And he also observed Agni conveying oblations offered with various hymns by Bhrigu, Angira and others, and entering the disc of the Sun. And he further saw the twenty four *Parvans* adoring the Sun, and the terrible Soma also present in the Sun under such surroundings. And observing this union of the Sun and the Moon and that fearful conjunction of theirs, Sakra thought within himself,—This terrific conjunction of the Sun and the Moon forebodeth a fearful battle on the morrow. And the river Sindhu (Indus) too is flowing with a current of fresh blood, and the jackals with fiery faces are crying to the Sun. This great conjunction is fearful and full of energy. This union of the Moon (Soma) with the Sun and Agni is very wonderful. And if Soma giveth birth to a son now, that son may become the husband of this lady. And Agni also hath similar surroundings now, and he too is a god. If he too begetteth a son, that son may become the husband of this lady.—With these thoughts that illustrious celestial repaired to the regions of Brahmā, taking Devasenā[‡] with him. And saluting the Grandsire he said unto him,—Do thou appoint a renowned warrior as husband of this lady.—Brahmā replied,—O slayer of *Asuras*, it shall be as thou hast intended! The issue of that union will be mighty and powerful accordingly. That powerful being will be the husband of this lady and the joint leader of thy forces with thee!—Thus addressed, the lord of the celestial and the lady bowed unto him and then repaired to the place where those great Brāhmanas, the powerful celestial *Rishis*—Vaçishta and others, lived. And with Indra at their head, the other gods also, desirous of drinking the Soma beverage, repaired to the sacrifices of those *Rishis* to receive their respective shares of the offerings. Having duly performed the ceremonies with the bright blazing fire, those great-minded persons offered oblations, to the celestials. And the *Adbhuta* fire, that carrier of oblations, was invited with *mantras*. And coming out of the Solar disc, that lordly fire duly repaired thither, restraining speech. And, O chief of Bharata's race, that fire entering the sacrificial fire that had been ignited and into which various offerings were made by the *Rishis* with recitations of hymns, took them with him and made them over to the dwellers of heaven. And while returning from that place, he observed the wives of those high-souled *Rishis* sleeping at their ease on their respective beds. And those ladies had a complexion beautiful like that of an altar of gold, spotless like moon-beams. resembling fiery flames, and looking like blazing stars. And seeing those wives of the illustrious Brāhmanas with eager eyes, his mind became agitated and he was smitten with their charms. Restraining his heart he considered it improper for him to be thus agitated. And he said unto himself,—The wives of these great Brāhmanas are chaste and faithful and beyond the reach of other people's desires. I am filled with a desire to possess them. I cannot lawfully cast my eyes upon them nor ever touch them when they are not filled with desire. I shall, therefore, gratify myself daily with only looking at them by becoming their *Gārhapatya* (house-hold) fire.—

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* *Avalī* is a common name for women. It means one who has no *vala* or strength or power. The word is also used as an adjective.

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[*] According to the Hindus, the Sun rises from and sets behind two hills respectively. He rises from the *Udaya* or Sun-rise hill and sets behind the *Asta* or Sun-set hill.

[†] *Raudra*—belonging to Rudra the god of fury, violence, war, &c.

[‡] *Devasenā* literally means the celestial army. This fable seems to be an allegorical representation of the attempts made by Indra to procure a leader for the celestial host.

Mārkandeya continued,—The *Adbhuta* fire, thus transforming himself into a house-hold one, was highly gratified with seeing those gold-complexioned ladies and touching them with his flames. And influenced by their charms he dwelt there for a long time giving them his heart and filled with an intense love for them. And baffled in all his efforts to win the hearts of those Brāhmana ladies, and his own heart tortured by love, he repaired to a forest with the certain object of destroying himself. A littlewhile before, Swāhā, the daughter of Daksha, had bestowed her love on him. That excellent lady had been endeavouring for a long time to detect his weak moments; but that blameless lady did not succeed in finding out any weakness in the calm and collected fire-god. But now that the god had betaken himself to a forest, actually tortured by the pangs of love, she thought within herself,—As I too am distressed with love, I shall assume the guise of the wives of the seven *Rishis*, and in that disguise I shall seek the fire-god so smitten with their charms. This done, he will be gratified and my desire too will be satisfied.—

Thus ends the two hundred and twenty-third Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CCXXIV.

(Mārkandeya-Samāsyā Parva continued.)

Mārkandeya continued,—O lord of men, the beautiful Sivā endowed with great virtues and an unspotted character was the wife of Angirā (one of the seven *Rishis*). That excellent lady (Swāhā), at first assuming the disguise of Sivā, sought the presence of Agni unto whom she said,—O Agni, I am tortured with love for thee! Do thou think it fit to woo me! And if thou dost not accede to my request, know that I shall commit self-destruction. I am Sivā the wife of Angirā. I have come here according to the advice of the wives of the other *Rishis*, who have sent me here after due deliberation.—

Agni replied,—How didst thou know that I was tortured with love and how could the others—the beloved wives of the seven *Rishis*, of whom thou hast spoken, know this?—

Swāhā replied,—Thou art always a favorite with us, but we are afraid of thee. Now having read thy mind by well-known signs, they have sent me to thy presence. I have come here to gratify my desire. Be thou quick, O Agni, to encompass the object of thy desire. My sisters-in-law are awaiting me, I must return soon.—

Mākandeya continued,—Then Agni, filled with great joy and delight, married (Swāhā in the guise of) Sivā, and that lady joyfully cohabiting with him, held the *semen virile* in her hands. And then she thought within herself that those who would observe her in that disguise in the forest, would cast an unmerited slur upon the conduct of those Brāhmana ladies in connection with Agni. Therefore, to prevent this, she should assume the disguise of a bird, and in that state the more easily get out of the forest.

Mārkandeya continued,—Then assuming the disguise of a winged creature, she went out of the forest and reached the White mountain begirt with clumps of heath and other plants and trees, and guarded by seven-headed strange serpents with poison in their very looks, and abounding with Rākshasas, male and female, Piçāchas, terrible spirits, and various kinds of birds and animals. That excellent lady quickly ascending a peak of those mountains, threw that *semen* into a golden lake. And then assuming successively the forms of the wives of the high-souled seven *Rishis*, she continued to dally with Agni. But on account of the great ascetic merit of Arundhati and her devotion to her husband (Vaçista), she was unable to assume *her* form. And, O chief of Kuru's race, the lady Swāhā on the first lunar day threw six times into that lake the *semen* of Agni. And thrown there, it produced a male child endowed with great power. And from the fact of its being regarded by the *Rishis* as *cast off*, the child born therefrom came to be called by the name of *Skanda*. And the child had six faces, twelve ears, as many eyes, hands, and feet, one neck and one stomach. And it first assumed a form on the second lunar day, and it grew to the size of a litte child on the third. And the limbs of Guha were developed on the fourth day. And being surrounded by masses of red clouds flashing fourth lightning, it shone like the Sun rising in the midst of a mass of red clouds. And seizing the terrific and immense bow which was used by the destroyer of the *Asura* Tripura for the destruction of the enemies of the gods, that mighty being uttered such a terrible roar that the three worlds with their mobile and immobile divisions became struck with awe. And hearing that sound which seemed like the rumbling of mass of big clouds, the great *Nāgas* Chitra and Airāvata were shaken with fear. And seeing them unsteady, that lad shining with Sun like refulgence held them with both his hands. And with a dart in (another) hand, and with a stout, red-crested, big cock fast secured in another, that long-armed son of Agni began to sport about making a terrible noise. And holding an excellent conch-shell with two of his hands, that mighty being began to blow it to the great terror of even the most powerful creatures. And striking the air with two of his hands, and playing about on the hill-top, the mighty Mahāsena of unrivalled prowess, looked as if he were on the point of devouring the three worlds, and shone like the bright Sun-god at the moment of his ascension in the heavens. And that being of wonderful prowess and matchless strength, seated on the top of that hill, looked on with his numerous faces directed towards the different cardinal points, and observing various things, he repeated his loud roars. And on hearing those roars various creatures were prostrate with fear. And frightened and troubled in mind, they sought protection. And all those persons of various orders who then sought the protection of that god are known as his powerful Brāhmana followers. And rising from his seat, that mighty god allayed the fears of all those people, and then drawing his bow, he discharged his arrows in the direction of the White mountain. And with those arrows the hill Krauncha, the son of Himavat, was rent asunder. And that is the reason why swans and vultures now migrate to the Sumeru mountains. The Krauncha hill, sorely wounded, fell down uttering fearful groans. And seeing him fallen, the other hills too began to scream. And that mighty being of unrivalled prowess, hearing the groans of the afflicted, was not at all moved, but himself uplifting his mace, yelled forth his war-whoop. And that high-souled being then hurled his mace of great lustre and quickly rent in twain one of the peaks of the White mountain. And the White mountain being thus pierced by him, was greatly afraid of him and dissociating himself from the Earth fled with the other mountains. And the Earth was greatly afflicted and bereft of her ornaments on all sides. And in this distress, she went over to Skanda and once more shone with all her might. And the mountains too bowed down to Skanda and came back and stuck into the earth. And all creatures then celecrated the worship of Skanda on the fifth day of the lunar month.

Thus ends the two hundred and twenty-fourth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CCXXV.

(*Mārkandeya-Samāsyā Parva continued.*)

Mārkandeya continued,—When that powerful, high-souled, and mighty being was born, various kinds of fearful phenomena occurred. And the nature of males and females, of heat and cold, and of such other pairs of contraries, was reversed. And the planets, the cardinal points, and the firmaments became radiant with light and the Earth began to rumble very much. And the *Rishis* even, seeking the welfare of the world, while they observed all these terrific prodigies on all sides, began with anxious hearts to restore tranquillity in the universe. And those who used to live in that Chaitra-ratha forest said,—This very miserable condition of ours hath been brought about by Agni cohabiting with the six wives of the seven *Rishis.*—Others again who had seen the goddess assume the disguise of a bird said,—This evil hath been brought about by a bird.—No one ever imagined that Swāhā was the authoress of that mischief. But having heard that the (new born) male child was hers, she went to Skanda and gradually revealed to him the fact that she was his mother. And those seven *Rishis*, when they heard that a son of great power had been born (to them), divorced their six wives with the exception of the adorable Arundhati, because all the dwellers of that forest protested that those six persons had been instrumental in bringing forth the child. Swāhā too, O king, said again and again to the seven *Rishis*, saying,—Ye ascetics, this child is mine, your wives are not its mothers!—

The great *Muni* Viswāmitra had, after the conclusion of the sacrifices of the seven *Rishis*, followed unseen the god of fire, while the latter was tortured with lust. He, therefore, knew everything as it happened and he was the first to seek the protection of Mahāsena. And he offered divine prayers to Mahāsena, and all the thirteen auspicious rites appertaining to childhood, such as the natal and other ceremonies, were all performed by the great *Muni* in respect of that child. And for the good of the world, he promulgated the virtues of the six-faced Skanda, and performed ceremonies in honor of the cock, the goddess *Sakti*, and the first followers of Skanda. And for this reason he became a great favourite of the celestial youth. That great *Muni* then informed the seven *Rishis* of the transformations of Swāhā and told them that their wives were perfectly innocent. But though thus informed, the seven *Rishis* abandoned their spouses unconditionally.—

Mārkandeya continued,—The celestials having heard of the prowess of Skanda, all said to Vāsava,—O Sakra, do thou kill Skanda without delay, for his prowess is unbearable. And if thou dost not exterminate him, he will conquer the three worlds with ourselves, and overpowering thee, himself become the mighty lord of the celestials!—Perplexed in mind!—Sakra replied unto them,—This child is endowed with great prowess. He can himself destroy the Creator of the Universe, in battle putting forth his might. I venture, not therefore, to do away with him.—To this the gods replied,—Thou hast no manliness in thee, in that thou talkest in this manner. Let the great Mothers of the Universe repair to day to Skanda. They can muster at will any degree of energy. Let them kill this child. It shall be so,—The Mothers replied,—And then they went away. But on beholding that he was possessed of great might they became dispirited, and considering that he was invincible, they sought his protection and said unto him,—Do thou, O mighty being, become our (adopted) son !—We are full of affection for thee and desirous of giving thee suck! Lo, the milk oozes from our breasts !—On hearing these words, the mighty Mahāsena became desirous of sucking their breasts, and he received them with due respect and acceded to their request. And that mightest of mighty creatures then beheld his father Agni coming towards him. And that god who is the doer of all that is good, was duly honoured by his son, and in company with the Mothers, he stayed there by the side of Mahāsena to tend him. And that lady amongst the Mothers who was born of Anger,* with a spike in hand kept watch over Skanda, even like a mother guarding her own offspring. And that irascible daughter of the Blood Sea, who lived herself on blood, hugged Mahāsena in her breast and nursed him like a mother. And Agni, transforming himself into a trader with a goat's mouth and followed by numerous children began to gratify that child of his with toys in that mountain abode of his.

Thus ends the two hundred and twenty fifth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CCXXVI.

(*Markandeya-Samāsyā Parva continued.*)

Markandeya continued,—The planets with their satellities, the *Rishis* and the Mothers, Agni and numerous other blazing countries and many other dwellers of heaven of terrible mien, waited on Mahāsena along with the Mothers. And the illustrious sovereign of the gods, desirous of victory but believing success to be doubtful, mounted his elephant Airāvata and attended by the other gods advanced towards Skanda. That mighty being followed by all the celestials was armed with his thunder-bolt. And with the object of slaying Mahāsena, he marched rapidly, with that terrible celestial army of great splendour, sounding their shrill war-cry and furnished with various sorts of standards, with warriors encased in various armour and armed with numerous bows and riding on various animals. When Mahāsena beheld the gloriously decked Cakra, attired in his best clothes, advancing with the determination of slaying him, he (too on his part) advanced to meet that chief of the celestials. O Pārtha, the mighty Vāsava, the lord of the celestials, then uttered a loud shout, to encaurage his warriors, and marching rapidly with the view of killing Agni's son, and praised by Tridasas* and great *Rishis*, he at length reached the abode of Kārtikeya. And then he shouted out with the other gods; and Guha too in reponse to this, uttered a fearfull war-cry resembling the roaring of the sea. On hearing that noise, the celestial army behaved like an agitated sea, and was stunned and fixed to the spot. And that son of Pāvaka (the fire-god) beholding the gods come near to him with the object of killing him, was filled with wrath, and gave out rising flames of fire from within his mouth. And these flames destroyed the celestial forces struggling on the ground. Their heads, their bodies, their arms and riding animals were all burnt in that conflagration, and they appeared all on a sudden like stars displaced from their proper spheres. Thus afflicted, the gods renounced all allegiance to the Wielder of the thunder-bolt, and sought the protection of Pāvaka's son; and thus peace was again secured. When he was thus forsaken by the gods, Cakra hurled-his thunder-bolt at Skanda. It pierced him on the right side; and, O great king, it passed through the body of that high-souled being. And from being struck with the thunder-bolt, there arose from Skanka's body another being—a youth with a club in hand, and adorned with a celestial amulet. And because he was born on account of the piercing of the thunder-bolt, he was named Visākha. And Indra, when he beheld that another person looking like the fierce destroying fire-god had come into being, was frightened out of his wits, and besought the protection of Skanda, with the palms of his hands joined together (as a mark of respect). And that excellent being Skanda, bade him renounce all fear, with his army. The gods were then transported with joy, and their bands too struck up."

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* Anger personified is a deity.

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* Another name of the gods, so named from their having only three stages of life,—viz., infancy, childhood, and youth—and being exempt from the fourth—old age.

Thus ends the two hundred and twenty-sixth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CCXXVII.

(*Mārkandeya-Samāsyā Parva continued.*)

Mārkandeya continued,—"Now hear of those terrible and curious-looking followers of Skanda. A number of male children came into being when Skanda was struck with the thunder-bolt,—those terrific creatures that steal (spirit away) little children, whether born, or in the womb. And a number of female children too of great strength were born to him. Those children adopted Visākha as their father. That adorable and dexterous Bhadrasākha, having a face like that of a goat, was at the time (of the battle) surrounded by all his sons and daughters whom he guarded carefully in the presence of the great mothers. And for this reason the inhabitants of this earth call Skauda the father of *Kumāras* (little children). Those persons who desire to have sons born to them, worship in their places the powerful Rudra in the form of the fire-god, and Umā in the form of Swāhā. And by that means they are blessed with sons. The daughters begotten by the fire-god, Tapa went over to Skanda, who said to them, 'What can I do for you?' Those girls replied,—'Do us this favour,—by thy blessing, may we become the good and respected mothers of all the world!' He replied 'Be it so.' And that liberal-minded being repeated again and again, 'Ye shall be divided into separate classes of Sivas and Asivas.'* And the mothers then departed, having first established Skanda's son-ship. Kāki, Halimā, Mālini, Vrinhilā, Aryā, Palālā and Vaimitrā, these were the seven mothers of Sisu. They had a powerful, red-eyed, terrific, and very turbulent son, named Sisu born by the blessing of Skanda. He was reputed as the eighth hero, born of the mothers of Skanda. But he is also known as the ninth, when that being with the face of a goat, is included. Know that the sixth face of Skanda was like that of a goat. That face, O king, is situated in the middle of the six, and is regarded constantly by the mothers. That head by which Bhadrasākha created the divine energy, is reputed to be the best of all his heads. O ruler of men, these virtuous wonderful events happened on the fifth day of the bright half of the lunar month, and on the sixth, a very fierce and terrific battle was fought at that place."

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* i. e. good and evil spirits.

Thus ends the two hundred and twenty-seventh Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CCXXVIII.

(*Mārkandeya-Samāsyā Parva continued.*)

Mārkandeya continued.—"Skanda was adorned with a golden amulet and wreath, and wore a crest and a crown of gold; his eyes were golden-coloured, and he had a set of sharp teeth; he was dressed in a red garment, and looked very handsome; he had a splendid appearance, and was endowed with all good characteristics and was the favourite of the three worlds. He granted boons (to people who sought them), and was brave, youthful, and adorned with bright ear-rings. Whilst he was reposing himself, the goddess of fortune, looking like a lotus and assuming a personal embodiment, rendered her allegiance to him. When he became thus possessed of good fortune, that famous and delicate-looking creature appeared to all like the moon at its full. And high-minded Brāhmanas worshipped that mighty being, and the *Maharshis* (great rishis) then said as follows to Skanda.—'O thou born of the golden egg, mayst thou be prosperous and mayst thou become an instrument of good to the universe! O best of the gods, although thou wast born only six nights (days) ago, the whole world has owned allegiance to thee (within this short time), and thou hast also allayed their fears, therefore do thou become the Indra (lord) of the three worlds and remove their cause of aprehension.' Skanda replied.—

'You gentlemen of great ascetic wealth, (tell me) what Indra does with all these worlds, and how that sovereign of the celestials, protects the hosts of gods unremittingly.' The *Rishis* replied,—'Indra is the giver of strength, power, children and happiness to all creatures, and when propitiated, that Lord of the celestials bestows on all the objects of their desire. He destroys the wicked and fulfills the desires of the righteous; and that Destroyer of Vala assigns to all creatures their various duties. He officiates for the sun and the moon in places where there is no sun or moon: he even when occasion requires it, acts for (serves the purposes of) fire, air, earth and water. These are the duties of Indra: his capacities are immense. Thou too art mighty; therefore, great hero, do thou become our Indra.'

"Sakra said,—'O mighty being, do thou make us happy, by becoming our lord. Excellent being, thou art worthy of the honour; therefore shall we anoint thee this very day.'

"Skanda replied,—'Do thou continue to rule the three worlds with self-possession, and with thy heart bent on conquest. I shall remain thy humble servant. I covet not thy sovereignty.'

"Sakra replied,—'Thy prowess is unrivalled,—O hero,—do thou therefore vanquish the enemies of the gods. People have been struck with wonder at thy prowess. More especially as I have been bereft of my prowess, and defeated by thee, now if I were to act as Indra, I should not command the respect of all creatures, and they would be busy in bringing about dissensions between us; and then, my lord, they would become the partisans of one or other of us. And when they formed themselves into two distinct factions, war as before would be the result of that defection. And in that war, thou wouldst undoubtedly defeat me without difficulty, and thyself become the lord of all the worlds.'

"Skanda replied.—'Thou, O Sakra, art my sovereign, as also of the three worlds; mayst thou be prosperous! Tell me if I can obey any commands of thine.'

"Indra replied,—'At thy bidding, O powerful being, I shall continue to act as Indra. And if thou hast said this deliberately and in earnest, then hear me how thou canst gratify thy desire of serving me. Do thou, O mighty being, take the leadership of the celestial forces accordingly.'

"Skanda replied,—'Do thou anoint me as leader, for the destruction of the Dānavas, for the good of the celestials, and for the well-being of cows and Brāhmanas.'"

Mārkandeya continued,—"Thus anointed by Indra and all other gods, and honoured by the *Maharshis*, he looked grand at that moment. The golden umbrella* held (over his head) looked like a halo of blazing fire. That famous god, the Conqueror of Tripura—himself fastened the celestial wreath of gold, of Viswakarma's manufacture, round his neck. And, O great man and conqueror of thine enemies, that worshipful god with the emblem of the bull, had gone there previously with Pārvati. He honoured him with a joyous heart. The fire-god is called Rudra by Brāhmanas, and from this fact Skanda is called the son of Rudra. The White mountain was formed from discharges of Rudra's *semen virile*, and the sensual indulgences of the fire-god with the Krittikās took place on that same White mountain. And as Rudra was seen by all the dwellers of heaven to heap honours on the excellent Guha (Skanda), he was for that reason reputed as the son of Rudra. This child had his being by the action of Rudra entering into the constitution of the fire-god, and for this reason, Skanda came to be known as the son of Rudra. And, O Bharata, as Rudra, the fire-god, Swāhā, and the six wives (of the seven rishis) were instrumental to the birth of the great god Skanda, he was for that reason reputed as the son of Rudra.

"That son of the fire-god was clad in a pair of clean red cloths, and thus he looked grand and resplendent like the Sun peeping forth from behind a mass of red clouds. And the red cock given to him by the fire-god, formed his ensign; and when perched on the top of his chariot, it looked like the image of the all-destroying fire. And the presiding deity of the power which conduces to the victory of the gods, and which is the director of the exertions of all creatures, and constitutes their glory, prop and refuge, advanced before him. And a mysterious charm entered into his constitution—the charm which manifests its powers on the battle-field. Beauty, strength, piety, power, might, truthfulness, rectitude, devotion to Brāhmanas, freedom from illusion or perplexity, protection of followers, destruction of foes, and care of all creatures, these, O lord of men, are the inborn virtues of Skanda. Thus anointed by all the gods, he looked pleased and complacent; and dressed in his best style, he looked beautiful like the moon at its full. The much-esteemed incantation of Vedic hymns, the music of the celestial band, and the songs of gods and *Gandharvas* then rang on all sides. And surrounded by all the well-dressed *Apsaras*, and many other gay and happy-looking *Piçāchas* and hosts of gods, that anointed (by gods) son of Pāvaka sported himself in all his grandeur. To the dwellers of heaven, the anointed Mahāsena appeared like the Sun rising after extinction of darkness. And then the celestial forces looking upon to him as their leader, surrounded him on all sides in thousands. That adorable being followed by all creatures then assumed their command, and praised and honoured by them, he encouraged them in return.

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* One of the ensigns of royalty in Hindustan.

"The Performer of a thousaud sacrifices then thought of Devasenā, whom he had rescued before. And considering that this being (Skanda) was undoubtedly destined to be the husband of this lady by Brahmā himself, he had her brought there' dressed in her best apparel. And the vanquisher of Vala then said to Skanda,—'O foremost of gods, this lady was, even before thy birth, destined to be thy bride by that Self-existent Being.* Therefore do thou duly accept her lotus-like beautiful right hand with invocation of the (marital) hymns.' Thus told, he duly married her. And Vrihaspati learned in hymns performed the necessary prayers and oblations. She who is called Shashthi, Lakshmi, Asā, Sukhapradā, Sinīvāli, Kuhu, Satvritti and Aparājitā, is known among men as Devasenā the wife of Skandā. When Skanda became united to Devasenā in indissoluble bonds of matrimony, then the goddess of prosperity in her own personal embodiment began to serve him with deligence. As Skanda attained celebrity on the fifth lunar day, that day is called *Sripanchami* (or the auspicious fifth day) and as he attained his object on the sixth, that lunar day is considered to be of great moment."

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* Brahme.

Thus ends the two hundred and twenty-eighth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CCXXIX.

Mārkandeya continued,—"Those six ladies—the wives of the seven rishis—when they learned that good fortune had smiled on Mahāsena and that he had been made leader of the celestial forces,* repaired to his camp. Those virtuous ladies of high religious merit had been disowned by the *Rishis.* They lost no time in visiting that leader of the celestial forces and then addressed him thus,—'We, O son, have been cast out by our god-like husbands, without any cause. Some people spread the rumour that we gave birth to thee. Believing in the truth of this story, they became greatly indignant, and banished us from our sacred places. It behoves thee now to save us from this infamy. We desire to adopt thee as our son, so that, O mighty being, eternal bliss may be secured to us by thy favour. Do thou thus repay the obligation thou owest to us.'

"Skanda replied,—'O ladies of faultless character, do ye accordingly become my mothers. I am your son and ye shall attain all the objects of your desire.'"

Mārkandeya continued,—"Then Sakra having expressed a wish to say something to Skanda, the latter enquired 'What is it?' Being told by Skanda to say it out, Vāsava said,—'The lady Abhijit, the younger sister of Rohini, being jealous of her seniority, has repaired to the woods to perform austerities. And I am at a loss to find out a substitute for the fallen star. May good luck attend on thee, do thou consult with Brahmā (for the purpose of filling up the room) of this great asterism. Dhanishtha and other asterisms were created by Brahmā, and Rohini used to serve the purpose of one such; and sonsequently their number was full. And in accordance with Sakra's advice, Krittikā was assigned a place in the heavens, and that star presided over by *Agni* shines as if with seven heads. Vinatā also said to Skanda,—'Thou art as a son to me, and entitled to offer me the funeral cakes (at my funeral obsequies). . I desire, my son, to live with thee always.'

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* Deva-senā-pati in the original. It may mean either the pati (leader) of the senā (forces) of devas (gods) or the pati (husband) of Devasenā.

"Skanda replied,—'Be it so, all honour to thee! Do thou guide me with a mother's affection, and honoured by thy daughter-in-law, thou shalt always live with me.' "

Mārkandeya continued,—"Then the great mothers spoke as follows to Skanda, 'We have been described by the learned as the mothers of all creatures. But we desire to be thy mothers, do thou honour us.' •

"Skanda replied,—Ye are all as mothers to me, and I am your son. Tell me what I can do to please you.'

"The mothers replied,—'The ladies (Brāhmi, Maheswari &c.) were appointed as mothers of the world in by-gone ages. We desire, O great god, that they be dispossessed of that dignity, and ourselves installed in their room, and that we, instead of them, be worshipped by the world. Do thou now restore to us those of our progeny, of whom we have been deprived, by them on thy account.'

"Skanda replied,—'Ye shall not recover those that have been once given away, but I can give you other offspring if ye like.'

"The mothers replied,—'We desire that living with thee and assuming different shapes we be able to eat up the progeny of those mothers and their guardians. Do thou grant us this favour.'

"Skanda said,—'I can grant you progeny, but this topic on which ye have just now dilated is a very painful one. May ye be prosperous! All honour to you, ladies, do ye vouchsafe to them your protecting care.'

"The mothers replied,—'We shall protect them, O Skanda, as thou desirest. Mayst thou be prosperous! But, O mighty being, we desire to live with thee always.'

"Skanda replied,—'So long as children of the human kind do not attain the youthful state in the sixteenth year of their age, ye shall afflict them with your various forms, and I too shall confer on you a fierce inexhaustible spirit. And with that ye shall live happily, worshipped by all.'"

Mārkandeya continued,—"And then a fiery powerful being come out of the body of Skanda for the purpose of devouring the progeny of mortal beings. He fell down upon the ground, senseless and hungry. And bidden by Skanda, that genius of evil assumed a terrific form. Skandapasmara is the name by which it is known among good Brāhmanas. Vinatā is called the terrific Sakuni *graha* (spirit of evil). She who is known as Putanā Rākshasi by the learned, is the *graha* called Putanā; that fierce and terrible-looking *Rākshasī* of an hideous appearance is also called the *pisāchi* Sitā Putanā. That fierce-looking spirit is the cause of abortion in women. Aditi is also known by the name of Revati: her evil spirits is called Raivata, and that terrible *graha* also afflicts children. Diti, the mother of the Daityas (*Asuras*), is also called Muhkamandikā, and that terrible creature is very fond of the flesh of little children. Those male and female children, O Kaurava, who are said to have been begotten by Skanda, are also spirit of evil, and they destroy the fetus in the womb. They (the Kumāras) are known as the husbands of those very ladies, and children are seized unawares by these cruel spirits. And, O king, Suravi who is called the mother of the bovine kind by the wise, is best ridden by the evil spirit Sakuni, who in company with her, devours children on this earth. And Saramā, the mother of dogs, also habitually kills human beings while still in the womb. She who is the mother of all trees has her abode in a *karanja* tree. She grants boons and has a placid countenance and is always favourably disposed towards all creatures. Those persons who desire to have children, bow down to her, who is seated in a *karanja* tree. These eighteen evil spirits fond of meat and wine, and others of the same kind, invariably take up their abode in the lying-in-room for ten days. Kadru introduces herself in a subtle form into the body of a pregnant woman, and there she causes the destruction of the fetus, and the mother is made to give birth to a *Naga* (serpent). And that mother of the Gandharbas takes away the fetus, and for this reason, conception in woman turns out to be abortive. The mother of the *Apsaras* removes the fetus from the womb, and for this reason such conceptions are said to be stationary by the learned. The daughter ef the divinity of the Blood Sea is said to have nursed Skanda,—she is worshipped under the name of Lohitayani on Kadamva trees. Arya acts the same part among female beings, as Rudra does among male ones. She is the mother of all children and is distinctly worshipped for their welfare. These that I have described are the evil spirits presiding over the destinies of young children, and until children attain their sixteenth year, these spirits exercise their influence for evil, and after that, for good. The whole body of male and female spirits that I have now described are always denominated by men as the spirits of Skanda. They are propitiated with burnt offerings, ablutions, unguents, sacrifices and other offerings, and particularly by the worship of Skanda. And, O king, when they are honoured and worshipped with due reverence, they bestow on men whatever is good for them, as also valour and long life. And now having bowed down to Maheswara, I shall describe the nature of those spirits who influence the destinies of men after they have attained their sixteenth year,

"The man who beholds gods, while sleeping, or in a wakeful state, soon turns mad, and the spirit under whose influence these halucination take place, is called the celestial spirit. When a person beholds his dead ancestors while he is seated at ease, or lying in his bed, he soon loses his reason, and the spirit which causes this illusion of sensible perception, is called the ancestral spirit. The man who shows disrespect to the Siddhas, and who is cursed by them in return, soon runs mad, and the evil influence by which this is brought about, is called the Siddha spirit. And the spirit by whose influence a man smells sweet odour, and becomes cognisant of various tastes (when there are no odoriferous or tasteful substances about him) and soon becomes demented, is called the Rākshasa spisit. And the spirit by whose action celestial musicains (Gandharvas) blend their existence into the constitution of a human being, and make him run mad in no time, is called the Gandharva spirit. And that evil spirit by whose influence men are always tormented by *Pisāchas*, is called the Paisacha spirit. When the spirit of Yakshas enters into the system of a human being by some accident, he losses his reason immediately, and such a spirit is called the Yaksha spirit. The man who loses his reason on account of his mind being demoralised with vices, runs mad in no time, and his illness must be remedied according to methods prescribed in the Sashtras. Men also run mad from perplexity, from fear, as also on beholding hideous sights. The remedy lies in quieting their minds. There are three classes of spirits, some are frolicsome, some are gluttonous, and some sensual. Uutil men attain the age of three score and ten, these evil influences continue to torment them, and then fever becomes the only evil spirit that afflicts sentient beings. These evil spirits always avoid those who have subdued their senses, who are self-restrained, of cleanly habits, god-fearing and free from laziness and contamination. I have thus described to thee, O king, the evil spirits that mould the destinies of men. Thou who art devoted to Maheswara art never troubled by them."

Thus ends the two hundred and twentyninth Section in the Mārkandeya-Samāsyā of the Vana Parva.

SECTION CCXXX.

(Mārkandeya-Samāsyā Parva continued

Mārkandeya continued,—"When Skanda had bestowed these powers, Swāhā appeared to him and said,—'Thou art my natural son,—I desire that thou shalt grant exquisite happiness to me.'

"Skanda replied,—'What sort of happiness dost thou wish to enjoy ?'

"Swāhā replied,—'O mighty being, I am the favourite daughter of Daksha, by name Swāhā; and from my youthful days I have been in love with Hutasana (the fire-god); but that god, my son, does not understand my feelings. I desire to live for ever with him (as his wife).'

"Skanda replied,—'From this day, lady, all the oblations that men of virtuous character who swerve not from the path of virtue, will offer to their gods or ancestors with incantation of purifying hymns by Brāhmanas, shall always be offered (through Agni) coupled with the name of Swāhā, and thus excellent lady, wilt thou always live associated with Agni, the god of fire.'"

Mārkandeya continued,—"Thus addressed and honoured by Skanda, Swāhā was greatly pleased; and associated with her husband Pāvaka, (the fire-god), she honoured him in return.

"Then Brahmā, the lord of all creatures, said to Mahāsena, 'Do thou go and visit thy father Mahādeva, the conqueror of Tripurā. Rudra coalescing with Agni (the fire-god), and Umā, with Swāhā, have combined to make thee invincible for the well-being of all creatures. And the *Semen* of the high-souled Rudra cast into the reproductive organ of Umā was thrown back upon this hill, and hence the twin Mujika and Minjikā came into being. A portion of it fell into the blood Sea, another portion, into the rays of the sun, another, upon the earth,—and thus was it distributed in five portions. Learned man ought to remember that these thy various and fierce-looking followers living on the flesh of animals, were produced from that *Semen*.' Be it so,' so saying, the high-souled Mahāsena with fatherly love, honoured his father Maheswra."

Mārkandeya continued,—"Men who are desirous of acquiring wealth, should worship those five classes of spirits with the sun-flower, and for alleviation of diseases also, worship must be rendered to them. The twin Mujikā and Minjikā begotten by Rudra must always be respected by persons desiring the welfare of little children; and persons who desire to have children born to them must always worship those female spirits who live on human flesh and are produced in trees. Thus all *Pisāchas* are said to be divided into innumerable classes. And now, O king, lislen to the origin of the bells and standards of Skanda. Airāvata (Indra's elephant) is known to have had two bells of the name of Vaijayanti, and the keen-witted Sakra had them brought to him, and personally gāve them to Guha. Visakha took one of those bells and Skanda the other. The standard of both Kārtikeya and Visakha were of a red colour. That mighty god Mahāsena was pleased with the toys that had been given to him by the gods. Surrounded by hosts of gods and *Pisāchas*, and seated on the Golden Mountains, he looked splendid in all the grandeur of prosperity. And that mountain covered with fine forests, also looked grand in his companionship, jnst as the Mandara hill abounding with excellent caves shines with the rays of the Sun. The White mountain was adorned with whole tracts of woodland covered with blossoming Santanaka flowers and with forests of Karabira, Pārijāta, Jabā and Asoka trees,—as also with wild tracts overgrown with Kadamva trees; and it bounded with herds of celestial deer and flocks of celestial birds. And the rumbling of clouds serving the purpose of musical instruments sounded like the murmur of an agitated sea, and celestial Gandharvas and Apsaras began to dance. And there arose a great sound of joy from the merriment of all creatures. Thus the whole world with Indra himself seemed to have been transferred to the white mountain. And all the people began to observe Skanda with satisfaction in their looks, and they did not at all feel tired with doing so."

Mārkandeya continued,—"When that adorable son of the fire-god was anointed as leader of the celestial army, that grand and happy lord, Hara (Mahādeva) riding with Pārvati in a chariot shining with sun-like refulgence, repaired to a place called Bhadravata. His excellent chariot was drawn by a thousand lions and managed by Kāla. They passed through blank space, and seemed as if they were about to devour the sky; and striking terror into the hearts of all creatures in the mobile and immobile divisions of the world, those maned beasts flitted through the air, uttering fearful growls. And that lord of all animals (Mahādeva) seated in that chariot with Umā, looked like the sun with flames of lightning illuminating masses of clouds begirt with Indra's bow (Rain-bow). He was preceded by that adorable lord of riches riding on the backs of human beings with his attendant Guhyakas riding in his beautiful car Pushpaka. And Sakra too riding on his elephant Airāvata and accompanied by other gods, brought up the rear of Mahādeva, the granter of boons, marching in this way at the head of the celestial army. And the great Yaksha Amogha with his attendants—the Jambhaka Yakshas and other Rākshasas decorated with garlands of flowers—obtained a place in the right wing of his army; and many gods of wonderful fighting powers, in company with the Vasus and the Rudras, also marched with the right division of his army. And the terrible-looking Yama too in company with Death marched with him, followed by hundreds of terrible Diseases; and behind him was carried the terrible sharp-pointed, well-decorated trident of Siva, called Vijaya. And Varuna, the adorable lord of waters, with his terrible *pāsa*,* and surrounded by numerous aquatic animals, marched slowly with the trident. And the trident Vijaya was followed by the Pattisa† of Rudra guarded by maces, balls, clubs and other excellent weapons. And the *Pattisa*, O king, was followed by the bright umbrella of Rudra and the water-vessel and by the *Maharshis*; and on its right side the bright sceptre worshipped by the gods looked beautiful in its progress in the company of Bhrigu, Angira and others. And behind all these rode Rudra in his white chariot, reassuring the gods with the exhibition of his powers. And rivers and lakes and seas, Apsaras *Rishis*, Celestials, Gandharvas and serpents, stars, planets, and the children of gods, as also many women, followed him in his train. These handsome-looking ladies proceeded scattering flowers all around; and the clouds marched, having made their obeisance to that god (Mahādeva) armed with the Pināka bow. And some of them held a white umbrella over his head, and Agni (the fire-god) and Vāyu (the god of winds) busied themselves with two hairy fans emblems of royalty). And, O king, he was followed by the glorious Indra accompanied by the *Rajarshis*, and singing the praise of that god with the emblem of the bull. And Gauri, Vidya, Gandhari, Keçinī, and the lady called Mitra in company with Savitri, all proceeded in the train of Pārvati, as also all the Vidyas (presiding deities of all branches of knowledge) that were created by the learned. The Rākshasa spirit who delivers to different battalions the commands which are implicitly obeyed by Indra and other gods, advanced in front of the army as standard-bearer. And that foremost of Yakshas, by name Pingala, the friend of Rudra, who is always busy in places where corpses are burnt, and who is agreeable to all people, marched with them merrily, at one time going ahead of the army, and falling behind again at another;—his movements being uncertain. Virtuous actions are the offerings with which the god Rudra is worshipped by mortals. He who is also called Siva, the omnipotent god, armed with the Pināka bow, is Maheswara. He is worshipped in various forms.

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* A kind of missile.

† Another kind of weapon.

"The son of Krittikā, the leader of the celestial army, respectful to Brāhmanas, surrounded by the celestial forces, also followed that lord of the gods. And then Mahādeva said these weighty words to Mahāsena.—'Do thou carefully command the seventh army corps of the celestial forces.'

"Skanda replied,—'Very well, my lord! I shall command the seventh army corps. Now tell me quickly if there is anything else to be done.'

"Rudra said,—'Thou shalt always find me in the field of action. By looking up to me and by devotion to me shalt thou attain great welfare.'"

Mārkandeya continued,—"With these words Maheswara received him in his embrace, and then dismissed him. And, O great king, after the dismissal of Skanda, prodigies of various kinds occured to disturb the equanimity of the gods.

"The firmament with the stars was in a blaze, and the whole universe in a state of utter confusion. The earth quaked and gave forth a rumbling sound, and darkness overspread the whole world. Then observing this terrible catastrophy, Sankara with the esteemable Umā, and the celestials with the great *Maharshis*, were much exercised in mind. And when they had fallen into this state of confusion, there appeared before them a fierce and mighty host armed with various weapons, and looking like a mass of clouds and rocks. Those terrible and countless beings, speaking different languages directed their movements towards the point where Sankara and the Celestials stood. They hurled into the ranks of the celestial army flights of arrows in all directions, masses of rock, maces, *sataghnis*,[†] *prāsas*[†] and *parighas*.[‡] The celestial army was thrown into a state of confusion by a shower of these terrible weapons and their ranks were seen to waver. The Dānavas made a great havoc by cutting up their soldiers, horses, elephants, chariots and arms. And the celestial troops then seemed as if they were about to turn their backs upon the enemy. And numbers of them fell, slain by the *Asuras*, like large trees in a forest burnt in a conflagration. Those dwellers of heaven fell with their heads, separated from their bodies, and having none to lead them in that fearful battle, they were slaughtered by the enemy. And then the god Purandara (Indra), the slayer of Vala, observing that they were unsteady and hard pressed by the *Asuras*, tried to rally them with this speech,—'Do not be afraid, ye heroes, may success attend upon your efforts! Do ye all take up your arms, and resolve upon manly conduct, and ye will meet with no more misfortune, and defeat these wicked and terrible-looking Dānavas. May ye be successful! Do ye fall upon the Dānavas with me.'

"The dwellers of heaven were reassured on hearing this speech from Sakra; and under his leadership, they again rushed against the Dānavas. And then the thirty-three

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[*] A weapon which kills a hundred people.

[†] A kind of missile.

[‡] A kind of hammer made of iron.

crores of gods and all the powerful Maruts and the Sādhyas with the Vasus returned to the charge. And the arrows which they angrily discharged against the enemy drew a large quantity of blood from the bodies of the Daityas and of their horses and elephants. And those sharp arrows passing through their bodies fell upon the ground, looking like so many snakes falling from the sides of a hill. And, O king, the Daityas pierced by those arrows fell fast on all sides, looking like so many detached masses of clouds. Then the Dānava host, struck with panic at that charge of the celestials on the field of battle, wavered at that shower of various weapons. Then all the gods loudly gave vent to their joy, with arms ready to strike; and the celestial bands too struck up various airs. Thus took place that encounter, so fearful to both sides; for all the battle-field was covered with blood and strewn with the bodies of both gods and *Asuras*. But the gods were soon worsted all on a sudden, and the terrible Dānavas again made a great havoc of the celestial army. Then the *Asura* drums struck up and their shrill bugles were sounded; and the Dānava chiefs yelled their terrific war-cry.

"Then a powerful Dānava, taking a huge mass of rock in his hands, came out of that terrible Daitya army. He looked like the Sun peering forth from amongst a mass of dark clouds. And, O king, the celestials, beholding that he was about to hurl that mass of rock at them, fled in confusion. But they were pursued by Mahisha, who hurled that hillock at them. And, O lord of the world, by the falling of that mass of rock, ten thousand warriors of the celestial army were crushed to the ground and breathed their last. And this act of Mahisha struck terror into the hearts of the gods, and with his attendant Dānavas he fell upon them like a lion attacking a herd of deer. And when Indra and the other celestials observed that Mahisha was advancing to the charge, they fled, leaving behind their arms and colours. And Mahisha was greatly enraged at this, and he quickly advanced towards the chariot of Rudra; and reaching near, he seized its pole with his hands. And when Mahisha in a fit of rage had thus seized the chariot of Rudra, all the Earth began to groan and the great *Rishis* lost their senses. And Daityas, of huge proportions, and looking like (dark) clouds, were boisterous with joy. thinking that victory was assured to them. And although that adorable god (Rudra) was in that plight, yet he did not think it worth his while to kill Mahisha in battle: he remembered that Skanda would deal the death-blow to that evil-minded *Asura*. And the fiery Mahisha, contemplating with satisfaction the prize (the chariot of Rudra) which he had secured, sounded his war-cry, to the great alarm of the gods and the joy of the Daityas. And when the gods were in that fearful predicament, the mighty Mahāsena, burning with anger, and looking grand like the Sun, advanced to their rescue. And that lordly being was clad in blazing red and decked with a wreath of red flowers. And cased in armour of gold, he rode in a gold-coloured chariot bright as the Sun and drawn by chestnut horses. And at his sight the army of the Daityas was suddenly dispirited on the field of battle. And, O great king, the mighty Mahāsena discharged a bright *Sakti*, for the destruction of Mahisha. That missile cut off the head of Mahisha, and he fell upon the ground and died. And his head, massive as a hillock, falling on the ground, barred the entrance to the country of the Northern Kurus, extending in length for sixteen *yojanas*, though at present the people of that country pass easily by that gate.

"It was observed both by the gods and the Dānavas that Skanda hurled his *sakti* again and again on the field of battle, and that it returned to his hands, after killing thousands of the enemy's forces. And the terrible Dānavas fell in large numbers by the arrows of the wise Mahāsena. And then a panic seized them, and the followers of Skanda began to slay and eat them up by thousands and drink their blood. And they joyously exterminated the Dānavas in no time, just as the Sun destroys darkness, or as fire destroys a forest, or as the winds drive away the clouds. And in this manner the famous Skanda defeated all his enemies. And the gods came to congratulate him, and he, in turn, paid his respects to Maheswara. And that son of Krittikā, looked grand like the Sun in all the glory of his effulgence. And when the enemy was completely defeated by Skanda, and when Maheswara left the battle-field, Purandara embraced Mahāsena and said to him,—'This Mahisha, who was made invincible by the favour of Brahmā, hath been killed by thee. O best of warriors, the gods were like grass to him. O strong-limbed hero, thou hast removed a thorn from the side of the celestials. Thou hast killed in battle hundreds of Dānavas equal in valour to Mahisha, who were all hostile to us, and who used to harass us before. And thy followers too have devoured them by hundreds. Thou art, O mighty being, invincible in battle like Umā's lord! And this victory shall be celebrated as thy first achievement, and thy fame shall be undying in the three worlds. And, O strong-armed god, all the gods will yield their allegiance to thee.' Having spoken thus to Nahāsena, the husband of Cachi left the place, accompanied by the gods and with the permission of the adorable three-eyed god (Civa). And Rudra returned to Bhadravata, and the celestials too returned to their respective abodes. And Rudra spoke, addressing the gods—'Ye must render allegiance to Skanda just as ye do unto me.' And that son of the fire-god, having killed the Dānavas, hath conquered the three worlds in one day, and he hath been worshipped by the great *Rishis*! The Brāhmana who with due attention readeth this story of the birth of Skanda, attaineth to great prosperity in this world and the companionship of Skanda hereafter."

Yudhishthira said,—"O good and adorable Brāhmana, I wish to know the different names of that high-souled being, by which he is celebrated throughout the three worlds."

Vaiçampāyana continued,—Thus addressed by the Pāndava in that assembly of *Rishis*, the worshipful Mārkandeya of high ascetic merit replied,—"'Agneya, (1) Skanda, (2) Diptakirti, (3) Anāmaya, (4) Mayuraketu, (5) Dharmātman, (6)

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(1) Son of *Agni*

(2) Cast off.

(3) Of blazing fame.

(4) Always hale.

(5) Peacock-bannered.

(6) The virtuous souled.

Bhuteça, (7) Mahishārddana, (8) Kāmajit, (9) Kāmada, (10) Kānta,(11) Satyabāk,(12) Bhoobaneçwara,(13) Ciçu, (14) Cighra,(15) Suchi,(16) Chanda,(17) Dipta-varna,(18) Subhānana.(19) Amogha.(20) Anagha,(21) Randra.(22) Priya.(23) Chandrānana.(24) Dipta-sacti,(25) Praçāntātman.(26) Bhadrakrit,(27) Kutamohana, (21) Shashthipriya, (29) Pavitra, (30) Mātrivatsala, (31) Kanyā-bhatri, (32) Vibhakta, (33) Swāheya,(34) Revati-suta,(35) Prabhu.(36) Netā,(37) Vishākha,(38) Naigameya,(39) Suduschara,(40) Suvrata,(41) Lalita.(42) Vālakridanka-priya, (43) Khachārin,(44) Brahmachārin.(45) Sura, (46) Sadavanodbhava,(47) Viçwāmitra-priya,(48) Devasenā-priya,(49) Vāsudeva-priya,(50) and Priya-krit,(51)—these are the divine names of Kārtikeya. Whoever repeateth them, undoubtedly secureth fame, wealth, and salvation."

Mārkandeya continued,—"O valiant scion of Kuru's race, I shall now with due devotion pray to that unrivalled, mighty, six-faced, and valiant Guha who is worshipped by gods and *Rishis*, enumerating his other titles of distinction: do thou listen to them.—Thou art devoted to *Brahma*, begotten of *Brahma*, and versed in the mysteries of *Brahma*. Thou art called *Brahmesaya*, and thou art the foremost of those who are possessed of *Brahma*. Thou art fond of *Brahma*, thou art austere like the Brāhmanas and versed in the great mystery of *Brhma* and the leader of the Brāhmanas. Thou art *Swāhā*, thou art *Swadhā*, and thou art the holiest of the holy, and art invoked in hymns and celebrated as the six-flamed fire. Thou art the year, thou art the six seasons, thou art the months, the (lunar) half-months, the (solar) declinations, and the cardinal points of space. Thou art lotus-eyed. Thou art possessed of a lily-like face. Thou hast a thousand faces and a thousand arms. Thou art the ruler of the universe, thou art the great Oblation, and thou art the animating spirit of all the gods and the *Asuras*. Thou art the great leader of armies. Thou art *Prachanda* (furious), thou art the Lord, and thou art the great master and the conqueror of thine enemies. Thou art *Sahasrabhu* (multiform), *Sahasratusti* (a thousand times content), *Sahasrabhuk* (devourer of everything), and *Sahasrapat* (of a thousand legs), and thou art the Earth itself. Thou art possessed of infinite forms and thousand heads and great strength. According to thine own inclinations, thou hast appeared as the son of Gangā, Swāhā, Mahi, or Krittikā. O six-faced god, thou dost play with the cock and assume different forms according to thy will. Thou art Daksha. Soma, the Māruta, Dharma, Vāyu, the prince of mountains, and Indra, for all time. Thou art mighty, the most eternal of all eternal things, and the lord of all lords. Thou art the progenitor of Truth, the destroyer of Diti's progeny (*Asuras*), and the great conqueror of the enemies of the celestials. Thou art the personation of virtue and being thyself vast and minute, thou art acquainted with the highest and lowest points of virtuous acts, and the mysteries of *Brahma*. O foremost of all gods and high-souled lord of the Universe, this whole creation is overspread with thy energy! I have thus prayed to thee according to best of my power. I salute thee who art possessed of twelve eyes and as many hands. Thy remaining attributes transcend my powers of comprehension!'

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(7) The Lord of all creatures. (8) The slayer of *Mahishá*. (9) The subjugator of desires. (10) The fulfiller of desires. (11) The handsome. (12) The truthful in speech. (13) The Lord of the universe. (14) The child. (15) The quick. (16) The pure. (17) The fiery. (18) The bright complexioned. (19) Of beautiful face. (20) Incapable of being baffled.)21) The sinless. (22) The terrible. (23) The favorite. (24) Of face like the moon. (25) The wielder of the blazing lance. (26) Of tranquil soul. (27) The doer of good. (28) The chamber of even the wicked. (29) The favorite of *Shushti*. (30) The holy. (31) The reverencer of his mother. (32) The protector of virgins. (33) Diffused over the universe. (34) The son of *Swāhā*. (35) The child of *Revati*. (36) The Lord. (37] The leader. [38] Reared up by *Visākhà*. [39] Sprung from the Veda. (40) Difficult of propitiation. (41) Of excellent vows. (42) The beautiful. [43] Fond of toys. (44) The ranger of skies. (45) The chaste. (46) The brave. (47) Born in a forest of heath. (48) The favorite of *Viçwāmitra*. (49) The lover of *Devasenā*. (50) The beloved of *Vāsudeva*. (51) The doer of agreeable things.

The Brāhmana who with due attention readeth this story of the birth of Skunda, or relateth it unto Brāhmanas, or heareth it narrated by regenerate men, attaineth to wealth, long life, fame, children, as also victory, prosperity and contentment, and the companionship of Skanda."

Thus ends the two hundred and thirtyeith Section in the Mārkandeya-Semāsyā of the Vana Parva.

SECTION CCXXXI.

(Draupadi-Satyabhāma Samvāda.)

Vaiçampāyana said,—"After those Brāhmanas and the illustrious sons of Pāndu had taken their seats, Draupadi and Satyabhāmā entered the hermitage. And with hearts full of joy, the two ladies laughed merrily and seated themselves at their ease. And, O king, those ladies, who always spake sweetly to each other, having met after a long lime, began to talk upon various delightful topics arising out of the stories of the Kurus and the Yadus. And the slender-waisted Satyabhāmā —the favorite wife of Krishna and the daughter of Satrājit— then asked Draupadi in private, saying,—'By what behaviour is it, O daughter of Drupada, that thou art able to rule the sons of Pāndu—those heroes endued with strength and beauty and like unto the *Lokapālas* themselves? Beautiful lady, how is it that they are so obedient to thee and are never angry with thee? Without doubt the sons of Pāndu, O thou of lovely features, are ever submissive to thee and watchful to do thy bidding! Tell me, O lady, the reason of this! Is it practice of vows, or asceticism, or incantations, or drugs at the time of the bath (in season), or the efficacy of science, or the influence of youthful appearance, or the recitation of particular formulæ, or *Homa*, or collyreum and other medicaments? Tell me now, O princess of Panchāla, of that blessed and auspicious thing by which, O Krishnā, Krishna may ever be obedient to me!'

"When the celebrated Satyabhāmā, having said this, ceased, the chaste and blessed daughter of Drupada answered her, saying.—'Thou askest me, O Satyabhāmā, of the practices of women that are wicked. How can I answer thee, O lady, about the cause that is pursued by wicked females? It doth not become thee, lady, to pursue thy questions, or doubt me, after this, for thou art endued with intelligence and art the favorite wife of Krishna. When the husband learns that his wife is addicted to incantations and drugs, from that hour he beginneth to dread her like a serpent ensconced in his sleeping chamber. And can a man that is troubled with fear have peace, and how can one that hath no peace have happiness? A husband can never be made obedient by his wife's incantations. We hear of painful diseases being transmitted by enemies. Indeed, they that desire to slay others, send poison in the shape of customary gifts, so that the man that taketh the powders so sent, by tongue or skin, is, without doubt, speedily deprived of life. Women have sometimes caused dropsy and leprosy and decrepitude and importence and idiotcy and blindness and deafness in men. These wicked women, ever treading in the path of sin, do sometimes (by these means) injure their husbands. But the wife should never do the least injury to her lord. Hear now, O illustrious lady, of the behaviour I adopt towards the high-souled sons of Pāndu! Keeping aside vanity, and controlling desire and wrath, I always serve with devotion the sons of Pāndu with their wives. Restraining jealousy, with deep devotion of heart, without a sense of degradation at the services I perform, I wait upon my husbands. Ever fearing to utter what is evil or false, or to look or sit or walk with impropriety, or cast glances indicative of the feelings of the heart, do I serve the sons of Prithā—those mighty warriors blazing like the Sun or fire, and handsome as the moon, these heroes endued with fierce energy and prowess, and capable of slaying their foes by a glance of the eye. Celestial, or man, or Gandharva, young or decked with ornaments, wealthy or comely of person, none else my heart liketh. I never bathe or eat or sleep till he that is my husband hath bathed or eaten or slept,—till, in fact, our attendants have bathed, eaten, or slept. Whether returning from the field, the forest, or the town, hastily rising up I always salute my husband with water and a seat. I always keep the house and all house-hold articles and the food that is to be taken well-ordered and clean, Carefully do I keep the rice, and serve the food at the proper time. I never indulge in angry and fretful speech, and never imitate women that are wicked. Keeping idleness at a distance I always do what is agreeable. I never laugh except at a jest, and never stay for any length of a time at the house-gate. I never stay long in places for answering calls of nature, nor in pleasure-gardens attached to the house. I always refrain from laughing loud and indulging in high passion, and from everything that may give offence. Indeed, O Satyabhāmā, I always am engaged in waiting upon my lords. A seperation from my lords is never agreeable to me. When my husband leaveth home for the sake of any relative, then renouncing flowers and fragrant paste of every kind, I begin to undergo penances. Whatever my husband drinketh not, whatever my husband eateth not, whatever my husband enjoyeth not, I ever renounce. O beautiful lady, decked in ornaments and ever controlled by the instructions imparted to me, I always devotedly seek the good of my lord. Those duties that my mother-in-law had told me of in respect of relatives, as also the duties of alms-giving, of offering worship to the gods, of oblations to the deceased, of boiling food in pots on auspicious days for offer to ancestors and guests, of reverence and service to those that deserve our regards, and all else that is known to me, I always discharge day and night, without idleness of any kind. Having with my whole heart recourse to humility and approved rules, I serve my meek and truthful lords ever observant of virtue, regarding them as poisonous snakes capable of being excited at a trifle. I think that to be eternal virtue for women which is based upon a regard for the husband. The husband is the wife's god, and he is her refuge. Indeed, there is no other refuge for her. How can, then, the wife do the least injury to her lord? I never, in sleeping or eating or adorning my person, act against the wishes of my lord, and always guided by my husbands, I never speak ill of my mother-in-law. O blessed lady, my husbands have become odedient to me in consequence of my diligence, my alacrity, and the humility with which I serve my superiors! Personally do I wait every day with food and drink and clothes upon the reverend and truthful Kunti—that mother of heroes. Never do I show any preference for myself over her in matters of food and attire, and never do I reprove in words that princess equal unto the Earth herself in forgiveness. Formerly, eight thousand Brāhmanas were daily fed in the palace of Yudhishthira from off plates of gold. And eighty thousand Brāhmanas also of the *Snātaka* sect leading domestic lives were entertained by Yudhishthira with thirty serving maids assigned to each. Besides these, ten thousand *yotis* with the vital seed drawn up, had their pure food carried unto them in plates of gold. All these Brāhmanas that were the utters of the *Vedā*, I used to worship duly with food, drink, and raiment taken from stores only after a portion thereof had been dedicated to the Viswadeva.[*] The illustrious son of Kunti had an hundred thousand well-dressed serving-maids with bracelets on arms and golden ornaments on necks, and decked with costly garlands and wreaths and gold in profusion, and sprinkled with sandle paste. And adorned with jewels and gold, they were all skilled in singing and dancing. O lady, I knew the names and features of all those girls, as also what they ate and what they wore, and what they did not. Kunti's son of great intelligence had also an hundred thousand maid-servants who daily used to feed guests, with plates of gold in their hands. And while Yudhishthira lived in Indraprastha, an hundred thousand horses and hundred thousand elephants used to follow in his train. These were the possessions of Yudhishthira while he ruled the earth. It was, I, however, O lady, who regulated their number and framed the rules to be observed in respect of them; and it was I who had to listen to all complaints about them. Indeed, I knew everything about what the maid-servants of the palace and other classes of atendants, even the cow-herds and the shepherds of the royal establishment, did or did not. O blessed and illustrious lady, it was I alone amongst the Pāndavas who knew the income and expenditure of the king and what their whole wealth was. And those bulls among the Bhāratas, throwing upon me the burden of looking after all those that were to be fed by them, would, O thou of handsome face, pay their court to me. And this load, so heavy and incapable of being borne by persons of evil heart, I used to bear day and night, sacrificing my ease, and all the while affectionately devoted to them. And while my husbands were engaged in the pursuit of virtue, I only supervised their treasury inexhaustible like the ever-filled receptacle of Varuna. Day and night bearing hunger and thirst, I used to serve the Kuru princess, so that my nights and days were equal to me. I used to wake up first and go to bed last. This, O Satyabhāmā, hath ever been my charm for making my husbands obedient to me! This great art hath ever been known to me for making my husbands obedient to me. Never have I practised the charms of wicked women, nor do I ever wish to practise them!' "

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[*] The word in the text is *Agrahara*, which, as Nilakantha explains, means here, 'That which is first taken from a heap after the dedication of a portion to the *Viswadevas*.' What Draupadi means to say 'is, that she always took care to feed those Brāhmanas with food *first* taken from the stores, without, in fact, having taken anything therefrom for the use of anybody else.

Vaiçampāyana continued.—"Hearing these words of virtuous import uttered by Krishnā, Satyabhāmā, having first reverenced the virtuous princess of Pānchāla, answered, saying, —'O princess of Panchāla, I have been guilty! O daughter of Yajnasena, forgive me! Among friends, conversations in jest arise naturally and without premeditation.' "

Thus ends the two hundred and thirty-first Section in the Draupadi-Satyabhāmā samvāda of the Vana Parva.

SECTION CCXXXII.

(*Draupadi-Satyabhāmā samvāda Parva continued*

"Draupadi said,—'I shall now indicate to thee for attracting the heart of thy husband a way that is free from deceit. By adopting it duly, dear friend, thou wilt be able to withdraw thy lord from other females. In all the worlds, including that of the celestials, there is no god equal, O Satyabhāmā, unto the husband When gratified with thee, thou mayst have (from thy husband) every object of desire; when angry, all these may be lost. It is from her husband that the wife obtaineth offspring, and various articles of enjoyment. It is from thy husband that thou mayst have handsome beds and seats, and robes and garlands, and perfumes, and great fame, and heaven itself hereafter. One cannot obtain happiness here by means that are easy. Indeed, the woman that is chaste, obtains weal with woe. Always adore Krishna, therefore, with friendship and love and physical sufferings.* And do thou also act in such a way, by offering handsome seats and excellent garlands and various perfumes and prompt service, that he may be devoted to thee, thinking—*I am truly loved by her!* Hearing the voice of thy lord at the gate, rise thou up from thy seat and stay in readiness within the room. And as soon as thou seest him enter thy chamber, worship him by promptly offering him a seat and water to wash his feet. And even when he commands a maid-servant to do anything, get thou up and do it thyself. Let Krishna understand this temper of thy mind and know that thou adorest him with all thy heart. And, O Satyabhāmā, whatever thy lord speaketh before thee, do not blab of it even if it may not deserve concealment,—for if any of thy co-wives were to speak of it unto Vāsudeva, he might be irritated with thee. Feed thou by every means in thy power those that are dear and devoted to thy lord and always seek his good. Thou shouldst, however, always keep thyself aloof from those that are hostile to and against thy lord and seek to do him injury, as also from those that are addicted to deceit. Foregoing all excitement and carelessness in the presence of men, conceal thy inclinations by observing silence, and thou shouldst not stay or converse in private even with thy sons Pradyumna and Sāmva. Thou shouldst form attachments with only such females as are high-born and sinless and devoted to their lords, and thou shouldst always shun women that are wrathful, addicted to drinks, gluttonous, theivish, wicked, and fickle. Behavior such as this is reputable and productive of prosperity; and while it is capable of neutralising hostility, it also leadeth to heaven. Therefore, worship thou thy husband, decking thyself in costly garlands and ornaments and smearing thyself with ungents and excellent perfumes.'"

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* The word is *prati-karmanā* in the instrumental. Nilakantha rightly explains it to mean "physical sufferings" The *Pandits* of the Maharajah of Burdwan have rendered it "dress and ornaments."

Thus ends the two hundred and thirty-second Section in the Draupadi-Satyabhāmā samvāda of the Vana Parva.

SECTION CCXXXIII.

(Draupdi-Satyabhāmā samvāda Parva continued.)

Vaiçampāyana said.—"The slayer of Madhu, then, Keçava called also Janārddana, having conversed on various agreeable themes with the illustrious sons of Pāndu and with those Brāhmanas that were headed by Mārkandeya, and having bade them farewell, mounted his car and called for Satyabhāmā. And Satyabhāmā then, having embraced the daughter of Draupada, addressed her in these cordial words expressive of her feelings towards her:—O Krishnā, let there be no anxiety, no grief, for thee! Thou hast no cause to pass thy nights in sleeplessness, for thou wilt surely obtain back the earth subjugated by thy husbands, who are all equal unto the gods! O thou of black eyes, women endued with such disposition and possessed of such auspicious marks, can never suffer misfortune long! It hath been heard by me that thou shalt with thy husbands, certainly enjoy this earth peacefully and freed from all thorns! And, O daughter of Draupada, thou, shalt certainly behold the earth ruled by Yudhishthira, after the sons of Dhritarāshtra have been slain and their hostility avenged! Thou wilt soon behold those wives of the Kurus, who, deprived of sense by pride, laughed at thee while on thy way to exile, themselves reduced to a state of hopelessness and despair! Know them all, O Krishnā, that did thee any injury while thou wert afflicted, to have already gone to the abode of Yama! Thy brave sons Prativindhya, and Sutasoma, and Srutakarman by Arjuna, and Satānika by Nakula, and Srutasena begot by Sahadeva, are well, and have become skilled in weapons. Like Abhimanyu, they are all staying at Dwārāvati, delighted with the place. And Subhadrā also, cheerfully and with her whole soul, looketh after them like thee, and like thee joyeth in them and deriveth much happiness from them. Indeed, she grieveth in their griefs and joyeth in their joys. And the mother of Pradyumna also loveth them with her whole soul. And Keçava with his sons Bhānu and others watcheth over them with especial affection. And my mother-in-law is ever attentive in feeding and clothing them. And all the Andhakas and Vrishnis, including Rāma and others, regard them with affection. And, O beautiful lady, their affection for thy sons is equal unto what they feel for Pradyumna.'

"Having said these agreeable and truthful and delightful and cordial words, Satyabhāmā desired to go to Vāsudeva's car. And the wife of Krishna then walked round the queen of the Pāndavas. And having done so, the beautiful Satyabhāmā mounted the car of Krishna. And the chief of the Yādavas, comforting Draupadi with a smile and causing the Pāndavas to return, set out for his own city, with swift horses (yoked unto his car)."

Thus ends the two hundred and thirty-third Section in the Draupadi-Satyabhāmā samvāda of the Vana Parva.

SECTION CCXXXIV.

(Ghosha-yātrā Parva.)

Janamejaya said.—"While those foremost of men—the sons of Prithā—were passing their days in the forest exposed to the inclemencies of the winter, the summer, the wind and the sun, what did they do, O Brāhmana, after they had reached the lake and woods going by the name of Dwaita?"

Vaiçampāyana said.—"After the sons of Pāndu had arrived at that lake, they chose a residence that was removed from the habitations of men. And they began to roam through delightful woods and ever charming mountains and picturesque river-valleys. And after they had taken up their residence there, many venerable ascetics endued with Vedic lore often came to see them. And those foremost of men always received those *Veda*-knowing *Rishis* with great respect. And one day there came unto the Kaurava princes a certain Brāhmana who was well-known on earth for his powers of speech. And having conversed with the Pāndavas for a while, he went away as pleased him to the court of the royal son of Vichitravirya. Received with respect by that chief of the Kurus, the old king, the Brāhmana took his seat; and asked by the monarch, began to talk of the sons of Dharma, Pavana, Indra and of the twins, all of whom having fallen into severe misery, had become emaciated and reduced owing to exposure to wind and sun. And that Brāhmana also talked of Krisnā who was overwhelmed with suffering and who then had become perfectly helpless, although she had heroes for her lords. And hearing the words of that Brāhmana, the royal son of Vichitrāvirya became afflicted with grief at the thought of those princes of royal lineage then swimming in a river of sorrow. His inmost soul afflicted with sorrow, and trembling all over with sighs, he quieted himself with a great effort, remembering that everything had arisen from his own fault. And the monarch said.—'Alas, how is it that Yudhishthira who is the eldest of my sons, who is truthful and pious and virtuous in his behaviour, who hath not a foe, and who had formerly slept on beds made of soft *Ranku* skins, sleepeth now on the bare ground! Alas, wakened formerly by *Sutas* and *Māghadas* and other singers with his praises melodiously recited every morning, that prince of the Kuru race, equal unto Indra himself, is now waked from the bare ground towards the small hours of the mighty by a multitude of birds! How doth Vrikodara, reduced by exposure to wind and sun and filled with wrath, sleep, in the presence of the princess of Pānchāla, on the bare ground, unfit as he is to suffer such lot! Perhaps also, the intelligent Arjuna, who is incapable of bearing pain, and who though obedient to the will of Yudhishthira, yet feeleth himself to be pierced over all by the remembrance of his wrongs, sleepeth not in the night! Beholding the twins and Krishnā and Yudhishthira and Bhima plunged in misery, Arjuna without doubt, sigheth like a serpent of fierce energy and sleepeth not from wrath in the night! The twins also, who are even like a couple of blessed celestials in heaven, sunk in woe though deserving of bliss, without doubt pass their nights in restless wakefulness, restrained (from avenging their wrongs) by virtue and truth! The mighty son of the Wind-god, who is equal to the Wind-god himself in strength, without doubt sigheth and restraineth his wrath, being tied through his elder brother in the bonds of truth! Superior in battle to all warriors, he now lieth quiet on the ground, restrained by virtue and truth, and burning to slay my children, he bideth his time. The cruel words that Dusçāsana spoke after Yudhishthira had been deceitfully defeated at dice, have sunk deep into Vrikodara's heart, and are consuming him, like a burning bundle of straw consuming a fagot of dry wood! The son of Dharma never acteth sinfully; Dhananjaya also always obeyeth him; but Bhima's wrath, in consequence of a life of exile, is increasing like a conflagration assisted by the wind! That hero, burning with rage such as that, squeezeth his hands and breatheth hot and fierce sighs, as if consuming therewith my sons and grandsons! The wielder of the *Gandiva* and Vrikodara, when angry, are like Yama and Kāla themselves: scattering their shafts, which are like unto thunder-bolts, they exterminate in battle the ranks of the enemy! Alas, Duryodhana, and Sakuni, and the *Suta's* son, and Dusçāsana also of wicked soul, in robbing the Pāndavas of their kingdom by means of dice, seem to behold the hony alone without marking the terrible fall! A man having acted rightly or wrongly, expecteth the fruit of those acts. The fruit, however, confounding him, paralyses him fully. How can man, thereof, have salvation? If the soil is properly tilled, and the seed sown therein, and if the god (of rain) showereth in season, still the crop may not grow. This is what we often hear. Indeed, how could this saying be true unless, as I think, it be that everything here is dependent on Destiny? The gambler Sakuni hath behaved deceitfully towards the son of Pāndu, who ever acteth honestly. From affection for my wicked sons I also have acted similarly. Alas, it is owing to this that the hour of destruction hath come for the Kurus! Or, perhaps, what is inevitable must happen! The wind, impelled or not, will move. The woman that conceives will bring forth. Darkness will be dispelled at dawn, and day disappear at evening! Whatever may be earned by us or others, whether people spend it or not, when the time cometh, those possessions of ours do bring on misery. Why then do people become so anxious about earning wealth? If, indeed, what is acquired is the result of fate, then should it be protected so that it may not be divided, nor lost little by little, nor permitted to flow out at once, for if unprotected, it may break into an hundred fragments. But whatever the character of our possessions, our acts in the world are never lost. Behold what the energy of Arjuna is, who went into the abode of Indra from the woods! Having mastered the four kinds of celestial weapons, he hath come back into this world! What man is there who having gone to heaven in his human form wisheth to come back? This would never have been but because he seeth innumerable Kurus to be at the point of Death, afflicted by Time! The bowman is Arjuna, capable of wielding the bow with his left hand as well! The bow he wieldeth is the *Gāndiva* of fierce impetus. He hath, besides, those celestial weapons of his! Who is there that would bear the energy of these three?'

"Hearing these words of the monarch, the son of Suvala, going unto Duryodhana, who was then sitting with Karna, told them everything in private. And Duryodhana, though possessed of little sense, was filled with grief at what he heard."

Thus ends the two hundred and thirty-fourth Section in the Ghosha-yātrā of the Vana Parva.

SECTION CCXXXV.

(Ghosha-yātrā Parva continued.)

Vaiçampāyana said,—"Hearing those words of Dhritarāshtra, Cakuni, when the opportunity presented, aided by Karna, spoke unto Duryodhana these words:—'Having exiled the heroic Pāndavas by thy own prowess, O Bhārata, rule thou this earth without a rival, like the slayer of Samvara ruling the heaven! O monarch, the kings of the east the south, the west, and the north, have all been made tributary to thee! O lord of earth, that blazing Prosperity which had before paid her court to the sons of Pāndu, hath now been acquired by thee along with thy brother! That blazing Prosperity, O king, which we not many days ago saw with heavy hearts in Yudhishthira at Indraprastha, is today seen by us to be owned by thee, she having, O mighty-armed monarch, been snatched by thee from the royal Yudhishthira by force of intellect alone! O slayer of hostile heroes, all the kings of the earth are now living in subjection to thee, awaiting thy commands, as they did before under Yudhishthira, awaiting his! O monarch, the goddess Earth with her boundless extent and girth of seas, with her mountains and forests, and towns and cities and mines, and decked with woodlands and hills is now thine! Adored by the Brāhmanas and worshipped by the kings, thou blazest forth, O king, in consequence of thy prowess, like the Sun among the gods in heaven! Surrounded by the Kurus, O king, like Yama by the Rudras, or Vāsava by the Maruts, thou shinest, O monarch, like the Moon among the stars! Let us, therefore, O king, go and look at the sons of Pāndu—them who are now divested of prosperity, them who never obeyed commands, them who never owed thee subjection! It hath been heard by us, O monarch, that the Pāndavas are now living on the banks of the lake called *Dwaitavana*, with a multitude of Brāhmanas, having the wilderness for their home. Go thither, O king, in all thy prosperity, scorching the sons of Pāndu with a sight of thy glory, like the Sun scorching everything with his hot rays! Thyself a sovereign and they divested of sovereignty, thyself in prosperity and they divested of it, thyself possessing affluence and they in poverty, behold now, O king, the sons of Pāndu. Let the sons of Pāndu behold thee like Yayāti the son of Nahusha, accompanied by a large train of followers and enjoying bliss that is great. O king, that blazing Prosperity which is seen by both one's friends and foes, is regarded as well-bestowed! What happiness can be more complete than that which he enjoyeth who while himself in prosperity, looketh upon his foes in adversity, like a person on the hill-top looking down upon another crawling on the earth? O tiger among kings, the happiness that one derives from beholding his foes in grief, is greater than what one may derive from the acquisition of offering or wealth or kingdom! What happiness will not be his who, himself in affluence, will cast his eyes on Dhananjaya attired in barks and deer-skins? Let thy wife dressed in costly robes look at the woeful Krishnā clad in barks and deer-skins, and enhance the latter's griefs! Let the daughter of Drupada reproach herself and her life, divested as she is of wealth, for the sorrow that she will feel upon beholding thy wife decked in ornaments will be far greater than what she had felt in the midst of the assembly (when Dusçāsana had dragged her there)!'"

Vaiçampāyana continued.—"Having thus spoken unto the king, Karna and Sakuni both remained silent, O Janamejaya, after their discourse was over."

Thus ends the two hundred and thirty-fifth Section in the Ghosha-yātrā of the Vana Parva.

SECTION CCXXXVI.

(Ghosha-yātrā Parva continued.)

Vaicampāyana said.—"Having heard these words of Karna, king Duryodhana became highly pleased. Soon after, however, the prince became melancholy and addressing the speaker said,—'What thou tellest me, O Karna, is always before my mind I shall not, however, obtain permission to repair to the place where the Pāndavas are residing. King Dhritarāshtra is always grieving for those heroes. Indeed, the king regardeth the sons of Pāndu to have become more powerful than before, in consequence of their ascetic austerities. Or, if the king understands our motives, he will never, having regard to the future, grant us permission, for, O thou of great effulgence, we can have no other business in the woods of *Dwaitavana* than the destruction of the Pāndavas in exile! Thou knowest the words that Kshatri spoke to me, to thyself, and to the son of Suvala, at the time of the match at dice! Reflecting upon all those words as also upon all those lamentations (that he and others indulged in), I can not make up my mind as to whether I should or should not go! I shall certainly be highly pleased if I cast my eyes on Bhima and Fālguna passing their days in pain with Krishnā in the woods. The joy that I may feel in obtaining the sovereignty of the entire Earth is nothing to that which will be mine upon beholding the sons of Pāndu attired in barks of trees and deer-skins. What joy can be greater, O Karna, than what will be mine upon beholding the daughter of Drupada dressed in red rags in the woods? If king Yudhishthira and Bhima the son of Pāndu behold me graced with great affluence, then only I shall have attained the great end of my life! I do not, however, see the means by which I may repair to those woods, by which, in fact, I may obtain the king's permission to go thither! Contrive thou, therefore, some skilful plan, with Suvala's son and Dusçāsana, by which we may go to those woods! I also, making up my mind today as to whether I should go or not, approach the presence of the king tomorrow. And when I shall be sitting with Vishma—that best of the Kurus—thou wilt, with Sauvala, propose the pretext which thou mayst have contrived. Hearing then the words of Bhishma and of the king, on the subject of our journey, I will settle everything, beseeching our grandfather!'

"Saying 'So be it,' they then all went away to their respective quarters. And as soon as the night had passed away, Karna came to the king. And coming to him, Karna smilingly spoke unto Duryodhana, saying,—'A plan hath been contrived by me. Listen to it, O lord of men! Our herds are now waiting in the woods of *Dwaitavana* in expectation of thee! Without doubt, we may all go there under the pretext of supervising our cattle-stations, for, O monarch, it is proper that kings should frequently repair to their cattle-stations. If this be the motive put forth, thy father, O prince, will certainly grant thee permission!' And while Duryodhana and Karna were thus conversing about the pretext of seeing the cattle-stations, Sakuni the king of Gāndhāra, laughingly addressed them and said,—'This plan, free from difficulties, was what I also saw for going thither! The king will certainly grant us permission, or even send us thither of his own accord! Our herds are now all waiting in the woods of *Dwaitavana* expecting thee! Without doubt, we may all go there, under the pretext of supervising our cattle-stations!'

"They then all three laughed together, and gave their hands unto one another. And having arrived at that conclusion, they went to see the chief of the Kurus."

Thus ends the two hundred and thirty-sixth Section in the Ghosha-yātrā of the Vana Parva.

SECTION CCXXXVII.

(*Ghosha-yātrā Parva continued.*)

Vaiçampāyana said.—"They then all saw king Dhritarāshtra, O Janamejaya, and having seen him, enquired after his welfare, and were, in return, asked about their welfare! Then a cow-herd named Samanga, who had been instructed before-hand by them, approaching the king, spoke unto him of the cattle. Then the son of Rādhā and Sakuni, O king, addressing Dhritarāshtra, that foremost of monarchs, said, 'O Kaurava, our cattle-stations are now in a delightful place. The time for their tale as also for marking the calves hath come. And, O monarch, this also is an excellent season for thy son to go ahunting! It behoveth thee, therefore, to grant permission to Duryodhana to go thither!'

"Dhritarāshtra replied,—'The chase of the deer, as also the examination of cattle, is very proper, O child! I think, indeed, that the herdsmen are not to be trusted. But we have heard that those tigers among men, the Pāndavas, are now staying in the vicinity of those cattle-stations. I think, therefore, ye should not go thither yourselves! Defeated by deceitful means, they are now living in the deep forest in great suffering. O Rādheya, they are mighty warriors, and naturally able, they are now devoted to ascetic austerities. King Yudhishthira will not suffer his wrath to be awakened, but Bhimasena is naturally passionate. The daughter of Yajnasena is Energy's self. Full of pride and folly, ye are certain to give offence. Endued with ascetic merit, she will certainly consume you! Or, perhaps, those heroes, armed with swords and other weapons and filled with wrath may consume you with the fire of their weapons! Or, if from force of numbers, ye seek to injury them in any respect, that will be a highly improper act, although, as I think, ye will never be able to succeed. The mighty-armed Dhananjaya hath lived for sometime in the abode of Indra, and having obtained celestial weapons hath returned thence to the forest. While unaccomplised in arms, Vivatsu had subjugated the whole earth before. A mighty warrior as he is and accomplished in arms now, will he not be able to slay you all? Or, if in obedience to my words, ye behave carefully having repaired thither, ye will not be able to live happily there in consequence of the anxiety ye will feel owing to a state of continued trustlessness. Or, some soldier of yours may do some injury to Yudhishthira, and that unpremeditated act will be ascribed to your fault. Therefore, let some faithful men proceed there for the work of tale! I do not think it is proper for thee, O Bhārata, to go thither thyself!'

"Sakuni said,—'The eldest of the sons of Pāndu is cognisant of morality. He pledged in the midst of the assembly, O Bhārata, that he would live for twelve years in the forest. The other sons of Pāndu are all virtuous and obedient to Yudhishthira. And Yudhishthira himself, the son of Kunti, will never be angry with us. Indeed, we desire very much to go on ahunting expedition, and will avail of that opportunity for supervising the tale of our cattle. We have no mind to see the sons of Pāndu. We will not go to that spot where the Pāndavas have taken up their residence, and consequently no exhibition of misconduct can possibly arise on our part.'"

Vaiçampāyana continued.—"Thus addressed by Sakuni, that lord of men, Dhritarāshtra, granted permission, but not very willingly, to Duryodhana and his counsellors to go to the place. And permitted by the monarch, the Bhārata prince born of Gāndhāri started, accompanied by Karna and surrounded by a large host. And he was also accompanied by Dusçāsana and Suvala's son of great intelligence and by many other brothers of his and by ladies in thousands. And as the mighty-armed prince started for beholding the lake that was known by the name of *Dwaitavana*, the citizens (of Hastinā), also accompanied by their wives, began to follow him to that forest. Eight thousand cars, thirty-thousand elephants, nine-thousand horses, and many thousands of foot-soldiers, and carriages and shops and pavilions and traders bards and men trained in the ways of the chase by hundreds and thousands followed the prince. And as the king started, followed by this large concourse of people, the uproar that was caused there resembled, O king, the deep tumult of the ranging winds in the rainy season. And reaching the lake of *Dwaitavana* with all his followers and vehicles, king Duryodhana took up his quarters at the distance of four miles from it."

Thus ends the two hundred and thirty-seventh Section in the Ghosha-yātrā of the Vana Parva.

SECTION CCXXXVIII.

(*Ghosha-yātrā Parva continued.*)

Vaiçampāyana said,—"King Duryodhana then, moving from forest to forest, at last approached the cattle-stations, and encamped his troops. And his attendants, selecting a well-known and delightful spot that abounded with water and trees and that possessed every convenience, constructed an abode for him. And near enough to the royal residence they also erected separate abodes for Karna and Sakuni and the brothers of the king. And the king beheld his cattle by hundreds and thousands, and examining their limbs and marks supervised their tale. And he caused the calves to be marked and took note of those that required to be tamed. And he also counted those kine whose calves had not yet been yeaned. And completing the task of tale by marking and counting every calf that was three years old, the Kuru prince, surrounded by the cow-herds, began to sport and wander cheerfully. And the citizens also and the soldiers by thousands began to sport, as best pleased them, in those woods, like the celestials. And the herds-men, well-skilled in singing and dancing and instrumental music, and virgins decked in ornaments, began to minister to the pleasures of Dhritarāshtra's son. And the king surrounded by the ladies of the royal household began to cheerfully distribute wealth and food and drinks of various kinds amongst those that sought to please him, according to their deserts.

"And the king, attended by all his followers, began also to slay hyenas and buffaloes and deer and gayals and bears and boars all around. And the king, piercing by his shafts those animals by thousands in deep forest, caused the deer to be caught in the more delightful parts of the woods. Drinking milk and enjoying, O Bhārata, various other delicious articles, and beholding, as he proceeded, many delightful forests and woods swarming with bees inebriate with floral hony and resounding with the notes of the peacock, the king at last reached the sacred lake of *Dwaitavana*. And the spot which the king reached swarmed with bees inebriate with floral honey, and echoed with the mellifluous notes of the blue-throated jay, and was shaded by *Saptacchadas* and *Punnāgas* and *Vakulas*. And the king graced with high prosperity proceeded thither like the thunder-wielding chief himself of the celestials. And, O thou best of the Kuru race, King Yudhishthira the just, endued with high intelligence, was then, O monarch, residing in the vicinity of that lake at will and celebrating with his wedded wife the daughter of Drupada the diurnal sacrifice called *Rājarshi*, according to the ordinance sanctioned for the celestials and persons living in the wilderness. And, O monarch, having reached that spot, Duryodhana commanded his men by thousands, saying, 'Let pleasure-houses be constructed soon.' Thus commanded, those doers of the king's behests replying upon the Kuru chief, saying,—'So be it,' went towards the banks of the lake for constructing pleasure-houses. And as the picked soldiers of Dhritarāshtra's son, having reached the region of the lake, were about to enter the gates of the wood, a number of Gadharvas appeared and forbade them to enter. For, O monarch, the king of the Gandharvas, accompanied by his followers, had come thither before-hand, from the abode of Kuvera. And the king of the Gandharvas had also been accompanied by the several tribes of Apsarās as also by the sons of the celestials. And intent upon sport, he had come to that place for merriment, and occupying it, had closed it against all comers. And the attendants of the (Kuru) king, finding the lake closed by the king of the Gandharvas, went back, O monarch, to where the royal Duryodhana was. And Duryodhana having heard these words, despatched a number of his warriors difficult of being subjugated in battle, commanding them to drive away the Gandharvas. And those warriors who formed the vanguard of the Kuru army, hearing these words of the king, went back to the lake of Dwaitavana and, addressing the Gandharvas, said,—'The mighty king Duryodhana—the son of Dhritarāshtra—is coming hither for sport. Stand ye aside, therefore!' Thus addressed by them, O king, the Gāndharvas laughed and replied unto those men in these harsh words:—'Your wicked king Suyodhana must be destitute of sense. How else could he have thus commanded us that are dwellers of heaven, as if, indeed, we were his servants? Without forethought, ye also are doubtless on the point of death; for senseless idiots as ye are, ye have dared to bring us his message! Return ye soon to where that king of the Kuru is, or else go this very day to the abode of Yama.' Thus addressed by the Gandharvas, the advanced guard of the king's army ran back to the place where the royal son of Dhritarāshtra was."

Thus ends the two hundred and thirty-eighth Section in the Ghosha-yātrā of the Vana Parva.

SECTION CCXXXIX.

(Ghosha-yātrā Parva continued.)

Vaiçampāyana said,—"Those soldiers then, O king, all went back to Duryodhana and repeated to him every word that the Gandharvas had said. And, O Bhārata, finding that his soldiers had been opposed by the Gandharvas, Dhritarāshtra's son, endued with energy, was filled with rage. And the king addressed his soldiers, saying,—'Punish these wretches who desire to oppose my will, even if they have come hither to sport, accompanied by all the celestials with him of an hundred sacrifices!' And hearing these words of Duryodhana, the sons and officers of Dhritarāshtra, all endued with great strength, as also warriors by thousands, began to arm themselves for battle. And filling the ten sides with loud leonine roars and crushing all those Gandharvas that had been guarding the gates, they entered the forest. And as the Kuru soldiers entered the forest, other Gandharvas came up and forbade them to advance. And though gently forbidden by the Gandharvas to advance, the Kuru soldiers, without regarding them in the least, began to enter that mighty forest. And when those rangers of the sky found that the Dhritarāshtra warriors along with their king could not be stopped by words, they all went to *their* king Chitrasena and represented everything unto him. And when Chitrasena the king of the Gandharvas learnt everything, he became filled with rage, alluding to the Kurus, commanded his followers, saying,—'Punish these wretches of wicked behaviour.' And, O Bhārata, when the Gandharvas were so commanded by chitrasena, they rushed, weapons in hand, towards the Dhārtarāshtra ranks. And beholding the Gandharvas impetuously rushing towards them with upraised weapons, the Kuru warriors precipitately fled in all directions in the very sight of Duryodhana. And beholding the Kuru soldiers all flying from the field with their backs to the foe, the heroic Rādheya alone fled not. And seeing the mighty host of the Gandharvas rushing towards him, Rādheya checked them by a perfect shower of arrows. And the *Suta's* son, owing to his extreme lightness of hand, struck hundreds of Gandharvas with *Kshurapras* and arrows and *Bhallas* and various weapons made of bones and steel. And that mighty warrior, causing the heads of numerous Gandharvas to roll down within a short time, made the ranks of Chitrasena to yell in anguish. And although they were slaughtered in great numbers by Karna endued with great intelligence, yet the Gandharvas return to the charge by hundreds and thousands. And in consequence of the swarms of Chitrasena's warriors rushing impetuously to the field, the earth itself became soon covered by the Gandharva host. Then king Duryodhana, and Cakuni the son of Suvala, and Dusçāsana, and Vikarna, and other sons of Dhritarāshtra, seated on cars the clatter of whose wheels resembled the roars of Gadura, returned to the charge, following the lead of Karna, and began to slaughter that host. And desirous of supporting Karna, these princes invested the Gandharva army, with a large number of cars and a strong body of horse. Then the whole of the Gandharva host began to fight with the Kauravas. And the encounter that took place between the contending hosts was fierce in the extreme and might make one's hair stand on end. The Gandharvas at last, afflicted with the shafts of the Kuru army, seemed to be exhausted. And the Kauravas beholding the Gandharvas so afflicted, sent up a loud sound.

"And seeing the Gandharva host yielding to fear, the angry Chitrasena sprang from his seat, resolved to exterminate the Kuru army. And conversant with various modes of warfare, he waged on the fight, aided by his weapons of illusion. And the Kaurava warriors were then all deprived of their senses by the illusion of Chitrasena. And then, O Bhārata, it seemed that every warrior of the Kuru army was fallen upon and surrounded by ten Gandharvas. And attacked with great vigor, the Kuru host was greatly afflicted: and struck with panic, O king, all of them that liked to live, fled from the field. But while the entire Dhārtarāshtra host broke and fled, Karna and offspring of the Sun stood there, O king, immoveable as a hill. Indeed, Duryodhana and Karna and Sakuni the son of Suvala, all fought with the Gandharvas, although every one of them was much wounded and mangled in the encounter. All the Gandharvas then, desirous of slaying Karna, rushed together by hundreds and thousands towards Karna. And those mighty warriors, desirous of slaying the *Suta's* son, surrounded him on all sides, with swords and battle-axes and spears. And some cut down the yoke of his car, and some his flagstaff, and some the shaft of his car, and some his horses, and some his charioteer. And some cut down his umbrella, and some the wooden fender round his car, and some the joints of his car. It was thus that many thousands of Gandharvas, together attacking his car, broke it into minute fragments. And while his car was thus attacked, Karna leaped therefrom with sword and shield in hand, mounting on Vikarna's car, urged the steeds for saving himself."

Thus ends the two hundred and thirty-ninth Section in the Ghosha-yātrā of the Vana Parva.

SECTION CCXL.

(Ghosha-yātrā Parva continued.)

Vaiçampāyana said.—"After that great warrior Karna had been routed by the Gandharvas, the whole of the Kuru army, O monarch, fled from the field in the very sight of Dhritarāshtra's son. And beholding all his troops flying from the field of battle with their back to the foe, king Duryodhana refused to fly. Seeing the mighty host of the Gandharvas rushing towards him, that repressor of foes poured down upon them a thick shower of arrows. The Gandharvas, however, without regarding that arrowy shower, and desirous also of slaying him, surrounded that car of his. And by means of their arrows, they cut off into fragments the yoke, the shaft, the fenders, the flag-staff, the three-fold bamboo poles, and the principal turret of his car. And they also slew his charioteer and horses, hacking them to pieces. And when Duryodhana, deprived of his car, fell on the ground, the strong-armed Chitrasena rushed towards him and seized him in such a way that it seemed his life itself was taken. And after the Kuru king had been seized, the Gandharvas, surrounding Dusçāsana, who was seated on his car, also took him prisoner. And some Gandharvas seized Vivinçati and Chitrasena, and some Vinda and Anuvinda, while others seize all the ladies of royal household. And the warriors of Duryodhana, who were routed by the Gandharvas, joining those who had fled first, approached the Pāndavas (who were living in the vicinity.) And after Duryodhana had been made captive, the vehicles, the shops, the pavilions, the carriages, and the draught animals, all were made over to the Pāndavas for protection. And those soldiers said,—'The mighty-armed son of Dhritarāshtra possessed of great strength and handsome mein, is being taken away captive by the Gandharvas! Ye sons of Prithā, follow them! Dusçāsana, Durvishaha, Durmukha, and Durjaya, are all being led away as captives in chains by the Gandharvas, as also all the ladies of the royal household!'

"Crying thus, the followers of Duryodhana, afflicted with grief and melancholy, approached Yudhishthira, desirous of effecting the release of the king. Bhima then answered those old attendants of Duryodhana, who, afflicted with grief and melancholy, were thus soliciting (the aid of Yudhishthira), saying, 'What we should have done with great efforts, arraying ourselves in line of battle, supported by horses and elephants hath, indeed, been done by the Gandharvas! They that came hither for other purposes, have been overtaken by consequences they had not foreseen! Indeed, this is the result of the evil counsels of a king who is fond of deceitful play! It hath been heard by us that the foe of a person who is powerless, is overthrown by others. The Gandharvas have, in an extraordinary way, illustrated before our eyes the truth of this saying! It seems that there is still fortunately some person in the world who is desirous of doing us good, who hath, indeed, taken upon his own shoulders our pleasant load. although we are sitting idly! The wretch had come hither to cast his eyes on us,—himself in prosperity while ourselves are sunk in adversity and emaciated by ascetic austerities and are exposed to wind, cold, and heat. They that imitate the behaviour of that sinful and wretched Kaurava, are now beholding his disgrace!* He that had instructed Duryodhana to do this, had certainly acted sinfully. That the sons of Kunti are not wicked and sinful, I tell it before you all!'

"And while Bhima the son of Kunti was speaking thus in a voice of sarcasm, king Yudhishthira told him,—'This is not the time for cruel words!'"

Thus ends the two hundred and fortieth Section in the Ghosha-yātrā of the Vana Parva.

SECTION CCXLI.

(*Ghosha-yātrā Parva continued.*)

"Yudhishthira said,—'O child, why dost thou use language such as this, towards the frightened Kurus, who are now in adversity and who have come to us, solicitous of protection? O Vrikodara, disunions and disputes do take place amongst those that are connected in blood. Hostilities such as these do go on. But the honor of the family is never suffered to be interfered with. If any stranger seeketh to insult the honor of a family, they that are good never tolerate such insult coming from the stranger. The wicked-souled king of the Gandharvas knoweth that we are living here for sometime. Yet disregarding us, he hath done this deed which is so disagreeable to us! O exalted one, from this forcible seizure of Duryodhana and from this insult to the ladies of our house by a stranger, our family honor is being destroyed! Therefore, ye tigers among men, arise and arm yourselves without delay for rescuing those that have sought our protection and for guarding the honor of our family! Ye tigers among men, let Arjuna and the twins and thyself also that art brave and unvanquished, liberate Suyodhana, who is even now being taken away a captive! Ye foremost of warriors, these blazing cars furnished with golden flagstaffs and every kind of weapons, belonging to Dhritarāshtra's sons, are ready here. With Indrasena and other charioteers skilled in arms, for guiding them, ride ye on these ever-furnished cars of deep rattle! And riding on these, exert ye with activity for fighting with the Gandharvas to liberate Duryodhana! Even an ordinary Kshatriya (amongst those that are here), would to the height of his power, protect one that hath come hither for refuge! What then, O Vrikodara, shall I say of thee? Entreated for assistance in such words as—*O hasten to my aid!*—Who is there (amongst those standing around me) that is high-souled enough to assist even his foe, beholding him seeking shelter with joined hands? The bestowal of a boon, sovereignty, and the birth of a son, are sources of great joy. But, ye sons of Pāndu, the liberation of a foe from distress is equal to all the three put together! What can be a source of greater joy to you than that Suyodhana sunk in distress seeketh his very life as depending on the might of your arms? O Vrikodara, if the vow in which I am engaged had been over, there is little doubt that I would myself have run to his aid! Strive thou by all means, O Bhārata, to liberate Suyodhana by the art of conciliation! If, however, the king of the Gandharvas cannot be managed by the arts of conciliation, then must thou try to rescue Suyodhana by lightly skrimishing with the foe. But if the chief of the Gandharvas do not let the Kurus off even then, they must be rescued by crushing the foe by all means! O Vrikodara, this is all I can tell thee now, for my vow hath been begun and is not ended yet!'"

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* This is an allusion to Karna and others.—T.

Vaiçampāyana continued.—"Hearing these words of Ajātaçatru, Dhananjaya pledged himself, from respect for those commands of his superior to liberate the Kauravas. And Arjuna said,—'If the Gandharvas do not set the Dhārtarāshtras free peacefully, the Earth shall this day drink the blood of the king of the Gandharvas!' And hearing that pledge of the truth-speaking Arjuna, the Kauravas then, O king, regained (the lost) tenour of their minds."

Thus ends the two hundred and forty-first Section in the Ghosha-yātrā of the Vana Parva.

SECTION CCXLII.

(Ghosha-yātrā Parva continued.)

Vaiçampāyana said.—"Hearing the words of Yudhishthira, those bulls among men, headed by Bhimasena, rose up with faces beaming in joy. And those mighty warriors, O Bhārata, then began to case themselves in impenetrable mail that were besides variegated with pure gold, and arm themselves with celestial weapons of various kinds. And the Pāndavas thus cased in mail, and mounted on those chariots furnished with flagstaffs and, armed with bow and arrows, looked like blazing fires. And those tigers among warriors, riding upon those well-furnished cars drawn by fleet horses, proceeded to that spot without losing a moment. And beholding those mighty warriors—the sons of Pāndu—thus proceeding together (or the liberation of Duryodhana), the Kuru army sent forth a loud shout. And soon did those rangers of the sky flushed with victory, and those impetuous warriors, the sons of Pāndu, fearlessly encountered each other in that forest. The Gandharvas were flushed with success, and beholding the four brave sons of Pāndu coming to battle seated on their cars, they all turned back towards the advancing combatants. And the dwellers of the Gandhamādana, beholding the Pāndavas looking like the blazing guardians of the world provoked to ire, stood arrayed in order of battle. And, O Bhārata, in accordance with the words of king Yudhishthira of great wisdom, the encounter that took place was a skirmish. But when Arjuna—that persecutor of foes—saw that the foolish soldiers of the king of Gandharvas could not be made to understand what was good for them by means of a light skirmish, he addressed those invincible rangers of the skies in a conciliatory tone and said,—'Leave ye my brother king Suyodhana!' Thus addressed by the illustrious son of Pāndu, the Gandharvas, laughing aloud, replied unto him, saying,—'O child, there is but one in the world whose behests we obey and living under whose rule we pass our days in happiness: O Bhārata, we always act as that one only person commandeth us! Besides that celestial chief, there is none that can command us.' Thus addressed by the Gandharvas, Dhananjaya, the son of Kunti, replied unto them, saying,—'This contact with other people's wives and this hostile encounter with human beings are acts that are both censurable in the king of the Gandharvas and not proper for him. Therefore, leave ye these sons of Dnritarāshtra all endued with mighty energy! And liberate ye also these ladies, at the command of king Yudhishthira the just! If, ye Gandharvas, ye do not set the sons of Dhritarāshtra free peacefully, I shall certainly rescue Suyodhana (and his party) by exerting my prowess.' And speaking unto them thus, Prithā's son Dnananjaya, capable of wielding the bow with his left hand also, then rained a shower of sharp-pointed sky-ranging shafts upon those ranger of the firmament. Thus attacked, the mighty Gandharvas then encountered the sons of Pāndu with a show of arrows equally thick, and the Pāndavas also replied by attacking those dwellers of heaven. And the battle then, O Bhārata, that raged between the active and agile Gandharvas and the impetuous son of Pāndu was fierce in the extreme:"

Thus ends the two hundred and forty-second Section in the Ghosha-yātrā of the Vana Parva.

SECTION CCXLIII.

(Ghosha-yātrā Parva continued.)

Vaiçampāyana said.—"Then those Gandharvas decked in golden garlands and accomplished in celestial weapons, showing their blazing shafts, encountered the Pāndavas from every side. And as the sons of Pāndu were only four in number and the Gandharvas counted by thousands, the battle that ensued appeared to be extraordinary. And as the cars of Karna and Duryodhana had formerly been broken into an hundred fragments by the Gandharvas, so were the cars of the four heroes attempted to be broken. But those tigers among men began to encounter with their showers of arrows thousands upon thousands of Gandharvas rushing towards them. Those rangers of skies endued with great energy, thus checked on all sides by that arrowy down-pour, succeeded not in even coming near to the sons of Pāndu. Then Arjuna whose ire had been provoked, aiming at the angry Gandharvas, prepared to hurl against them his celestial weapons. And in that encounter, the mighty Arjuna, by means of his *Agneya* weapon, sent ten hundreds of thousands of Gandharvas to the abode of Yama. And that mighty bowmen, Bhima also, that foremost of all warriors in battle, slew, by means of his sharp arrows, Gandharvas by hundreds. And the mighty sons of Mādri also, battling with vigor, encountered hundreds of Gandharvas, O king, and slaughtered them all. And as the Gandharvas were being thus slaughtered by the mighty warriors with their celestial weapons, they rose up to the skies, taking with them the sons of Dhritarāshtra. But Dhananjaya the son of Kunti, beholding them rise up to the skies, surrounded them on every side by a wide net of arrows. And confined within that arrowy net like birds within a cage, they showered in wrath upon Arjuna maces and darts and broad-swords. But Arjuna who was conversant with the most efficacious weapons, soon checked that shower of maces and darts and broad-swords, and in return began to mangle the limbs of his foes by means of his crescent-shaped arrows. And heads and legs and arms began to drop down from above resembling a shower of stones. And at that sight, the foe was struck with panic. And as the Gandharvas were being slaughtered by the illustrious son of Pāndu, they began to shower from the skies a heavy down-pour of shafts upon Arjuna, who was on the surface of the earth. But that chastiser of foes, Arjuna endued with mighty energy, checked that shower of arrows by means of his own weapons, and began, in return, to wound them. Then Arjuna of the Kuru race shot his well-known weapons called *Sthunākarna*, *Indrajāla*, *Saura*, *Agneya*, and *Saumya*. And the Gandharvas, consumed by the fiery weapons of Kunti's son, began to suffer heavily, like the sons of Diti, while being scorched by Sakra's thunder-bolt. And when they attacked Arjuna from above, they were checked by his net of arrows. And while they attacked him from all sides on the surface of the earth, they were checked by his crescent-shaped arrows. And beholding the Gandharvas put in fear by Kunti's son, Chitrasena rushed, O Bhārata, at Dhananjaya, armed with a mace. And as the king of the Gandharvas was rushing at Arjuna from above with that mace in hand, the latter cut with his arrows that mace wholly made of iron into seven pieces. And beholding that mace of his cut into many pieces by Arjuna of great activity, with his arrows, Chitrasena, by means of his science, concealed himself from the view of the Pāndava and began to fight with him. The heroic Arjuna, however, by means of his own celestial weapons checked all the celestial weapons that were aimed at him by the king of the Gandharvas. And when the chief of the Gandharvas saw that he was checked by the illustrious Arjuna with those weapons of his, he entirely disappeared from sight by help of his powers of illusion. And Arjuna, observing that the chief of the Gandharvas was striking at him concealed from sight, attacked his assailant with celestial weapons inspired with proper *Mantras*. And the multiform Dhananjaya, filled with wrath, prevented the disapearance of his foe by means of his weapon known by the name of *Sabda-bheda*. And assailed with those weapons by the illustrious Arjuna, his dear friend the king of the Gandharvas, showed himself unto him. And Chitrasena said,—'Behold in me thy friend battling with thee!' And beholding his friend Chitrasena exhausted in the battle that bull among the sons of Pāndu withdrew the weapons he had shot. And the other sons of Pāndu, beholding Arjuna withdraw his weapons, checked their flying steeds and the impetus of their weapons, and withdrew their bows. And Chitrasena and Bhima and Arjuna and the twins, enquiring about one another's welfare, sat awhile on their respective cars."

Thus ends the two hundred and forty-third Section in the Ghosha-yātrā of the Vana Parva.

SECTION CCXLIV.

(Ghosha-yātrā Parva continued.)

Vaiçampāyana said,—"Then that mighty bowman of blazing splendour, Arjuna, smilingly said unto Chitrasena in the midst of the Gandharva host, 'What purpose dost thou serve, O hero in punishing the Kauravas? O, why also hath Suyodhana with his wives been thus punished?'

"Chitrasena replied,—'O Dhananjaya without stirring from my own abode I became acquainted with the purose of the wicken Duryodhana and the wretched Karna in coming hither. That purpose was even this: knowing that ye are exiles in the forest and suffering great afflictions as if ye had none to take care of you, himself in prosperity, this wretch entertained the desire of beholding you plunged in adversity and misfortune! They came hither for mocking you and the illustrious daughter of Drupada. The lord of the celestials also, having ascertained this purpose of theirs, told me,—Go thou and bring Duryodhana hither in chains along with his counsellors. Dhananjaya also with his brothers should always be protected by thee in battle, for he is thy dear friend and disciple!—At these words of the lord of the celestials I came hither speedily. This wicked prince hath also been put in chains. I will now proceed to the region of the celestials, whither I will lead this wicked wight at the command of the slayer of Pāka!'

"Arjuna answered, saying,—'O Chitrasena, if thou wishes to do what is agreeable to me, set Suyodhana free, at the command of king Yudhishthira the just, for he is our brother!'

"Chitrasena said,—'This sinful wretch is always full of vanity. He deserveth not to be set free. O Dhananjaya, he hath deceived and wronged both king Yudhishthira the just and Krishna. Yudhishthira the son of Kunti as yet knoweth not the purpose on which the wretch came hither. Let the king, therefore, do what he desires after knowing everything!'"

Vaiçampāyana continued,—"After this, all of them went to the king Yudhishthira the just. And going unto the king, they represented unto him everything about Duryodhana's conduct. And Ajātaçatru, hearing everything that the Gandharvas said, liberated all the Kauravas and applauded the Gandharvas. And the king said,—'Fortunate it is for us that though gifted with great strength ye did not yet lay the wicked son of Dhritarāshtra along with all his counsellors and relatives! This, O sire, hath been an act of great kindness done to me by the Gandharvas! The honor also of my family is saved by liberating this wicked wight! I am glad at seeing you all. Command me what I am to do for you! And having obtained all your wishes, return ye soon whence ye came!'

"Thus addressed by the intelligent son of Pāndu, the Gandharvas became well-pleased and went away with the Apsaras. And the lord of the celestials then, coming to that spot, revived those Gandharvas that had been slain in the encounter with the Kurus, by sprinkling the celestial *Amrita* over them. And the Pāndavas also, having liberated their relatives along with the ladies of the royal household, and having achieved that difficult feat (the defeat of the Gandharvas host), became well-pleased. And those illustrious and mighty warriors, worshipped by the Kurus along with their sons and wives, blazed forth in splendour, like flaming fires in the sacrificial compound. And Yudhishthira then addressing the liberated Duryodhana in the midst of his brothers, from affection told him these words:—'O child, never again do such a rash act! O Bhārata, a rash wight never cometh by happiness! O son of the Kuru race, blessed be thou with all thy brothers! Go back to thy capital as pleases thee, without yielding thyself to despondency or cheerlessness!'"

Vaiçampāyana continued.—"Thus dismissed by the son of Pāndu, king Duryodhana then saluted king Yudhisthira the just, and overwhelmed with shame, and his heart rent in twain, mechanically set out for his capital, like one destitute of life. And after the Kaurava prince had left, the brave Yudhishthira the son of Kunti, along with his brothers, was worshipped by the Brāhmanas, and surrounded by those Brāhmanas endued with the wealth of asceticism, like Sakra himself by the celestials, he began to pass his days happily in the woods of Dwaita."

Thus ends the two hundred and forty-fourth Section in the Ghosha-yātra of the Vana Parva.

SECTION CCXLV.

(Ghosha-yātrā Parva continued

Janamejaya said.—"After his defeat and capture by the foe and his subsequent liberation by the illustrious sons of Pāndu by force of arms, it seemeth to me that the entry of the proud, wicked, boastful, vicious, insolent, and wretched Duryodhana, engaged in insulting the sons of Pāndu and bragging of his own superiority, into Hastināpura, must have been exceedingly difficult. Describe to me in detail, O Vaiçampāyana, the entry into the capital, of that prince overwhelmed with shame and unmanned by grief!"

Vaiçampāyana said.—"Dismissed by king Yudhishthira the just, Dhritarāshtra's son Suyodhana, bending his head down in shame and afflicted with grief and melancholy, set out slowly. And the king, accompanied by his four kinds of forces, proceeded towards his city, his heart rent in grief and filled with thoughts of his overthrow. Leaving his vehicles along the way in a region that abounded in grass and water, the king encamped on a delightful piece of ground as pleased him best, with his elephants and cars and cavalry and infantry stationed all around. And as king Duryodhana was seated on an elevated bedstead endued with the effulgence of fire, himself looking like the moon under an eclipse, towards the small hours of the morning, Karna, approaching him, said,—'Fortunate it is, O son of Gāndhāri, that thou art alive! Fortunate it is, that we have once more met! By good luck it is, that thou hast vanquished the Gandharvas capable of assuming any form at will! And, O son of the Kuru race, it is by good luck alone, that I am enabled to see thy brothers—mighty warriors all—come off victorious from that encounter, having subjugated their foes! As regards myself, assailed by all the Gandharvas, I fled before thy eyes, unable to rally our flying host! Assailed by the foe with all his might, my body mangled with their arrows, I sought safety in flight. This, however, O Bhārata, seemed to me to be a great marval that I behold you all come safe and sound in body, with your wives, troops and vehicles, out of that superhuman encounter! O Bhārata, there is no other man in this world who can achieve what thou, O king, hast achieved in battle today with thy brothers.' "

Vaiçampāyana continued.—"Thus addressed by Karna, king Duryodhana replied unto the ruler of the Angas in a voice choked with tears."

Thus ends the two hundred and forty-fifth Section in the Ghosha-yātrā of the Vana Parva.

SECTION CCXLVI.

(Ghosha-yātrā Parva continued.)

"Duryodhana said,—'O Rādheya, thou knowest not what hath happened. Therefore, I do not resent thy words. Thou thinkest the hostile Gandharvas to have been vanquished by me with my own energy. O thou of mighty arms, my brothers, indeed, had, for a long time, aided by me, fought with the Gandharvas. The slaughter, indeed, on both sides was great. But when those brave Gandharvas, resorting to their powers of illusion, ascended the skies and began to fight with us thence, our encounter with them then ceased to be an equal one. Defeat then was ours and even captivity along with our attendants and counsellors and children and wives and troops and vehicles. And afflicted with sorrow, we were being taken by them through the skies. It was then that some soldiers of ours and some brave officers repaired in grief unto the sons of Pāndu—those heroes that never refuse succour to those that ask for it. And having gone to them, they said,—Here is king Duryodhana, the son of Dhritarāshtra, who with his younger brothers and friends and wives is being led away a captive by the Gandharvas along the sky. Blest be ye! Liberate the king along with the women of the royal household! Suffer no insult to be offered unto all the ladies of the Kuru race.—And when they had spoken thus, the eldest of Pāndu's sons, who is endued with a virtuous soul, then conciliated his brothers and commanded them to liberate us. Then those bulls among men, the Pāndavas, overtaking the Gandharvas, solicited our release in soft words, although fully able to effect it by force of arms. And when the Gandharvas, addressed in such conciliatry words, refused to set us at liberty, then Arjuna, and Bhima, and the twins endued with mighty energy, shot showers of arrows at the Gandharvas. Then the Gandharvas, abondoning the fight fled through the sky, dragging our melancholy selves after them, themselves filled with joy. Then we beheld a net-work of arrows spread all around by Dhananjaya, who was also shooting celestial weapons upon the foe. And seeing the points of the horizon covered by Arjuna with a thick net-work of sharp arrows, his friend the chief of the Gandharvas, showed himself. And Chitrasena and Arjuna, embracing each other, enquired after each other's welfare. And the other sons of Pāndu also embraced the chief of the Gandharvas and were embraced by him. And enquiries of courtesy passed between them also. And the brave Gandharvas then abondoning their weapons and mail, mingled in a friendly spirit with the Pāndavas. And Chitrasena and Dhananjaya worshipped each other with regard.' "

Thus ends the two hundred and forty-sixth Section in the Gosha-yātrā of the Vana Parva.

SECTION CCXLVII.

(Ghosha-yātrā Parva continued.)

Duryodhana said,—'That slayer of hostile heroes, Arjuna, then approaching Chitrasena, smilingly addressed him in these manly words:—O hero, O foremost of the Gandharvas, it behoveth thee to set my brothers at liberty. They are incapable of being insulted as long as the sons of Pāndu are alive!—Thus addressed by the illustrious son of

Pāndu, the chief of the Gandharvas, O Karna, disclosed unto the Pāndavas the object we had in view in proceeding to that place, *viz.*, that we came there for casting our eyes on the sons of Pāndu with their wife all plunged in misery! And while the Gandharva was disclosing those counsels of ours, overwhelmed with shame I desired the Earth to yield me a crevice, so that I might disappear there and then. The Gandharvas then, accompanied by the Pāndavas, went to Yudhishthira, and, disclosing unto him also our counsels, made us over, bound as we were, to him. Alas, what greater sorrow could be mine than that I should thus be offered as a tribute unto Yudhishthira, in the very sight of the women of our house-hold, myself in chains and plunged in misery, and under the absolute control of my enemies! Alas, they, who have ever been persecuted by me, they, unto whom I have ever been a foe, released me from captivity, and, wretch that I am, I am indebted to them for my life. If, O hero, I had met with my death in that great battle, that would have been far better than that I should have obtained my life in this way. If I had been slain by the Gandharvas, my fame would have spread over the whole earth, and I should have obtained auspicious regions of eternal bliss in the heaven of Indra. Listen to me therefore, ye bulls among men, as to what I intent to do now! I will stay here foregoing all food, while ye all return home. Let all my brothers also go to Hastināpura. Let all our friends, including Karna, and all our relatives headed by Dusçāsana, return now to the capital. Insulted by the foe, I myself will not repair thither. I who had before wrested from the foe his respect, I who had always enhanced the respect of my friends, have now become a source of sorrow unto friends and of joy unto enemies! What shall I now say unto the king, going to the city named after the elephant? What will Bhishma and Drona, Kripa and Drona's son, Vidura and Sanjaya, Vāhuka and Somadatti and other reverened seniors,—what will the principal men of the other orders and men of independent professions, say to me, and what shall I say unto them in reply? Having hitherto stayed over the heads of my enemies, having hitherto trod upon their breasts, I have fallen away from my position! How shall I ever speak with them? Insolent men, having obtained prosperity and knowledge and affluence, are seldom blest for any length of time, like myself puffed up with vanity. Alas, led by folly I have done a highly improper and wicked act, for which, fool that I am, I have fallen into such distress! Therefore will I perish by starving, life having become insupportable to me! Relieved from distress by the foe, what man of spirit is there who can drag on his existence? Proud as I am, shorn of manliness, the foe hath laughed at me, for the Pāndavas possessed of prowess have looked at me plunged in misery!' "

Vaiçampāyana continued.—"While giving away to such reflections, Duryodhana spoke unto Dusçāsana thus:—'O Dusçāsana, listen to these words of mine, O thou of the Bharata race! Accepting this installation that I offer thee, be thou king in my place! Rule thou the wide Earth protected by Karna and Suvala's son! Like Indra himself looking after the Maruts, cherish thou thy brothers in such a way that they may all confide in thee! Let thy friends and relatives depend on thee like the gods depending on him of an hundred sacrifices! Always shouldst thou bestow pensions on Brāhmanas, without idleness, and be thou ever the refuge of thy friends and relatives! Like Vishnu looking after the celestials, thou shouldst always look after all consanguinous relatives! Thou shouldst also ever cherish thy superiors! Go, rule thou the earth, gladdening thy friends and reproving thy foes! And clasping his neck, Duryodhana said,—'Go! Hearing these words of his, Dusçāsana in perfect cheerlessness and overwhelmed with great sorrow, his voice choked in tears, said, with joined hands and bending his head, unto his eldest brother,—'Relent!' And saying this he fell down on the earth with a heavy heart. And afflicted with grief, that tiger among men, shedding his tears on the feet of his brother, again said,—'This will never be! The earth may spilt, the vault of heaven may break into pieces, the sun may cast off his splendour, the moon may abandon his coolness, the wind may forsake its speed, the Himavat may be moved from its site, the waters of the ocean may dry up, and fire may abandon its heat, yet I, O king, may never rule the earth without thee! And Dusçāsana repeatedly said,—'Relent, O king! Thou alone shall be king in our race for an hundred years!' And having spoken thus unto the king, Dusçāsana began to weep melodiously, catching, O Bhārata, the feet of his eldest brother deserving of worship from him.

"And beholding Dusçāsana and Duryodhana thus weeping, Karna in great grief approached them both and said,—'Ye Kuru princes, why do ye thus yield to sorrow like ordinary men, from senselessness? Mere weeping can never ease a sorrowing man's grief. When weeping can never remove one's griefs, what do you gain by thus giving away to sorrow? Summon patience to your aid, and do not gladden the foe by such conduct. O king, the Pāndavas only did their duty in liberating thee! They that reside in the dominions of the king, should always do what is agreeable to the king. Protected by thee, the Pāndavas are residing happily in thy dominion. It behoveth thee not to indulge in such sorrow like an ordinary person! Behold, thy uterine brothers are all sad and cheerless at seeing thee resolved to put an end to thy life by foregoing food! Blest be thou! Rise up and come to thy city and console these thy uterine brothers!'"

Thus ends the two hundred and forty-seventh Section in the Ghosha-yātrā of the Vana Parva.

SECTION CCXLVIII.

(Ghosha-yātrā Parva continued.)

"Karna continued,—'O king, this conduct of thine today appeareth to be childish. O hero, O slayer of foes, what is to be wondered at in this, that the Pāndavas liberated thee when thou wert vanquished by the foe? O son of the Kuru race, those that reside in the territories of the king, especially those (amongst them) that lead the profession of arms, should always do what is agreeable to the king, whether they happen to be known to their monarch or unknown to him! It happened often that foremost men who crush the ranks of the hostile host, are vanquished by them, and are rescued by their own troops! They that leading the profession of arms, reside in the king's realm, should always combine and exert to the best of their power, for the king. If, therefore, O king, the Pāndavas, who live in thy territories, have liberated thee, what is there to be regretted at in this? That the Pāndavas, O best of kings, did not follow thee when thou didst march forth to battle at the head of thy troops, has been an improper act on their part. They had before this come under thy power, becoming thy slaves. They are, therefore, bound to aid thee now, being endued with courage and might and incapable of turning away from the field of battle. Thou art enjoying all the rich possessions of the Pāndavas. Behold them yet alive, O king! They have not resolved to die, foregoing all food! Blest be thou! Rise up, O king! It behoveth thee not to indulge in great sorrow long. O king, it is the certain duty of those that reside in the king's realm to do what is agreeable to the king! Where should the regret be in all this? If thou, O king, dost not act according to my words, I shall stay here, employed in reverentially serving thy feet! O bull among men, I do not desire to live, deprived of thy company! O king, if thou resolvest to slay thyself by foregoing food, thou wilt simply be an object of laugter with other kings!'"

Vaicampāyana continued.—"Thus addressed by Karna, king Duryodhana, firmly resolved to leave the world, desired not to rise from where he sat."

Thus ends the two hundred and forty-eighth Section in the Ghosha-yātrā of the Vana Parva.

SECTION CCXLIX.

(*Ghosha-yātrā Parva continued.*)

Vaiçampāyana said.—"Beholding king Duryodhana, incapable of putting up with an insult, seated with the resolution of giving up life by foregoing food, Sakuni, the son of Suvala, said,—'Thou hast heard, O son of the Kuru race, what Karna hath said! His words are, indeed, fraught with wisdom. Why wouldst thou, abandoning from foolishness the high prospetrity that I won for thee, cast off thy life today, O king, yielding to silliness? It seemeth to me today that thou hast never waited upon the old. He that cannot control sudden accession of joy or grief, is lost even though he may have obtained prosperity, like an unburnt earthen vessel in water. That king who is entirely destitute of courage, who hath no spark of manliness, who is the slave of procrastination, who always acts with indiscretion, and who is addicted to sensual pleasures, is seldom respected by his subjects. Benefitted as thou hast been, whence is this unseasonable grief of thine? Do not undo this graceful act done by the sons of Prithā, by indulging in such grief! When thou shouldst joy, and reward the Pāndavas, thou art grieving, O king! Indeed, this behaviour of thine is inconsistent. Be cheerful: do not cast away thy life; but remember thou with a pleased heart the good they have done thee! Give back unto the sons of Prithā their kingdom, and win thou both virtue and renown by such conduct. By acting in this way, thou mayst be grateful. Establishing brotherly relations with the Pāndavas by being their friend, and making them thy friends, given them their paternal kingdom, for then thou wilt be happy!'"

Vaiçampāyana continued.—"Hearing these words of Sakuni, and seeing the brave Dusçāsana lying prostrate before him unmanned by fraternal love, the king raised Dusçāsana and, clasping him in his well-rounded arms, smelt his head from affection. And hearing these words of Karna and Sauvala, king Duryodhana lost heart more than ever, and overwhelmed with shame, utter despair overtook his soul. And hearing all that his friends said, he answered with sorrow,—'I have nothing more to do with virtue, wealth, friendship, affluence, sovereignty, and enjoyments. Do not obstruct my purpose, but leave me all of you. I am firmly resolved to cast away my life by foregoing food. Return to the city, and treat my superiors there respectfully.'

"Thus addressed by him, they replied unto that royal grinder of foes, saying,—'O monarch, the course that is thine, is also ours, O Bhārata. How can we enter the city without thee?'"

Vaiçampāyana continued. "Though addressed in all manner of ways by his friends and counsellors and brothers and relatives, the king waved not from his purpose. And the son of Dhritarāshtra, in accordance with his purpose, spread *Kuça* grass on the earth, and, purifying himself by touching water, sat down upon that spot. And clad in rags and *Kuça* grass, he set himself to observe the highest vow. And stopping all speech, that tiger among kings, moved by the desire of going to heaven, began to pray and worship internally, suspending all external intercourse.

"Meanwhile the fierce Daityas and the Dānavas who had been defeated of old by the celestials and been dwelling in the nether regions, having ascertained Duryodhona's purpose, and knowing that if the king died, their party would be weakened, commenced a sacrifice with fire, for summoning Duryodhana to their presence. And *mantra*-knowing persons then commenced, with the help of formulæ declared by Vrihaspati and Uçanas, those rites that are indicated in the *Atharva* Veda and the *Upanishad*, and which are capable of being achieved by *mantras* and prayers. And Brāhmanas of rigid vows, well-versed in the Vedas and their branches, began, with rapt soul, to pour libations of clarified butter and milk into the fire, uttering *mantras*. And after those rites were ended, a strange goddess, O king, with mouth wide-open, arose (from the sacrificial fire), saying,—'What am I to do?' And the Daityas, with well-pleased hearts, commanded her, saying,—'Bring thou hither the royal son of Dhritarāshtra, who is even now observing the vow of starvation for getting rid of his life.' Thus commanded, she went away, saying,—'So be it.' And she went within the twinkling of an eye to that spot where Suyodhana was. And taking up the king, she came back to the nether regions. And having brought him thus within a moment, she apprised the Dānavas of it. And the Dānavas, beholding the king brought into their midst in the night, united together, and all of them with well-pleased hearts and eyes expanded in delight addressed the flattering words to Duryodhana."

Thus ends the two hundred and fortyninth Section in the Ghosha-yātrā of the Vana Parva.

SECTION CCLI.

(*Ghosha-yātrā Parva continued.*)

"The Dānavas said,—'O Suyodhana, O great king, O perpetuator of the race of Bharata, thou art ever surrounded by heroes and illustrious men. Why hast thou, then, undertaken to do such a rash act as the vow of starvation?' The suicide ever sinketh into hell, and becometh the subject of calumnious speech. Nor do intelligent persons like thee ever set their hands to acts that are sinful and opposed to their best interests and striking at the very root of their purposes. Restrain this resolve of thine, therefore, O king, which is destructive of morality, profit, and happiness, of fame, prowess, and energy, and which enhanceth the joy of foes. O exalted king, know the truth, the celestial origin of thy soul, and the make of thy body, and then summon thou patience to thy aid. In days of old, O king, we had obtained thee, by ascetic austerities from Maheçwara. The upper part of thy body is wholly made of an assemblage of *Vajras*, and is, therefore, invulnerable to weapons of every description, O sinless one. The lower part of thy body, capable of captivating the female heart by its comeliness, was made of flowers by the Goddess herself—the wife of Mahādeva. Thy body is thus, O best of kings, the creation of Maheçwara himself and his Goddess. Therefore, O tiger among kings, thou art of celestial origin, not human. Other brave Kshatriyas of mighty energy headed by Bhagadatta, and all acquainted with celestial weapons, will slay thy foes. Therefore, let this grief of thine cease. Thou hast no cause for fear. For aiding thee, many heroic Dānavas have been born on the earth. Other Asuras will also possess Bhishma and Drona and Karna and others. Possessed by those Asuras, these heroes will cast away their kindness and fight with thy foes. Indeed, when the Dānavas will enter their hearts and possess them completely, flinging all affections to a distance and becoming hard-hearted, these warriors will strike every body opposed to them in battle, without sparing sons, brothers, fathers, friends, desciples, relatives, even children and old men. Blinded by ignorance and wrath, and impelled by that destiny which hath been ordained by the Creator, these tigers among men, with hearts steeped in sin, will, O thou foremost of the Kurus, depopulate the earth by hurling and shooting all kinds of weapons, with great manliness and strength and always addressing one another boastfully with words such as these,—*Thou shalt not escape from me today with life!*—And those illustrious sons of Pāndu also, five in number, will fight with these. And, endued with mighty strength and favored by the Fate, they will compass the destruction of these. And, O king, many Daityas and Rākshasas also that have been born in the Kshatriya order, will fight with great prowess in battle with thy foes, using maces and clubs and lances and various weapons of a superior kind. And, O hero, with respect to the fear that is in thy heart rising from Arjuna, we have already settled the means for slaying Arjuna. The soul of the slain Naraka hath assumed the form of Karna. Recollecting his former hostility, he will encounter both Keçava and Arjuna. And that mighty warrior and foremost of smiters, proud of his prowess, will vanquish Arjuna in battle as also all thy enemies. The wielder of the thunder-bolt, knowing all this, and desirous of saving Arjuna, will in disguise take away from Karna his ear-rings and coat of mail. We also have for that reason appointed hundreds upon hundreds and thousands upon thousands of Daityas and Rākshasas, *viz.*, those that are known by the name of *Samsaptakas.** These celebrated warriors will slay the heroic Arjuna. Therefore, grieve not, O king. Thou wilt rule the whole earth, O monarch, without a rival. Do not yield to despondency. Conduct such as this does not suit thee. O thou of the Kuru race, if thou diest, our party becometh weak. Go thou, O hero, and let not thy mind be directed to any other course of action. Thou art ever our refuge, as, indeed, the Pāndavas are the refuge of the gods.' "

Vaiçampāyana continued.—"Having addressed him thus, those Ḍaityas embraced that elephant among kings, and those bulls among the Dānavas cheered that irrepressible one like a son. And, O Bhārata, pacifying his mind by soft speech, they permitted him to depart, saying,—'Go and attain victory!' And when they had given leave to the mighty-armed one, that very goddess carried him back to the spot where he had sat down, intent upon putting an end to his life. And having set that hero down and paid him homage, the goddess vanished, taking the king's permission. O Bhārata, when she had gone, king Duryodhana considered all (that had happened) as a dream. He then thought within himself,—'I shall defeat the Pāndavas in battle.' And Suyodhana thought that Karna and the Samsaptaka army were both able (to destroy) and intent upon destroying that slayer of foes, Pārtha. Thus, O bull of the Bhārata race, was strengthened the hope of the wicked-minded son of Dhritarāshtra, of conquering the Pāndavas. And Karna also, his soul and faculties possessed by the inmost soul of Naraka, had at that time cruelly determined to slay Arjuna. And those heroes—the Samsaptakas also—having their sense possessed by the Rākshasas, and influenced by the qualities of emotion and darkness, were desirous of slaying Fālguna. And, O king, others, with Bhishma, Drona, and Kripa at their head, having their faculties influenced by the Dānavas, were not so affectionate towards the sons of Pāndu as they had been. But king Suyodhana did not tell any one of this.

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* *Lit* Soldiers that have sworn to conquer or die. A full *Akshauhini* of these soldiers was owned by Krishna, who gave them to Duryodhana, to fight for him. The story of Krishna's offering to Duryodhana the choice between these soldiers on the one side, and himself sworn not to fight, but only to aid with his counsels, on the other, is given in full in the *Udyoga* Parva. Duryodhana, from folly, accepted the former, who were all slain by Arjuna.

"When the night passed away, Karna, that offspring of the Sun, with joined hands, smilingly addressed these wise words to king Duryodhana,—'No dead man conquereth his foes: it is when he is alive that he can see his good. Where is the good of the dead person; and, O Kauraveya, where, his victory? Therefore, this is no time for grief, or fear, or death.' And having with his arms embraced that mighty-armed one, he further said,—'Rise up, O king! Why dost thou lie down? Why dost thou grieve, O slayer of foes? Having afflicted thy enemies by thy prowess, why dost thou wish for death? Or (perhaps) fear hath possessed thee at sight of Arjuna's prowess. I truly promise unto thee that I will slay Arjuna in battle. O lord of men, I swear by my weapon that when the three and ten years shall have passed away, I will bring the sons of Prithā under thy subjection.' Thus addressed by Karna, and remembering the words of the Daityas and the supplications made by them (his brothers), Suyodhana rose up. And having heard those words of the Daityas, that tiger among men, with a firm resolve in his heart, arrayed his army, abounding in horses and elephants and cars and infantry. And, O monarch, immensly swarming with white umbrellas, and pennons, and white *Chāmaras*, and cars, and elephants, and foot-soldiers, that mighty army, as it moved like the waters of Gangā, looked graceful like the firmament, at a season when the clouds have been dispersed and the signs of autumn have been but partially developed. And, O foremost of kings, eulogised like a monarch by the best of the Brāhmanas blessing with victory, that lord of men, Suyodhana, Dhritarāshtra's son, receiving honors paid with innumerable joined palms, and flaming in exceeding splendour, went in the front, accompanied by Karna, and that gambler, the son of Suvala. And all his brothers with Dusçāsana at their head, and Bhuriçrava, and Somadatta, and the mighty king

Bahlika, followed that lion among kings on his way, with cars of various forms, and horses, and the best of elephants. And, O prime among monarchs, in a short time, those perpetuators of the Kuru race entered their own city."

Thus ends the two hundred and fiftyeth Section in the Ghosha-yātrā of the Vana Parva.

SECTION CCLI.

(Ghosha-yātrā Parva continued.)

Janamejaya said.—"When the high-souled sons of Prithā were living in the forest, what did those foremost of men and mighty archers—the sons of Dhritarāshtra—do? And what did the offspring of the Sun, Karna, and the mighty Çakuni, and Bhishma, and Drona, and Kripa? It behoveth thee to relate this unto me."

Vaiçampāyana said.—"When, O mighty king, in this manner the Pāndavas had gone, leaving Suyodhana, and when, having been liberated by Pāndu's sons, he had come to Hastināpura, Bhishma said these words to the son of Dhritarāshtra,—'O child, I had told thee before, when thou wert intent upon going to the hermitage that thy journey did not please me. But thou didst do so. And as a consequence, O hero, wert thou forcibly taken captive by the enemy, and wert delivered by the Pāndavas versed in morality. Yet art thou not ashamed! Even in the presence of thee, O son of Gāndhāri, together with thy army, did the Suta's son, struck with panic, fly from the battle of the Gandharvas, O king. And, O foremost of kings, O son of the monarch! while thou with thy army wert crying distressfully, thou didst witness the prowess of the high-souled Pāndavas, and also, O mighty-armed one, of the wicked son of the Suta, Karna. O best of kings, whether in the science of arms, or heroism, or morality, Karna, O thou addicted to virtue, is not a fourth part of the Pāndavas. Therefore, for the welfare of this race, the conclusion of peace is, I think, desirable with the high-souled Pāndavas.'

'Having been thus addressed by Bhishma, Dhritarāshtra's son, the king, laughed a good deal, and then suddenly sailled out with the son of Suvala. Thereupon, knowing that he was gone, those mighty bowmen with Karna and Dusçāsana at their head, followed the highly powerful son of Dhritarāshtra. And seeing them gone, Bhishma, the grandfather of the Kurus, hung down his head from shame, and then, O king, went to his own quarters. And, O mighty monarch, when Bhishma, had left, that lord of men, Dhritarāshtra's son, came there again, and began to consult with his counsellors: 'What is it that is good for me? What remaineth to be done? And how can we most effectively bring about the good that we shall discuss today?' Karna said, 'O Kuru's son, Duryodhana, do thou lay to heart the words that I say! Bhishma always blameth us, and praiseth the Pāndavas. And from the ill-will he beareth towards thee, he hateth me also. And, O lord of men, in thy presence he ever crieth me down. I shall never, O Bhārata, bear those words that Bhishma had said in thy presence in relation to this matter, extolling the Pāndavas, and censuring thee, O repressor of foes!' Do thou, O king, enjoin on me, together with servants, forces, and cars: I shall, O monarch, conquer the the earth furnished with mountains and woods and forests. The earth had been conquered by the four powerful Pāndavas. I shall, without doubt, conquer it for thee single-handed. Let that wretch of the Kuru race, the exceedingly wicked-minded Bhishma, see it,—he who villifies those that do not deserve censure, and praises those that should not be praised! Let him this day witness my might, and blame himself. Do thou, O king, command me! Victory shall surely be thine,—by my weapon, O monarch, I swear this before thee!'

"O king, O bull of the Bhārata race, hearing those words of Karna, that lord of men, expariencing the higest delight, spake unto Karna, saying,—'I am blessed! I have been favored by thee,—since thou, endued with great strength, art ever intent on my welfare. My life hath borne fruit today. As thou, O hero, intendest to subdue all our enemies, repair thou! May good betide thee! Do thou command me (what I am to do!' O subducr of foes, having been thus addressed by Dhritarāshtra's intelligent son, Karna ordered all the necessaries for the excursion. And on an auspicious lunar day, at an auspicious moment, and under the influence of a star presided over by an auspicious deity, that mighty bowman, having been honored by twice-born ones, and been bathed with auspicious and holy substances, and also worsphipped by speech, set out, filling with the rattle of his car the three worlds, with their mobile and immobile objects"

Thus ends the two hundred and fifty-first Section in the Ghosha-yātrā of the Vana Parva.

SECTION CCLII.

(Ghosha-yātrā Parva continued.)

Vaiçampāyana continued.—"Then, O bull among the Bhāratas, that mighty bowman, Karna, surrounded by a large army, beseiged the beautiful city of Drupada. And he, after a hard conflict, brought that hero under subjection, and, O best of monarchs, made Drupada contribute silver and gold and gems, and also pay tribute. And, O foremost of kings, having subdued him, (Karna) brought under subjection those princes that were under him (Drupada), and made them pay tribute. Then going to the north, he subdued the sovereigns (of that quarter); and having effected the defeat of Bhagadatta, Rādhā's son ascended that mighty mountain Himavat, all along fighting his foes. And ranging all sides, he conquered and brought under subjection all the kings inhabiting the Himavat, and made them pay dues. Then descending from the mountain and rushing to the east, he reduced the Angas, and the Bangas, and the Kalingas, and the Mandikas, and the Mithilas, and the Magadhas, and the Karkakhandas; and also included with them the Avaçiras, Yodhyas, and the Ahikshatras. Having (thus) conquered the eastern quarter, (Karna) then presented himself before Batsa-bhumi. And having taken Batsa-bhumi, he reduced Kevali, and Mrittikāvati, and Mohana and Pattana, and Tripurā, and Koçala,—and compelled all these to pay tribute. Then going to the south, Karna vanquished the mighty charioteers (of that quarter); and in Dākshinātya, the Suta's son entered into conflict with Rukmi. After having faught dreadfully, Rukmi spake to the Suta's son, saying,—'O foremost of monarchs, I have been pleased with thy might and prowess. I shall not do thee wrong: I have (only) fulfiled the vow of a Kshatriya. Gladly will I give thee as many gold coins as thou desirest.' Having met with Rukmi, Karna repaired to Pāndya and the mountain Sri. And by fighting, he made Karala, king Nila, Venudāri's son, and other best of kings living in the southern direction, pay tribute. Then going to Ciçupāla's son the son of the Suta defeated him, and that highly powerful one also brought under his sway all the neighbouring rulers. And, O bull of the Bhārata race, having subjugated the Avantis, and concluded peace with them, and having met with the Vrishnis, he also conquered the west. And, having come to the quarter of Varuna, he made all the Javana and Varvara kings pay tribute. And, having conquered the entire earth—east, west, north and south—that hero without any aid brought under subjection all the nations of the Mlechchhas, the mountaineers, the Bhadras, the Rohitakas, the Agneyas, and the Mālavas. And, having conquered the mighty charioteers, headed by the Nagnajitas, the Suta's son brought the Caçakas and the Yavanas under his sway. Having thus conquered and brought under his subjection the whole world the mighty charioteer and tiger among men came (back) to Hastināpura. That lord of men, Dhritarāshtra's son, accompanied by his father and brothers and friends, came to that mighty bowman, who had arrived, and duly paid homage unto Karna crowned with martial merit. And the king proclaimed his feats, saying,—'What I have not received from either Bhishma, or Drona, or Kripa, or Vāhlika, I have received from thee. May good betide thee! What need of speaking at length! Hear my words, O Karna! In thee, O chief of men, I have my refuge, O mighty-armed one. O tiger among men, without doubt, all the Pāndavas and the other kings crowned with prosperity, come not to a sixteenth part of thee. Do thou, O mighty bowman, O Karna, see

Dhritarāshtra, and the illustrious Gāndhāri, as the bearer of the thunder-bolt did Aditi.'

"Then, O king, there arose in the city of Hastināpura a clamour, and sounds of *Oh!* and *Alas!* And, O lord of men, some of the kings praised him (Karna), while others censured him, while others, again, remained silent. Having thus, O foremost of monarchs, in a short time conquered this earth furnished with mountains and forests and skies, and with oceans, and fields, and filled with high and low tracts, and emporiums and cities, and replete also with islands, O lord of earth; and brought the monarchs under subjection,—and having gained imperishable wealth, the Suta's son appeared before the king. Then, of repressor of foes, entering into the interior of the palace, that hero saw Dhritarāshtra with Gandhāri. O tiger among men, that one conversant with morality took hold of his feet even like a son. And Dhritarāshtra embraced him affectionately, and then dismissed him. Ever since that time, O monarch, O Bhārata, king Duryodhana and Cakuni, the son of Suvala, thought that Pritha's sons had already been defeated in battle by Karna."

Thus ends the two hundred and fifty-second Section in the Ghosha-yātrā of the Vana Pārva.

SECTION CCLIII.

(Ghosha-yātrā Parva continued.)

Vaiçampāyana continued.—"O king, O lord of men, that slayer of hostile heroes, the Suta's son, said these words to Duryodhana,—'O Kauravya Duryodhana, do thou lay unto thy heart the words that I shall tell thee; and, O repressor of foes, after having heard my words, it behoveth thee to act accordingly every way. Now, O best of monarchs, O hero, hath the earth been rid of foes. Do thou rule her even like the mighty-minded Cakra himself, having his foes destroyed."

Vaiçampāyana continued.—"Having been thus addressed by Karna, the king again shake unto him, saying, 'O bull among men, nothing whatever is unattainable to him who hath thee for refuge, and to whom thou art attached and on whose welfare thou art entirely intent. Now, I have a purpose, which do thou truly listen to. Having beheld that foremost of sacrifices, the mighty Rājasuya, performed by the Pāndavas, a desire hath sprung up in me (to celebrate the same). Do thou, O Suta's son, fulfil this desire of mine!' Thus addressed, Karna spake thus unto the king,—'Now that all the rulers of the earth have been brought under thy subjection, do thou summon the principal Brāhmanas, and, O best of Kurus, duly procure the articles required for the sacrifice. And, O repressor of foes, let Ritwijas as prescribed, and versed in the Veda, celebrate thy rites according to the ordinance, O king. And, O bull of the Bharata race, let thy great sacrifice also, abounding in meats and drinks, and grand with parts, commence.'

"O king, having been thus addressed by Karna, Dhritarāshtra's son summoned the priest, and spake unto him these words,—'Do thou duly and in proper order celebrate for me that best of sacrifices, the Rājasuya, furnished with excellent *Dakshināsa*.' Thus accosted, that best of Brāhmanas spake unto the king, saying,—'O foremost of the Kauravas, while Yudhishthira is living, that best of sacrifices cannot be performed in thy family, O Prince of kings! Further, O monarch, thy father, Dhritarāshtra, endued with long life, liveth. For this reason also, O best of kings, this sacrifice can not be undertaken by thee. There is, O lord, another great sacrifice, resembling the Rājasuya. Do thou, O foremost of kings, celebrate that sacrifice. Listen to these words of mine! All these rulers of the earth, who have, O king, become tributary to thee, will pay thee tribute in gold both pure and impure. Of that gold, do thou, O best of monarchs, now make the (sacrificial) plough, and do thou, O Bhārata, plough the sacrificial compound with it. At that spot let there commence, O foremost of kings, with due rites, and without any disturbance, the sacrifice, sanctified with *mantras* and abounding in edibles. The name of that sacrifice worthy of virtuous persons, is Vaishnava. No person save the ancient Vishnu hath performed it before. This mighty sacrifice vies with that best of sacrifices—the Rājasuya itself. And, further, it liketh us,—and it is also for thy welfare (to celebrate it.) And, moreover, it is capable of being celebrated without any disturbance. (By undertaking this), thy desire will be fulfiled.'

"Having been thus addressed by those Brāhmanas, Dhritarāshtra's son, the king, spake these words to Karna, his brothers. and the son of Suvala,—'Beyond doubt, the words of the Brāhmanas are entirely liked by me. If they are relished by you also, express it without delay.' Thus appealed, they all said unto the king,—'So be it.'—Then the king one by one appointed persons to their respective tasks; and desired all the artisans to construct the (sacrificial) plough.—And, O best of kings, all that had been commanded to be done, was gradually executed."

Thus ends the two hundred and fifty-third Section in the Ghosha-yātrā of the Vana Parva.

SECTION CCLIV.

(Ghosha-yātrā Parva continued.)

Vaiçampāyana continued.—"Then all the artisans, the principal counsellors, and the highly wise Vidura said unto Dhritarāshtra's son,—'All the preperations for the excellent sacrifice have been made, O king; and the time also hath come, O Bhārata. And the exceedingly precious golden plough hath been constructed.' Hearing this, O monarch, that best of kings, Dhritarāshtra's son, commanded that prime among sacrifices to be commenced. Then commenced that sacrifice sanctified by *mantras*, and abounding in edibles, and the son of Gāndhāri was duly initiated according to the ordinance. And Dhritarāshtra, and the illustrious Vidura, and Bhishma, and Drona, and Kripa, and Karna, and the celebrated Gāndhāri experienced great delight. And, O foremost of kings, (Duryodhana) despatched swift messengers to invite the princes and the Brāhmanas. And mounting fleet vehicles they went to the (respective) directions assigned to them. Then to a certain messenger on the point of setting out, Duççāsana said,—'Go thou speedily to the woods of

Dwaita; and in that forest duly invite the Brāhmanas and those wicked persons, the Pāndavas.' Thereupon, he repaired thither, and bowing down to all the Pāndavas, said,—'Having acquired immense wealth by his native prowess, that best of kings and foremost of Kurus, Duryodhana, O monarch, is celebrating a sacrifice. Thither are going, from various directions the kings and the Brāhmanas. O king, I have been sent by the high-souled Kaurava. That king and lord of men, Dhritarāshtra's son, invites you. It behoveth you, therefore, to witness the delightful sacrifice of that monarch.'

"Hearing these words of the messenger, that tiger among kings, the royal Yudhishthira, said,—'By good luck it is that that enhancer of the glory of his ancestors, king Suyodhana, is celebrating this best of sacrifices. We should certainly repair thither; but we cannot do so now; for till (the completion of) the thirteenth year, we shall have to observe our vow.' Hearing this speech of Yudhishthira the just, Bhima said these words—'Then will king Yudhishthira the just go thither when he will cast him (Duryodhana) into the fire kindled by weapons. Do thou say unto Suyodhana,—*When after the expiration of the thirteenth year, that lord of men, the Pāndava, will, in the sacrifice of battle, pour upon the Dhārtarāshtras, the clarified butter of his ire, then will I come!*—'But the other Pāndavas, O king, did not say anything unpleasant. The messenger (on his return) related unto Dhritarāshtra's son all as it had fallen out. Then there came to the city of Dhritarāshtra many foremost of men,—lords of various countries, and highly virtuous Brāhmanas. And duly received in order according to the ordiance, those lords of men experienced great delight and were all well-pleased. And that foremost among monarchs—Dhritarāshtra—surrounded by all the Kauravas, experienced the height of joy, and spake unto Vidura, saying,—'Do thou, O Kshatta, speedily so act that all persons in the sacrificial compound may, served with food, be refreshed and satisfied!' Thereupon, O repressor of foes, assenting to that order, the learned Vidura versed in morality, cheerfully entertained all the orders in proper measure with meat and beverages to eat and drink, and fragrant garlands and various kinds of attire. And having constructed pavilions (for their accommodation), that hero and foremost of kings, duly entertained the princes and the Brāhmanas by thousands, and also bestowing upon them wealth of various kinds, bade them farewell. And having dismissed all the kings, he entered Hastināpura, surrounded by his brothers, and in company with Karna and Suvala's son."

Thus ends the two hundred and fifty-fourth Section in the Ghosha-yātrā of the Vana Parva.

SECTION CCLV.

(*Ghosha-yātrā Parva continued*

Vaiçampāyana said.—"While, O great king, Duryodhana was entering (the city), the panegyrists eulogized that prince of unfailing prowess. And others also eulogized that mighty bowman and foremost of kings. And sprinkling over him fried paddy and sandal paste, the citizens said,—'By goodluck it is, O king, that thy sacrifice hath been completed without obstruction!' And some, more reckless of speech, that were present there, said unto that lord of earth,—'Surely this thy sacrifice cannot be compared with Yudhishthira's: nor doth this come up to a sixteenth part of that (sacrifice).' Thus spake unto that king some that were reckless of consequences. His friends, however, said,—'This sacrifice of thine hath surpassed all others. Yayāti, and Nahusha, and Māndhātā, and Bharata, having been sanctified by celebrating such a sacrifice, have all gone to heaven.' Hearing such agreeable words, from his friends, that monarch, O bull of the Bharata's race, well-pleased, entered the city and finally his own abode. Then, O king, worshipping the feet of his father and mother and of others headed by Bhishma, Drona and Kripa, and of the wise Vidura, and worshipped in turn by his younger brothers, that delighter of brothers sat down upon an excellent seat, surrounded by the latter. And the Suta's son rising up, said,—By good luck it is, O foremost of the Bhārata race, that this mighty sacrifice of thine hath been brought to a close! When, however, the sons of Prithā shall have been slain in battle and thou wilt have completed the *Rājasuya* sacrifice, once again, O lord of men, shall I honor thee thus!' Then that mighty king, the illustrious son of Dhritarāshtra, replied unto him,—'Truly hath this been spoken by thee! When, O foremost of men, the wicked-minded Pāndavas have been slain, and when also the grand *Rājasuya* hath been celebrated by me, then thou shalt again, O hero, honor me thus! And having said this, O Bhārata, the Kaurava embraced Karna, and began, O mighty king, to think of the *Rājasuya*, that foremost of sacrifices. And that best of kings also addressed the Kurus around him, saying,—'When shall I, ye Kauravas, having slain all the Pāndavas, celebrate that costly and foremost of sacrifices, the *Rājasuya*!' Then spake Karna unto him, saying,—'Hear me, O elephant among kings! So long as I do not slay Arjuna, I shall not allow any one to wash my feet, nor shall I taste meat. And I shall observe the *Asura* vow* and who ever may solicit me (for any thing), I never shall say—*I have it not.*' When Karna had thus vowed to slay Fālguna in battle, those mighty charioteers and bowmen, the sons of Dhritarāshtra, sent up a loud cheer; and Dhritarāshtra's sons thought that the Pāndavas had already been conquered! Then that chief of kings, the graceful Duryodhana, leaving those bulls among men, entered his apartment, like the lord Kuvera entering the gardens of Chitraratha. And all those mighty bowmen also, O Bhārata, went to their respective quarters.

"Meanwhile those mighty bowmen, the Pāndavas, excited by the words the messenger had spoken, became anxious, and they did not (from that time) experience the least happiness. Intelligence, further, O foremost of kings, had been brought by spies regarding the vow of the Suta's son to slay Vijaya. Hearing this, O lord of men, Dharma's son became exceedingly anxious. And considering Karna of the impenetrable mail to be of wonderful prowess, and remembering all their woes, he knew no peace. And that high-souled one, filled with anxiety, made up his mind to abondon the woods about Dwaitavana abounding in ferocious animals.

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* The vow of the Asuras was (according to the Burdwan Pundits) never to drink wine. It is more rational to suppose that Karna swears to give up the refined manners and practices of the Aryas and adopt those of the Asuras till the consummation of his cherished desire.

"Meanwhile the royal son of Dhritarāshtra began to rule the earth, along with his heroic brothers as also with Bhishma and Drona and Kripā. And with the assistance of the Suta's son crowned with martial glory, Duryodhana remained ever intent on the welfare of the rulers of the earth, and he worshipped the foremost of Brāhmanas by celebrating sacrifices with profuse gifts. And that hero and subduer of foes, O king, was engaged in doing good to his brothers, concluding for certain in his mind that giving and enjoying are the only use of riches."

Thus ends the two hundred and fifty-fifth Section in the Ghosha-yātrā of the Vana Parva.

SECTION CCLVI.

(Ghosha-yātrā Parva continued.)

Janamejaya said,—"After having delivered Duryodhana, what did the mighty sons of Pāndu do in that forest? It behoveth thee to tell me this!"

Vaiçampāyana said.—"Once on a time, as Yudhishthira lay down at night in the Dwaita woods, some deer, with accents choked in tears, presented themselves before him in his dreams. To them standing with joined hands, their bodies trembling all over, that foremost of monarchs said—, 'Tell me what ye wish to say! Who are ye? And what do ye desire?' Thus accosted by Kunti's son—the illustrious Pāndava, those deer, the remnant of those that had been slaughtered, replied unto him, saying,—'We are, O Bhārata, those deer that are still alive after them that had been slaughtered. We shall be exterminated quite. Therefore, do thou change thy residence! O mighty king, all thy brothers are heroes, conversant with weapons; they have thinned the ranks of the rangers of the forest. We few—the remnant,—O mighty-minded one, remain like seed. By the favor, O king of kings, let us increase,' Seeing these deer, which remained like seed after the rest had been destroyed—trembling and afflicted with fear, Yudhishthira the just was greatly affected with grief. And the king, intent on the welfare of all creatures, said unto them,—'So be it. I shall act as ye have said!' Awaking after such a vision, that excellent king, moved by pity towards the deer, thus spake unto his brothers assembled there,—'Those deer that are alive after them that have been slaughtered, accosted me at night, after I had awaked, saying,—*We remain like the cues of our lines. Blest be thou! Do thou have compassion on us!*—And they have spoken truly. We ought to feel pity for the dwellers of the forest. We have been feeding on them for a year together and eight months! Let us, therefore, again (repair) to the romantic Kāmyakas, that best of forests abounding in wild animals, situated at the head of the desert, near lake Trinavindu. And there let us pleasantly pass the rest of our time.' Then, O king, the Pāndavas versed in morality, swiftly departed (thence), accompanied by the Brāhmanas and all those that lived with them, and followed by Indrasena and other retainers. And proceeding along the roads walked (by travellers), furnished with excellent corn and clear water, they at length beheld the sacred asylum of Kāmyaka endued with ascetic merit. And as pious men enter the celestial regions, those foremost of the Bharata race, the Kauravas, surrounded by those bulls among Brāhmanas, entered that forest."

Thus ends the two hundred and fifty-sixth Section in the Ghosha-yātrā of the Vana Parva.

SECTION CCLVII.

(Ghosha-yātrā Parva continued.)

Vaiçampāyana continued.—"Dwelling in the woods, O bull of the Bharata race, the high-souled Pāndavas spent one and ten years in a miserable plight. And although deserving of happiness, those foremost of men, brooding over their circumstances, passed their days miserably, living on fruits and roots. And that royal sage, the mighty-armed Yudhishthira, reflecting that the extremity of misery that had befallen his brothers, was owing to his own fault, and remembering those sufferings that had arisen from his act of gambling, could not sleep peacefully. And he felt as if his heart had been pierced with a lance. And remembering the harsh words of the Suta's son, the Pāndava, repressing the venom of his wrath, passed his time in humble guise, sighing heavily. And Arjuna and both the twins and the illustrious Draupadi, and the mighty Bhima—he that was strongest of all men—experienced the most poignant pain in casting their eyes on Yudhishthira. And, thinking that a short time only remained (of their exile), those bulls among men, influenced by rage and hope and by resorting to various exertions and endeavours, made their bodies assume almost different shapes.

"After a little while, that mighty ascetic, Vyāsa, the son of Satyavati, came there to see the Pāndavas. And seeing him approach, Kunti's son, Yudhishthira, stepped forward, and duly received that high-souled one. And having gratified Vyāsa by bowing down unto him, Pāndu's son of subdued senses, after the *Rishi* had been seated, sat down before him, desirous of listening to him. And beholding his grandsons lean and living in the forest on the produce of the wilderness, that mighty sage, moved by compassion, said these words, in accents choked in tears,—O mighty-armed Yudhishthira, O thou best of virtuous persons, those men that do not perform ascetic austerities never attain great happiness in this world. People experience happiness and misery by turns; for surely, O bull among men, no man ever enjoyeth unbroken happiness. A wise man endued with high wisdom, knowing that life hath its ups and downs, is neither filled with joy nor with grief. When happiness cometh, one should enjoy it: when misery cometh, one should bear it, as a sower of crops must bide his season. Nothing is superior to asceticism: by asceticism one acquireth mighty fruit. Do thou know, O Bhārata, that there is nothing that asceticism cannot achieve. Truth, sincerity, freedom from anger, justice, self-control, restraint of the faculties, immunity from malice, guilelessness, sanctity, and mortification of the senses,—these, O mighty monarch, purify a person of meritorious acts. Foolish persons addicted to vice and bestial ways, attain to brutish births in after life and never enjoy happiness. The fruit of acts done in this world, is reaped in the next. Therefore, should one restrain his body by asceticism and the observance of vows. And, O king, free from guile and with a cheerful spirit, one should, according to his power, bestow gifts, after bowing down to the recipient and paying him homage. A truth-telling person attaineth a life devoid of trouble. A person void of anger attaineth sincerity, and one free from malice acquireth supreme contentment. A person who hath subdued his senses and his inner faculties, never knoweth tribulation; nor is a person of subdued senses affected by sorrow at sight of other's prosperity. A man who giveth every one his due, and bestower of boons, attain happiness, and come by every object of enjoyment; while a man free from envy reapeth perfect ease. He that honoreth those to whom honor is due, attaineth birth in an illustrious line; and he that hath subdued his senses, never cometh by misfortune. A man whose mind followeth good, after having paid his debt to nature, is on the account, born again endued with a righteous mind.'

"Yudhishthira said,—O eminently virtuous one, O mighty sage, of the bestowal of gifts and the observance of asceticism, which is of greater efficacy in the next world, and which, harder of practise?'

"Vyāsa said,—'There is nothing, O child, in this world harder to practise than charity. Men greatly thirst after wealth, and wealth also is gotten with difficulty. Nay, renouncing even dear life itself, heroic men, O magnanimous one, enter into the depths of the sea and the forest for the sake of wealth. For wealth, some betake themselves to agriculture and the tending of kine, and some enter into servitude. Therefore, it is extremely difficult to part with wealth that is obtained with such trouble. Since nothing is harder to practise than charity, therefore, in my opinion, even the bestowal of boons is superior to every thing. Specially is this to be borne in mind that well-gotten gains should, in proper time and place, be given away to pious men. But the bestowal of ill-gotten gains can never rescue the giver from the evil of rebirth. It hath been declared, O Yudhishthira, that by bestowing, in a pure spirit, even a slight gift in due time and to a fit recipient, a man attaineth inexhaustible fruit in the next world. In this connection is instanced the old story regarding the fruit obtained by Mudgala, for having given away only a *Drona** of corn.' "

Thus ends the two hundred and fifty-seventh Section in the Ghosha-yātrā of the Vana Parva.

SECTION CCLVIII.

(Ghosha-yātrā Parva continued.)

Yudhishthira said,—'Why did that high-souled one give away a *Drona* of corn? And, O eminently pious one, to whom and in what prescribed way did he give it? Do thou tell me this! Surely, I consider the life of that virtuous person as having born fruit with whose practices the possessor himself of the six attributes, witnessing everything, was well pleased.'

"Vyāsa said,—'There lived, O king, in Kurukshetra a virtuous (sage) Mudgala by name. And he was truthful, and free from malice, and of subdued senses. And he used to lead the *Sila* and *Unchcha* modes of life.† And although leading life like a pigeon, yet that one of mighty austerities entertained his guests, celebrated the sacrifice called *Ishtikrita*, and performod other rites. And that sage together with his son and wife, ate for a fortnight, and during the other fortnight led the life of pigeon, collecting a *drona* of corn. And celebrating the *Darça* and *Paurnamāsya* sacrifices, that one devoid of guile, used to pass his days by taking the food that remained after the deities and the guests had eaten. And on auspicious lunar days, that lord of the three worlds, Indra himself, accompanied by the celestials, used, O mighty monarch, to partake of the food offered at his sacrifice. And that one, having adopted the life of a *Muni*, with a cheerful heart entertained his guests also with food on such days. And as that high-souled one distributed his food with alacrity, the remainder of the *Drona* of corn increased as soon as a guest appeared. And by virtue of the pure spirit in which the sage gave away, that food of his increased so much that hundreds upon hundreds of learned Brāhmanas were fed with it.

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* A very small measure.

† Picking up for support (1) ears of corn and (2) individual grains, left on the field by husbandmen after they have gathered and carried away the sheafs, are called the *Sila* and the *Unchcha* modes of life.

"'And, O king, it came to pass that having heard of the virtuous Mudgala observant of vows, the *Muni* Durvāsā, having space alone for his covering,* his accoutrements worn like that of a maniac, and his head bare of hair, came there, uttering, O Pāndava, various insulting words. And having arrived there, that best of *Munis* said unto the Brāhmana,—Know thou, O foremost of Brāhmanas, that I have come hither seeking for food.—There upon Mudgala said unto the sage,—Thou art welcome!—And then offering to that maniac of a ascetic affected by hunger, water to wash his feet and mouth, that one observant of the vow of feeding guests, respectfully placed before him excellent fare. Affected by hunger, the frantic *Rishi* completely exhausted the food that had been offered unto him. Thereupon, Mudgala furnished him again with food. Then having eaten up all that food, he besmeared his body with the unclean remainder and went away as he had come. In this manner, during the next season, he came again and ate up all the food supplied by that wise one leading the *Unchha* mode of life. Thereupon, without partaking any food himself, the sage Mudgala again became engaged in collecting corn, following the *Unchha* mode. Hunger could not disturb his equanimity. Nor could anger, or guile, or a sense of degradation, or agitation, enter into the heart of that best of Brāhmanas leading the *Unchha* mode of life along with his son and his wife. In this way, Durvāsā, having made up his mind, during successive seasons presented himself for six several times before that best of sages living according to the *Unchha* mode; yet that *Muni* could not perceive any agitation in Mudgala's heart; and he found the pure heart of the pure-souled ascetic always pure. Thereupon, well-pleased, the sage addressed Mudgala, saying,—There is not another guileless and charitable being like thee on earth. The pangs of hunger drive away to a distance the sense of righteousness and deprive people of all patience. The tongue, loving delicacies, attracteth men towards them. Life is sustained by food. The mind, moreover, is fickle, and it is hard to keep it in subjection. The concentration of the mind and of the senses surely constitutes ascetic austerities. It must be hard to renounce in a pure spirit a thing earned by painstaking. Yet, O pious one, all this hath been duly achieved by thee! In thy company we feel obliged and gratified. Self-restraint, fortitude, justice, control of the senses and of faculties, mercy, and virtue, all these are established in thee. Thou hast by the deeds conquered the different worlds and have thereby obtained admission into paths of beatitude. Ah! even the dwellers of heaven are proclaiming thy mighty deeds of charity. O thou observant of vows, thou shalt go to heaven even in thine own body!—

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* Naked.

"'Whilst the *Muni* Durvāsā was speaking thus, a celestial messenger appeared before Mudgala, upon a car yoked with swans and cranes, hung with a net-work of bells, scented with divine fragrance, painted picturesquely, and possessed of the power of going everywhere at will. And he addressed the Brāhmana sage, saying,—O sage, do thou ascend into this chariot earned by thy acts. Thou hast attained the fruit of thy asceticism!"—

"'As the messenger of the gods was speaking thus, the sage told him,—O divine messenger, I desire that thou mayest describe unto me the attributes of those that reside there? What are their austerities, and what their purposes? And, O messenger of the gods, what constitutes happiness in heaven; and what are the disadvantages thereof? It is declared by virtuous men of good lineage that friendship with pious people is contracted by only walking with them seven paces. O lord, in the name of that friendship, I ask thee? Do thou, without hesitation, tell me the truth, and that which is good for me to know. Having heard thee, I shall, according to thy words, ascertain the course I ought to follow.' "

Thus ends the two hundred and fifty-eighth Section in the Ghosha-yātrā of the Vana Parva.

SECTION CCLIX.

(*Ghosha-yātrā Parva continued.*)

" 'The messenger of the gods said,—O great sage, thou art of simple understanding; since, having secured that celestial bliss which bringeth great honor, thou art still deliberating like an unwise person. O *Muni*, that region which is known as heaven, existeth there above us. Those regions tower high, and are furnished with excellent paths, and are, O sage, always ranged by celestial cars. Atheists, and untruthful persons, those that have not practised ascetic austerities and those that have not performed great sacrifices, cannot repair thither. Only men of virtuous souls, and those of subdued spirits, and those that have their faculties in subjection, and those that have controlled their senses, and those that are free from malice, and persons intent on the practice of charity, and heroes, and men bearing marks of battle, after having, with subdued senses and faculties, performed the most meritorious rites, attain those regions, O Brāhmanas, capable of being obtained only by virtuous acts, and inhabited by pious men! There, O Mudgala, are established separately myriads of beautiful, shining, and resplendent worlds bestowing every object of desire, owned by those celestial beings,—the gods, the Sādhyas, and the Vaiçwas, the great sages, the Yāmas, and the Dhāmas, and the Gandharvas and the Apsaras. And there is that monarch of mountains—the golden Meru—extending over a space of thirty-three thousand *Yojanas*. And there, O Mudgala, are the sacred gardens of the celestials, with Nandana at their head, where sport the persons of meritorious acts. And neither hunger, nor thirst, nor lassitude, nor fear, nor anything that is disgusting or inauspicious is there. And all the odours of that place are delightful, and all the breezes delicious to the touch. And all the sounds there are captivating, O sage, to the ear and the heart. And neither grief, nor decrepitude, nor labor, nor repentance also is there. That word, O *Muni*, obtained as the fruit of one's own acts, is of this nature. Persons repair thither by virtue of their meritorious deeds. And the persons of those that dwell there look resplendent, and this, O Mudgala, solely by virtue of their own acts, and not owing to the merits of fathers or mothers. And there is neither sweat, nor stench, nor excreta, nor urine. And, there, O *Muni*, dust doth not besoil one's garments. And their excellent garlands, redolent of divine fragrance, never fade. And, O Brāhmana, they yoke such cars as this (that I have brought). And, O mighty sage, devoid of envy and grief and fatigue and ignorance and malice, men who have attained heaven, dwell in those regions happily. And, O bull among *Munis*, higher and higher over such regions, there are others endued with higher celestial virtues. Of these, the beautiful and resplendent regions of Brahmā are the foremost. Thither, O Brāhmana, repair *Rishis* that have been sanctified by meritorious acts. And there dwell certain beings named *Ribhus*. They are the gods of the gods themselves. Their regions are supremely blessed, and are adored even by the deities. These shine by their own light, and bestow every object of desire. They suffer no pangs that women might cause, do not possess worldly wealth, and are free from guile. The *Ribhus* do not subsist on oblations, nor yet on ambrosia. And they are endued with such celestial forms that they cannot be perceived by the senses. And these eternal gods of the celestials do not desire happiness for happiness' sake, nor do they change at the revolution of a *Kalpa*. Where, indeed, is their decrepitude or dissolution? For them there is neither ecstasy, nor joy, nor happiness. They have neither happiness nor misery. Wherefore should they have anger or aversion then, O Muni? O Mudgala, their supreme state is coveted even by the gods. And that crowning emancipation, hard to attain, can never be acquired by people subject to desire. The number of those deities is thirty-three. To their regions repair wise men, after having observed excellent vows, or bestowed gifts according to the ordinance. Thou also hast easily acquired that success by thy charities. Do thou, thy effulgence displayed by virtue of thy ascetic austerities, enjoy that condition obtained by thy meritorious acts! Such, O Brāhmana, is the bliss of heaven containing various worlds !—

" '—Thus have I described unto thee the blessings of the celestial regions. Do thou now hear from me some of the disadvantages thereof. That in the celestial regions a person, while repairing the fruit of the acts he hath already performed, cannot be engaged in any others, and that he must enjoy the consequences of the former until they are completely exhausted, and, further, that he is subject to fall after he hath entirely exhausted his merit, form, in my opinion, the disadvantages of heaven. The fall of a person whose mind hath been steped in happiness, must, O Mudgala, be pronounced as a fault. And the discontent and regret that must follow one's stay at an inferior seat after one hath enjoyed more auspicious and brighter regions, must be hard to bear! And the consciousness of those about to fall is stupified, and also agitated by emotions. And as the garlands of those about to fall fade away, fear invadeth their hearts. These mighty drawbacks, O Maudgalya, extend even to the regions themselves of Brahmā. In the celestial regions, the virtues of men who have performed righteous acts, are countless. And, O *Muni*, this is another of the attributes of the fallen that, by reason of their merits, they take birth among men. And then they attain to high fortune and happiness. If one, however, cannot acquire knowledge here, he cometh by an inferior birth. The fruit of acts done in this world are reaped in the next. This world, O Brāhmana, hath been declared to be one of acts; the other, as one of fruit. Thus have I, O Mudgala, asked by thee, described all unto thee! Now, O pious one, with thy favor, we shall easily set out with speed.—'

"Vyāsa continued,—'Having heard this speech, Maudgalya began to reflect in his mind.—And having deliberated well, that best of *Munis* spake thus unto the celestial messenger,—O messenger of the gods, I bow unto thee! Do thou, O sire, depart in peace! I have nothing to do with either happiness, or heaven having such prominent defects. Persons who enjoy heaven suffer, after all, huge misery and extreme regret in this world! Therefore, I do not desire heaven! I shall seek for that unfailing region repairing whither people have not to lament, or to be pained, or agitated. Thou hast described unto me these mighty defects belonging to the celestial regions. Do thou now describe unto me a region free from faults!—Thereupon the celestial messenger said,—Above the abode of Brahmā, there is the supreme seat of Vishnu, pure, and eternal, and luminous, known by the name of *Para Brahma*. Thither, O Brāhmana, cannot repair persons who are addicted to the objects of the senses; nor can those subject to arrogance, covetousness, ignorance, anger, and envy, go to that place. It is only those that are free from affection, and those free from pride, and those free from conflicting emotions, and those that have restrained their senses, and those given to contemplation and *Yoga*, that can repair thither!—Having heard these words, the *Muni* bade farewell to the celestial messenger, and that virtuous one leading the *Unchha* mode of life, assumed perfect contentment. And then praise and dispraise became equal unto him; and a brickbat, stone, and gold assumed the same aspect in his eyes. And availing himself of the means of attaining *Brahma*, he became always engaged in meditation. And having obtained power by means of knowledge, and acquired excellent understanding, he attained that supreme state of emancipation which is regarded as Eternal. Therefore, thou also, O Kunti's son, ought not to grieve. Deprived thou hast truly been of a flourishing kingdom, but thou wilt regain it by thy ascetic austerities. Misery after happiness, and happiness after misery revolve by turns round a men even like the point of a wheel's circumference round the axle. After the thirteenth year hath passed away, thou wilt, O thou of immeasurable might, get back the kingdom possessed before thee by thy father and grand-father. Therefore, let the fever of thy heart depart!' "

Vaiçampāyana continued.—"Having said this to Pāndu's son, the worshipful Vyāsa went back to his hermitage for the purpose of performing austerities."

Thus ends the two hundred and fiftyninth Section in the Ghosha-yātrā of the Vana Pārva.

SECTION CCLX.

(*Ghosha-yātrā Parva continued.*)

Janamejaya said.—"While the high-souled Pāndavas were living in those woods, delighted with the pleasant converse they held with the *Munis*, and engaged in distributing the food they obtained from the sun, with various kinds of venison to Brāhmanas and others that came to them for edibles till the hour of Krishnā's meal, how, O great *Muni*, did Duryodhana and the other wicked and sinful sons of Dhritarāshtra, guided by the counsels of Dusçāsana, Karna and Çakuni, deal with them? I ask thee this! Do thou, worshipful sir, enlighten me!"

Vaiçampāyana said.—"When, O great king, Doryodhana heard that the Pāndavas were living as happily in the woods as in a city, he longed, with the artful Karna Dusçāsana and others, to do them harm. And while those evil-minded persons were employed in concerting various wicked designs, the virtuous and celebrated ascetic Durvāsā, following the bent of his own will, arrived at the city of the Kurus with ten thousand disciples. And seeing the irascible ascetic arrived, Duryodhana and his brothers welcomed him with great humility, self-abasement and gentleness. And himself attending on the *Rishi* as a menial, the prince gave him a right worshipful reception. And the illustrious *Muni* stayed there for a few days, while king Duryodhana, fearful of his imprecations, attended on him deligently by day and night. And sometimes the *Muni* would say—'I am hungry, O king, give me some food quickly!' And sometimes he would go out for a bath and, returning at a late hour, would say,—'I shall not eat anything today as I have no appetite,' and so saying would disappear from his sight. And sometimes, coming all on a sudden, he would say,—'feed us quickly!' And at other times, bent on some mischief, he would awake at midnight and having caused his meals to be prepared as before, would carp at them and not partake of them at all. And trying the prince in this way for a while, when the *Muni* found that king Duryodhana was neither angered nor, annoyed, he became graciously inclined towards him. And then, O Bhārata, the intractable Durvāsā said unto him,—'I have power to grant thee boons! Thou mayst ask of me whatever lies nearest to thy heart! May good fortune be thine! Pleased as I am with thee, thou mayst obtain from me anything that is not opposed to religion and morals!'

Vaiçampāyana continued,—'Hearing these words of the great ascetic, Suyodhana felt himself to be inspired with new life. Indeed, it had been agreed upon between himself and Karna and Dusçāsana as to what the boon should be that he would ask of the *Muni* if the latter were pleased with his reception. And the evil-minded king, bethinking himself of what had previously been decided, joyfully solicited the following favour, saying,—'The great king Yudhishthira is the eldest and the best of our race! That pious wight is now living in the forest with his brothers. Do thou, therefore, once become the guest of that illustrious one even as, O Brāhmana, thou hast with thy disciples been mine for sometime! If thou art minded to do me a favour, do thou go unto him at a time when that delicate and excellent lady, the celebrated princess of Pānchāla, after having regaled with food the Brāhmanas, her husband and herself, may lie down to rest!' The *Rishi* replied,—'Even so shall I act for thy satisfaction!' And having said this to Suyodhana, that great Brāhmana, Durvāsā, went away in the very same state in which he had come. And Suyodhana regarded himself to have attained all the object of his desire. And holding Karna by the hand he expressed great satisfaction. And Karna, too, joyfully addressed the king in the company of his brothers, saying,—'By a piece of singular good luck, thou hast fared well and attained the objects of thy desire! And by good luck it is that thy enemies have been immersed in a sea of dangers that is difficult to cross! The sons of Pāndu are now exposed to the fire of Durvāsa's wrath! Through their own fault they have fallen into an abyss of darkness.'"

Vaiçampāyana continued.—"O king, expressing their satisfaction in this strain, Duryodhana and others, bent on evil machinations, returned merrily to their respective homes."

Thus ends the two hundred and sixtyeth Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXI.

(Draupadi-harana Parva continued.)

Vaiçampāyana said.—"—One day, having previously ascertained that the Pāndavas were all steated at their ease and that Krishnā was reposing herself after her meal, the sage Durvāsā, surrounded by ten thousand disciples, repaired to that forest. The illustrious and upright king Yudhishthira, seeing that guest arrived, advanced with his brothers to receive him. And joining the palms of his hands and pointing to a proper and excellent seat, he accorded the *Rishi* a fit and respectful welcome. And the king said unto him,—'Return quick, O adorable sir, after performing thy diurnal ablutions and observances!' And that sinless *Muni*, not knowing how the king would be able to provide a feast for him and his disciples, proceeded with the latter to perform his ablutions. And that host of *Munis*, of subdued passions, went into the stream for performing their ablutions. Meanwhile, O king, the excellent princess Draupadi, devoted to her husbands, was in great anxiety about the food (to be provided for the *Munis)*. And when after much anxious thought she came to the conclusion that means there were none for providing a feast, she inwardly prayed to Krishna the slayer of Kansa. And the princess said,—'Krishna, O Krishna of mighty arms, O son of Devaki, whose power is inexhaustible, O Vāsudeva, O lord of the Universe, who dispellest the difficulties of those that bow down to thee, thou art the soul, the creator and the destroyer of the Universe! Thou, O lord, art inexhaustible and the saviour of the afflicted! Thou art the preserver of the Universe and of all created beings! Thou art the highest of the high, and the spring of the mental perceptions called *Akuti* and *Chiti!** O supreme and infinite being, O giver of all good, be thou the refuge of the helpless! O primordial Being, incapable of being conceived by the soul or the mental faculties or otherwise, thou art the ruler of all and the lord of Brahmā! I seek thy protection! O god, thou art ever kindly disposed towards those that take refuge in thee! Do thou cherish me with thy kindness! O thou with a complexion dark as the leaves of the blue lotus, and with eyes red as the corola of the lily, and attired in yellow robes with besides, the bright *Kaustuva* gem in thy bosom, thou art the beginning and the end of creation, and the great refuge of all! Thou art the Supreme light and essence of the Universe! Thy face is directed towards every point! They call thee the Supreme germ and the depositary of all treasures! Under thy protection, O lord of the gods, all evils lose their terror! As thou hadst protected me before from Dusçāsana, do thou extricate me now from this difficulty!'

Vaiçampāyana continued.—"The great and sovereign God, and Lord of the earth, of mysterious movements, the lord Keçava who is ever kind to dependents, thus adored by Krishnā, and perceiving her difficulty, instantly repaired to that place leaving the bed of Rukmini who was sleeping by his side. Beholding Vāsudeva, Draupadi bowed down to him in great joy and informed him of the arrival of the *Munis* and every other thing. And having heard everything Krishna said unto her,—'I am very much afflicted with hunger, do thou give me some food without delay, and then thou mayst go about thy work!' At these words of Keçava, Krishnā became confused, and replied unto him, saying,—'The sun-given vessel remains full till I finish my meal! But as I have already taken my meal to-day, there is no food in it now!' Then that lotus-eyed and adorable being said unto Krishnā,—'This is no time for jest, O Krishnā! I am much distressed with hunger, go thou quickly to fetch the vessel and show it to me!' When Keçava, that ornament of the Yadus race, had the vessel brought unto him with such persistence, he looked into it and saw a particle of rice and vegetable sticking at its rim. And swallowing it he said unto her,—'May it please the god Hari, the soul of the Universe, and may that god who partaketh at sacrifices, be satiated with this!' Then the long-armed Krishna, that soother of miseries, said unto Bhimasena,—'Do thou speedily invite the *Munis* to dinner!' Then, O good king, the celebrated Bhimasena, quickly went to invite to the repast all those *Munis*, Durvāsā and others, who had gone to the nearest stream of transparent and cool water to perform their ablutions. Meanwhile, those ascetics, having plunged into the river, were rubbing their bodies and observing that they all felt their stomachs to be full. And coming out of the stream, they began to stare at one another. And turning towards Durvāsā, all those ascetics observed.—'Having bade the king to make our meals ready, we have come hither for a bath. But how, O regenerate *Rishi*, can we eat anything now, for our stomachs seem to be full to the throat. The rapast hath been uselessly prepared for us! What is the best thing to be done now?' Durvāsā replied.—'By spoiling the repast, we have done a great wrong to that royal sage, king Yudhishthira! Would that the Pāndavas destroyed us not, looking down upon us with angry eyes! I know the royal sage Yudhishthira to be possessed of great ascetic power! Ye Brāhmanas, I am afraid of men that are devoted to Hari! The high-souled Pāndavas are all religious men, learned, warlike, diligent in ascetic austerities and religious observances, devoted to Vāsudeva, and always observant of rules of good conduct. If provoked, they can consume us with their wrath as fire doth a bale of cotton. Therefore, ye disciples, do ye all run away quickly without seeing them (again)!'

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* Both these words are of doubtful meaning. It seems they are employed in the *Vedas* to denote the faculties of knowledge and the moral sense respectively.—T.

Vaiçampāyana continued.—"All those Brāhmanas, then advised by their ascetic preceptor, became greatly afraid of the Pāndavas, and fled away in all directions. Then Bhimasena, not beholding those excellent *Munis* in the celestial river, made a search after them here and there at all the landing places. And learning from the ascetics of those places that they had run away, he came back and informed Yudhishthira of what had happened. Then all the Pāndavas, of subdued senses, expecting them to come, remained awaiting their arrival for some time. And Yudhishthira said,—coming in the dead of night, the *Rishis* will deceive us ! Oh, how can we escape from this difficulty created by the fates !' Seeing them absorbed in such reflections and breathing long deep sighs at frequent intervals, the illustrious Krishna suddenly appeared to them and addressed them these words.—'Knowing, ye sons of Prithā, your danger from that wrathful *Rishi*, I was implored by Draupadi to come, and (therefore) have I come here speedily! But now ye have not the least fear from the *Rishi* Durvāsā. Afraid of your ascetic powers, he hath made himself scarce ere this. Virtuous men never suffer. I now ask your permission to let me return home. May you always be prosperous !' "

Vaiçampāyana continued.—"Hearing Keçava's words, the sons of Prithā, with Draupadi, became easy in mind. And cured of their fever (of anxiety), they said unto him,—'As persons drowning in the wide ocean, safely reach the shore by means of a boat, so have we, by thy aid, O lord Govinda, escaped from this inextricable difficulty! Do thou now depart in peace, and may prosperity be thine!' Thus dismissed, he repaired to his capital and the Pāndavas too, O blessed lord, wandering from forest to forest, passed their days merrily with Draupadi. Thus, O king, have I related to thee the story which thou hadst asked me to repeat. And it was thus that the machinations of the wicked sons of Dhritarāshtra about the Pāndavas in the forest, were frustrated."

Thus ends the two hundred and sixty-first Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXII.

(Draupadi-harana Parva continued.)

Vaiçampāyana said,—"Those great warriors of the race of Bharata sojourned like immortals in the great forest of Kāmyaka, employed in hunting and pleased with the sight of numerous wild tracts of country and wide reaches of woodland, gorgeous with flowers blossoming in season. And the sons of Pāndu, each like unto Indra and the terror of his enemies, dwelt there for some time. And one day those valiant men, the conquerors of their foes, went about in all directions, in search of game for feeding the Brahmanas in their company, leaving Draupadi alone at the hermitage, with the permission of the great ascetic Trinavindu, resplendent with ascetic grandeur, and of their spiritual guide Dhaumya. Meanwhile, the famous king of Sindhu, the son of Briddhakshatra was, with a view to matrimony, proceeding to the kingdom of Sālwa, dressed in his best royal apparel and accompanied by numerous princes. And the prince halted in the woods of Kāmyaka. And in that secluded place, he found the beautiful Draupadi, the beloved and celebrated wife of the Pāndavas, standing at the threshold of the hermitage. And she looked grand in the superb beauty of her form, and seemed to shed a lustre on the woodland around, like lightning illuminating masses of dark clouds. And they who saw her asked themselves,—'Is this an *Apsarā*, or a daughter of the gods, or a celestial phantom ?, And with this thought, their hands also joined together, they stood gazing on the perfect and faultless beauty of her form. And Jayadratha the king of Sindhu and the son of Vriddhakshatra, struck with amazement at the sight of that lady of faultless beauty, was seized with an evil intention. And inflamed with desire, he said to the prince named Kotika,—'Whose is this lady of faultless form ? Is she of the human kind ? I have no need to marry if I can secure this exquisitely beautiful creature. Taking her with me I shall go back to my abode. Oh, sir, and enquire who she is and whence she has come and why also hath that delicate being come into this forest beset with thorns! Will this ornament of womankind, this slender-waisted lady of so much beauty, endued with handsome teeth and large eyes, accept me as her lord? I shall certainly regard myself successful, if I obtain the hand of this excellent lady! Go, Kotika, and enquire who her husband may be!' Thus asked, Kotika, wearing a *Kundala*, jumped out of his chariot and came near her, as a jackal approacheth a tigress, and spake unto her these words."

Thus ends the two hundred and sixty-second Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXIII.

(Draupadi-harana Parva continued)

"Kotika said.—'Excellent lady, who art thou that standst alone, leaning on a branch of the *Kadamva* tree, at this hermitage and looking grand like a flame of fire blazing at night time, and fanned by the wind? Exquisitely beautiful as thou art, how is it that thou feelest not any fear in these forests? Methinks thou art a goddess, or a *Yakshi*, or a *Dānavi* or an excellent *Apsarā*, or the wife of a *Daitya*, or a daughter of the *Nāga* king, or a *Rākshasi*, or the wife of Varuna, or of Yama, or of Soma, or of Kuvera, who, having assumed a humān form, wanderest in these forests! Or, hast thou come from the mansions of *Dhātri*, or of *Vidhātri*, or of *Savitri*, or of *Vibhu*, or of *Çakra*? Thou dost not ask us who we are, nor do we know who protects thee here! Respectfully do we ask thee, good lady, who is thy powerful father, and, O, do tell us truly the names of thy husband, thy relatives, and thy race, and tell us also what thou dost here! As for us, I am king Suratha's son whom people know by the name of Kotika, and that man with eyes large as the petals of the lotus, sitting on a chariot of gold, like the sacrificial fire on the altar, is the warrior known by the name of Kshemankara, king of Trigarta. And behind him is the famous son of the king of Kulinda, who is even now gazing on thee! Armed with a mighty bow and endued with large eyes, and decorated with flowery wreaths, he always liveth on the breasts of mountains.

The dark and handsome young man, the scourge of his enemies, standing at the edge of that tank, is the son of Suvala of the race of Ikshwāku! And if, O excellent lady, thou hast ever heard the name of Jayadratha the king of Sauviras, even he is there at the head of six thousand chariots, with horses and elephants and infantry, and followed by twelve Sauvira princes as his standard-bearers, named Angāraka, Kunjara, Guptaka, Satrunjaya, Srinjaya, Suprabiddha, Prabhankara, Bhramara, Ravi, Sura, Pratāpa and Kuhana, all mounted on chariots drawn by chesnut horses and every one of them looking like the fire on the sacrificial altar. The brothers also of the king, viz., the powerful Valāhaka, Anika, Vidārana and others, are among his followers. These strong-limbed and noble youths are the flowers of the Sauvira chivalry. The king is journeying in the company of these his friends, like Indra surrounded by the Maruts. O fine-haired lady, do tell us that are unacquainted (with these matters), whose wife and whose daughter thou art!' "

Thus ends the two hundred and sixty-third Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXIV.

(Draupadi-harana Parva continued.)

Vaiçampāyana continued.—"The princess Draupadi, thus questioned by that ornament of Sivi's race, moved her eyes gently, and letting go her hold of the *Kadamva* branch and arranging her silken apparel, she said,—I am aware, O prince, that it is not proper for a person like me to address you thus but as there is not another man or woman here to speak with thee and as I am alone here just now, let me, therefore, speak! Know, worthy sir, that being alone in this forest here, I should not speak unto thee, remembering the usages of my sex. I have learned, O Saivya, that thou art Suratha's son, whom people know by the name of Kotika! Therefore, on my part, I shall now tell thee of my relations and renowned race. I am the daughter of king Drupada, and people know me by the name of Krishnā, and I have accepted as my husbands, five persons of whom you my have heard while they were living at Kshandava-prastha. Those noble person, viz, Yudhishthira, Bhimasena, Arjuna, and the two sons of Mādri, leaving me here and having assigned unto themselves the four points of the horizon, have gone out on a hunting excursion! The king hath gone to the east, Bhimasena towards the south, Arjuna to the west, and the twin brothers towards the north! Therefore, do ye now alight and dismiss your carriages so that ye may depart after receiving a due welcome from them! The high-souled son of Dharma is fond of guests and will surely be delighted to see you!' Having addressed Saivya's son in this way, the daughter of Drupada, with face beautiful as the moon, remembering well her husband's character for hospitality, entered her spacious cottage."

Thus ends the two hundred and sixty-fourth Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXV.

(Draupadi-harana Parva continued.)

Vaiçampāyana said.—"O Bhārata, Kotikākhya related to those princes who had been waiting, all that had passed between him and Krishnā. And hearing *Kotikākhya's* words, Jayadratha said to that scion of the race of Sivi,—'Having listened only to her speech, my hearts has been lovingly inclined towards that ornament of womankind! Why, therefore, hast thou returned (thus unsuccessfully)! I tell thee truly, O thou of mighty arms, that having once seen this lady, other women now seem to me like so many monkeys! Having looked at her, she has captivated my heart! Do tell me, O Saivya, if that excellent lady is of the humam kind!' Kotika replied,—'This lady is the famous princess Krishnā, the daughter of Draupadi, and the celebrated wife of the five sons of Pāndu. She is the much esteemed and beloved and chaste wife of the sons of Pritnā. Taking her with thee, do thou proceed towards Sauvira!'"

Vaiçampāyana continued.—"Thus addressed, the evil-minded Jayadratha the king of Sindhu, Sauvira and other countries, said,—'I must see Draupadi.' And with six other men, he entered that solitary hermitage, like a wolf entering the den of a lion. And he said unto Krishnā,—'Hail to thee, excellent lady! Are thy husbands well and those, besides, whose prosperity thou always wishest!' Draupadi replied,—'Kunti's son king Yudhishthira of the race of Kuru, his brothers, myself, and all those of whom thou hast enquired, are well. Is everything right with thy kingdom, thy government, thy exchequer, and thy army? Art thou, as sole ruler, governing with justice the rich countries of Saivya, Sivi, Sindhu and other that thou hast brought under thy sway? Do thou, O prince, accept this water for washing thy feet. Do thou also take this seat. I offer thee fifty animals for thy train's breakfast. Besides these, Yudhishthira himself, the son of Kunti, will give thee porcine deer, and *Nanku* deer, and does, and antelopes, and *Saravas*, and rabbits, and *Ruru* deer, and bears, and *Samvara* deer and gayals and many other animals, besides wild boars and buffaloes and other animals of the quadruped tribe. Hearing this, Jayadratha replied, saying,—'All is well with me. By offering to provide our breakfast, thou hast in a manner actually done it. Come now and ride my chariot and be completely happy! For it becomes not thee to have any regard for the miserable sons of Prithā who are living in the woods, whose energies have been paralysed, whose kingdom hath been snatched and whose fortunes are at the lowest ebb. A woman of sense like thee doth not attach herself to a husband that is poor. She should follow her lord when he is in prosperity but abandon him when in adversity. The sons of Pāndu have for ever fallen away from their high state, and have lost their kingdom for all time to come. Thou hast no need, therefore, to partake of their misery from any regard for them. Therefore, O thou of beautiful hips, forsaking the sons of Pāndu, be happy by becoming my wife, and share thou with me the kingdoms of Sindhu and Sauvira!'"

Vaiçampāyana continued.—"Hearing these frightful words of the king of Sindhu, Krishnā retired from that place, her face furrowed into a frown owing to the contraction of her eyebrows. And disregarding his words from supreme contempt, the slender-waisted Krishnā reprovingly said unto the king of Sindhu,—'Speak not thus again! Art thou not ashamed? Be on thy guard!' And that lady of irreproachable character, anxiously expectiing the return of her husbands, began with long-winded speeches, to beguile him completely."

Thus ends the two hundted and sixty-fifth Section in the Draupadi-harana of the Vana Parva.

Section CCLXVI.

(*Draupadi-harada Parva continued.*)

Vaiçampāyana said.—"The daughter of Drupada, though naturally handsome, was suffused with crimson arising from a fit of anger. And with eyes inflamed and eye-brows bent in wrath, she reproved the ruler of the Suviras, saying,—'Art thou not ashamed, O fool, to use such insulting words in respect of those celebrated and terrible warriors, each like unto Indra himself, and who are all devoted to their duties and who never waver in fight with even hosts of *Yakshas* and *Rakshasas*? O Sauvira, good men never speak ill of learned persons devoted to austerities and endued with learning, no matter whether they live in the wilderness or in houses. It is only wretches that are mean as thou who do so. Methinks there is none in this assemblage of Kshatriyas, who is capable of holding thee by the hand to save thee from falling into the pit thou openest under thy feet! In hoping to vanquish king Yudhishthira the just, thou really hopest to separate, stick in hand, from a herd roaming in Himālayan valleys its leader, huge as a mountain peak and with the temporal juice trickling down its rent temples. From childish folly thou art kicking up into wakefulness the powerful lion lying asleep, in order to pluck the hair from off his face! Thou shalt, however, have to run away when thou seest Bhimasena in wrath! Thy courting a combat with the furious Jishnu may be likened to thy kicking up a mighty, terrible, full-grown, and furious lion asleep in a mountain cave! The encounter thou seekest with those two excellent youths—the younger Pāndavas—is like unto the act of a fool that wantonly trampleth on the tails of two venomous black cobras with bifurcated tongues! The bamboo, the reed, and the plantain bear fruit only to perish and not to grow in size any further. Like also the crab that conceiveth for her own destruction, thou wilt lay hands upon me who am protected by these mighty heroes!'

"Jayadratha replied,—'I know all this, O Krishnā, and I am well aware of the prowess of those princes! But thou canst not frighten us now with these threats! We, too, O Krishnā, belong by birth to the seventeen high clans, and are endowed with the six royal qualities.* We, therefore, look down upon the Pāndavas as inferior men! Therefore, do thou, O daughter of Drupada, ride this elephant or this chariot quickly, for thou canst not baffle us with thy words alone; or, speaking less boastfully, seek thou the mercy of the king of the Sauviras!'

Draupadi replied.—'Though so powerful, why doth the king of Śauvira yet consider me so powerless! Well-known as I am, I cannot, from fear of violence, demean myself before that prince! Even Indra himself cannot abduct her for whose protection Krishna and Arjuna would together follow riding in the same chariot! What shall I say, therefore, of a weak human being! When Kiriti, that slayer of foes, riding on his car, will, on my account, enter thy ranks, striking terror into every heart, he will consume everything around like fire consuming a stack of dry grass in summer! The war-like princes of the Andhaka and the Vrishni races, with Janārddana at their head, and the mighty bowmen of the Kaikeya tribe, will all follow in my wake with great ardour. The terrible arrows of Dhananjaya, shot from the string of the *Gāndiva* and propelled by his arms, fly with great force through the air, roaring like the very clouds.' And when thou wilt behold Arjuna shooting from the *Gāndiva* a thick mass of mighty arrows like unto a flight of locusts, then wilt thou repent of thine own folly! Bethink thyself of what thou wilt feel when that warrior armed with the *Gāndiva*, blowing his conch-shell and with gloves reverberating with the strokes of his bowstring will again and again pierced thy breast with his shafts! And when Bhima will advance towards thee, mace in hand, and the two sons of Mādri range in all directions, vomitting forth the venom of their wrath, thou wilt then experience pangs of keen regret that will last for ever. As I have never been false to my worthy lords even in thought, so by that merit shall I now have the pleasure of beholding thee vanquished and dragged by the sons of Prithā. Thou canst not, cruel as thou art, frighten me by seizing me with violence, for as soon as those Kuru warriors will espy me they will bring me back to the woods of Kāmyaka.' "

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* "The six acts of a king, in his malitary charcter; or, peace, war, marching, halting, sowing dissension, and seeking protection." *Wilson's Dict.*

Vaiçampāyana continued.—"Then that lady of large eyes, beholding them ready to lay violent hands on her, rebuked them and said,—'Defile me not by your touch!' And in great alarm she then called upon her spiritual adviser Dhaumya. Jayadratha, however, seized her by her upper garment, but she pushed him with great vigor. And pushed by the lady, that sinful wretch fell upon the ground like a tree severed from its roots. Seized, however, once more by him with great violence, she began to pant for breath. And dragged by the wretch, Krishnā at last ascended his chariot having worshipped Dhaumya's feet. And Dhaumya then addressed Jayadratha and said,—'Do thou, O Jayadratha, observe the ancient custom of the Kshatriyas! Tnou canst not carry her off, without having vanquished those great warriors! Without doubt, thou shalt reap the painful fruits of this thy despicable act, when thou encounterest the heroic sons of Pāndu with Yudhishthira the just at their head!' "

Vaiçampāyana continued.—"Having said these words Dhaumya, entering into the midst of Jayadratha's infantry, began to follow that renowned princess who was thus being carried away by the ravisher."

Thus ends the two hundred and sixty-sixth Section in the Draupadi-harana of the Vāna Parva.

SECTION CCLXVII.

(*Draupadi-harana Parva continued.*)

Vaiçampāyana said.—"Meanwhile those foremost of bowmen on the face of the earth, having wandered separately and ranged in all directions, and having slain plenty of deer and buffaloes, at length met together. And observing that great forest, which was crowded with hosts of deer and wild beasts, resounding with the shrill cries of birds, and hearing the shricks and yells of the denizens of the wilderness, Yudhishthira said unto his brothers,—'These birds and wild beasts, flying towards that direction which is illuminated by the sun, are uttering dissonant cries and displaying an intense excitement. All this only shows that this mighty forest hath been invaded by hostile intruders. Without a moment's delay let us give up the chase. We have no more need of game. My heart aches and seems to burn! The soul in my body, overpowering the intellect, seems ready to fly out. As a lake rid by Gadura of the mighty snake that dwells in it, as a pot drained of its çontents by thirsty men, as a kingdom reft of king and prosperity, even so doth the forest of Kāmyaka seem to me!' Thus addressed, those heroic warriors drove towards their abode, on great cars of handsome make and drawn by steeds of the *Saindhava* breed exceedingly fleet and possessed of the speed of the hurricane. And on their way back, they beheld a jackal yelling hideously on the wayside towards their left. And king Yudhishthira, regarding it attentively, said unto Bhima and Dhananjaya,—'This jackal that belongs to a very inferior species of animals, sneaking to our left, speaketh a language which plainly indicates that the sinful Kurus, disregarding us, have commenced to oppress us by resorting to violence.'"

"After the sons of Pāndu had given up the chase and said these words, they entered the grove which contained their hermitage. And there they found their beloved one's maid, the girl Dhātreyikā, sobbing and weeping. And Indrasena then quickly alighting from the chariot and advancing with hasty steps towards her, questioned her, O king, in greater distress of mind, saying,—'What makes thee weep thus, lying on the ground, and why is thy face so woe-begone and colourless?—I hope no cruel wretches have done any harm to the princess Draupadi possessed of incomparable beauty and large eyes and who is the second self of every one of those bulls of the Kuru race? So anxious hath been Dharm's son that if the princess hath entered the bowels of the earth or hath soared to heaven or dived into the bottom of the ocean, he and his brothers will go thither in pursuit of her! Who could that fool be that would carry away that priceless jewel belonging to the mighty and ever-victorious sons of Pāndu, those grinders of foes, and which is dear unto them as their own lives? I don't know who the person could be that would think of carrying away that princess who hath such powerful protectors and who is even like a walking embodiment of the hearts of the sons of Pāndu? Piercing whose breasts will terrible shafts stick to the ground today? Do not weep for her timid girl, for know thou that Krishnā will come back this very day, and the sons of Prithā, having slain their foes, will again be united with Yāgnaseni!' Thus addressed by him, Dhātreyikā, wiping her beautiful face, replied unto Indrasena the charioteer, saying,—'Desregarding the five Indra like sons of Pāndu, Jayadratha hath carried away Krishnā by force! The track pursued by him hath not yet disappeared, for the broken branches of trees have not yet faded. Therefore, turn your cars and follow her quickly, for the princess cannot have gone far by this! Ye warriors possessed of the prowess of Indra, putting on your costly bows of handsome make, and taking up your costly bows and quivers, speed ye in pursuit of her, lest' overpowered by threats or violence and losing her senses and the colour of her cheeks, she yields herself up to an undeserving wight, even as one poureth forth, from the sacrificial ladle, the sanctified oblation on a heap of ashes! O, see that the clarified butter is not poured into an unigniting fire of paddy chaff; that a garland of flowers is not thrown away in a cemetery! O take care that the *Soma* juice of a sacrifice is not licked up by a dog through the carelessness of the officiating priests! O, let not the lily be rudely torn by a jackal roaming for its prey in the impenetrable forest! O, let no inferior wight touch with his lips the bright and beautiful face of your wife, fair as the beams of the moon and adorned with the finest nose and the handsomest eyes, like a dog licking clarified butter kept in the sacrificial pot! Do ye speed in this track and let not time steal a march on you!'

"Yudhishthira said,—'Retire, good woman, and control thy tongue! Speak not this way before us! Kings or princes, whoever are infatuated with the possession of power, are sure to come to grief!'"

Vaiçampāpana continued.—"With these words, they departed, following the track pointed out to them, and frequently breathing deep sighs like the hissing of snakes, and twanging the strings of their large bows. And then they observed a cloud of dust raised by the hoofs of the steeds belonging to Jayadratha's army. And they also saw Dhaumya in the midst of the ravisher's infantry, exhorting Bhima to quicken his steps. Then those princes (the sons of Pāndu), with hearts undepressed, bade him be of good cheer and said unto him,—'Do thou return cheerfully!' And then they rushed towards that host with great fury, like hawks swooping down on their prey. And possessed of the prowess of Indra, they had been filled with fury at the insult offered to Draupadi. But at sight of Jayadratha and of their beloved wife seated on his car, their fury knew no bounds. And those mighty bowmen, Bhima, and Dhananjaya, and the twin brothers and the king, called out to Jayadratha to stop, upon which the enemy was so bewildered as to lose their knowledge of directions."

Thus ends the two hundred and sixty-seventh Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXVIII.

(Draupdi-harana Parva continued.)

Vaiçmpāyana said.—"The hostile Kshatriyas, incensed at sight of Bhimasena and Arjuna, sent up a loud shout in the forest. And the wicked king Jayadratha, when he saw the standards of those bulls of the Kuru race, lost his heart, and addressing the resplendant Yāgnaseni seated on his car, said,—'Those five great warriors, O Krishnā, that are coming, are, I believe, thy husbands! As thou knowest the sons of Pāndu well, do thou, O lady of beautiful tresses, describe them one by one to us, pointing out which of them rideth which car!' Thus addressed, Draupadi replied,—'Having done this violent deed calculated to shorten thy life, what will it avail thee now, O fool, to know the names of those great warriors, for, now that my heroic husbands are come, not one of ye will be left alive in battle! However, as thou art on the point of death and hast asked me, I will tell thee everything, this being consistent with the ordinance. Beholding king Yudhishthira the just with his younger brothers, I have not the slightest anxiety or fear from thee! That warrior at the top of whose flagstaff two handsome and sonorous tabours called *Nanda* and *Upananda* are constantly played upon,—he, O Sauvira chief, hath a correct knowledge of the morality of his own acts. Men that have attained success always walk in his train. With a complexion like that of pure gold, possessed of a prominent nose and large eyes, and endued with a slender make, that husband of mine is known among people by the name of Yudhishthira the son of Dharma and the foremost of the Kuru race. That virtuous prince of men granteth life to even a foe that yields. Therefore, O fool, throwing down thy arms and joining thy hands, run to him for thy good, to seek his protection! And that other man whom thou seest with long arms and tall as the full-grown *Sāla* tree, seated on his chariot, biting his lips, and contracting his forehead so as to bring the two eyebrows together, is he,—my husband Vrikodara! Steeds of the noblest breed, plump and strong, well-trained and endued with great might, draw the cars of that warrior! His achievements are superhuman. He is known, therefore by the name of *Bhima* on earth! They that offend him are never suffered to live. He never forgetteth a foe! On some pretext or other, he wreaketh his vengeance. Nor is he pacified even after he has wreaked a signal vengeance! And there, that foremost of bowmen, endued with intelligence and renown, with senses under complete control and reverence for the old,—that brother and disciple of Yudhishthira—is my husband Dhananjaya! Virtue he never forsaketh, from lust or fear or anger! Nor doth he ever commit a deed that is cruel! Endued with the energy of fire and capable of withstanding every foe, that grinder of enemies is the son of Kuntī. And that other youth, versed in every question of morality and profit, who ever dispelleth the fears of the affrighted, who is endued with high wisdom, who is considered as the handsomest person in the whole world, and who is protected by all the sons of Pāndu, being regarded by them as dearer to them than their own lives for his unflinching devotion to them, is my husband Nakula possessed of great prowess! Endued with high wisdom and having Sahadeva for his second, possessed of exceeding lightness of hand, he fighteth with the sword, making dexterous passes therewith. Thou, foolish man, shalt witness today his performances on the field of battle, like unto those of Indra amid the ranks of Daityas! And that hero skilled in weapons and possessed of intelligence and wisdom, and intent on doing what is agreeable to the son of Dharma, that favorite and youngest born of the Pāndavas, is my husband Sahadeva! Heroic, intelligent, wise, and ever wrathful, there is not another man equal unto him in intelligence or in eloquence amid assemblies of the wise! Dearer to Kunti than her own soul, he is always mindful of the duties of Kshatriyas, and would much sooner rush into fire or sacrifice his own life than say anything that is opposed to religion and morals. When the sons of Pāndu will have killed thy warriors in battle, then wilt thou behold thy army in the miserable plight of a ship on the sea, wrecked with its freight of jewels, on the back of a whale. Thus have I described unto thee the prowess of the sons of Pāndu, disregarding whom in thy foolishness, thou hast acted so! If thou escapest unscathed from them, then, indeed, thou wilt have obtained a new lease of life!'"

Vaiçampāyana continued.—"Then those five sons of Prithā, each like unto Indra, filled with wrath, leaving the panic-stricken infantry alone who were imploring them for mercy, rushed furiously upon the charioteers, attacking them on all sides and darkening the very air with the thick shower of arrows they shot."

Thus ends the two hundred and sixty-ninth Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXX.

(Draupadi-harana Parva continued.)

Vaiçampāyana said.—"Meanwhile, the king of Sindhu was giving orders to those princes, saying,—'Halt, Strike', 'March quick,' and the like. And on seeing Bhima, Arjuna, and the twin brothers with Yudhishthira, the soldiers sent up a loud shout on the field of battle. And the warriors of the Sivi, Sauvira, and Sindhu tribes, at the sight of those powerful heroes looking like fierce tigers, lost heart. And Bhimasena, armed with a mace made entirely of *Saikya* iron and embossed with gold, rushed towards the Saindhava monarch doomed to death. But Kotikākhya, speedily surrounding Vrikodara with an array of mighty charioteers, interposed between and separated the combatants. And Bhima, though assailed with numberless spears and clubs and iron arrows hurled at him by the strong arms of hostile heroes, did not waver for one moment. On the other hand, he killed, with his mace, an elephant with its driver and fourteen foot-soldiers fighting in the front of Jayadratha's car. And Arjuna also, desirous of capturing the Sauvira king, slew five hundred brave mountaineers fighting in the van of the Sindhu army. And in that encounter, the king himself slew in the twinkling of an eye, an hundred of the best warriors of the Sauviras. And Nakula too, sword in hand, jumping out of his chariot, scattered in a moment, like a tiller sowing seeds, the heads of the combatants fighting in the rear. And Sahadeva from his chariot began to fell, with his iron shafts, many warriors fighting on elephants, like birds dropped from the boughs of a tree. Then the king of Trigarta, bow in hand, descending from his great chariot, killed the four steeds of the king with his mace. But Kunti's son, king Yudhishthira the just, seeing the foe approach so near, and fighting on foot, pierced his breast with a crescent-shaped arrow. And that hero, thus wounded in the breast, began to vomit blood, and fell down upon the ground beside Prithā's son, like an uprooted tree. And king Yudhishthira the just, whose steeds had been slain, taking this opportunity, descended with Indrasena from his chariot and mounted that of Sahadeva. And the two warriors, Kshemankara and Mahāmuksha, singling out Nakula, began to pour on him from both sides, a perfect shower of keen-edged arrows. The son of Mādri, however, succeeded in slaying, with a couple of long shafts, both those warriors who had been pouring on him an arrowy shower like clouds in the rainy season. Then Suratha, the king of Trigarta, well-versed in elephant-charges, approaching the front of Nakula's chariot, caused it to be dragged by the elephant he rode. But Nakula, little daunted at this, leaped out of his chariot, and securing a coign of vantage, stood, shield and sword in hand, immovable as a hill. Thereupon Suratha, wishing to slay Nakula at once, urged towards him his huge and infuriate elephant with trunk upraised. But when the beast came near, Nakula with his sword severed from his head both trunk and tusks. And that mail-clad elephant, uttering a frightful roar, fell headlong upon the ground, crushing its riders by the fall. And having achieved this daring feat, the heroic son of Mādri, getting up on Bhimasena's car, obtained a little rest. And Bhima too, seeing prince Kotikākhya rush to the encounter, cut off the head of his charioteer with a horse-shoe arrow. That prince did not even perceive that his driver was killed by his strong-armed adversary, and his horses, no longer restrained by a driver, ran about on the battle-field in all directions. And seeing that prince without a driver turn his back, that foremost of smiters, Bhima the son of Pāndu, went up to him and slew him with a bearded dart. And Dhananjaya also cut off with his sharp crescent-shaped arrows, the heads, as well as the bows, of all the twelve Sauvira heroes. And that great warrior killed in battle, with his arrows, the leaders of the Ikshwākus, and the hosts of Sivis and Trigartas and Saindhavas. And a great many-elephants with their colours, and chariots with standards, were seen to fall by the hand of Arjuna. And heads without trunks, and trunks without heads, lay covering the entire field of battle. And dogs, and herons, and ravens, and crows, and falcons, and jackals, and vultures, feasted on the flesh and blood of warriors slain on that field. And when Jayadratha the king of Sindhu saw that his warriors were slain, he became terrified and anxious to run away, leaving Krishnā behind. And in that general confusion, the wretch, setting down Draupadi there, fled for his life, pursuing the same forest path by which he had come. And king Yudhishthira the just, seeing Draupadi with Dhaumya walking before, caused her to be taken up on a chariot by the heroic Sahadeva, the son of Mādri. And when Jayadratha had fled away, Bhima began to mow down with his iron-arrows such of his followers as were running away, striking each trooper down after naming him. But Arjuna, perceiving that Jayadratha had run away, exhorted his brother to refrain from slaughtering the remnant of the Saindhava host. And Arjuna said,—'I do not find on the field of battle Jayadratha through whose fault alone we have experienced this bitter misfortune! Seek him out first, and may success crown thy efforts! What is the good of thy slaughtering these troopers? Why art thou bent upon this unprofitable business?'"

Vaiçampāyana continued.—"Bhimasena, thus exhorted by Arjuna of great wisdom, turning to Yudhishthira, replied, saying,—'As a great many of the enemy's warriors have been slain and as they are flying in all directions, do thou, O king, now return home, taking with thee Draupadi and the twin brothers and the high-souled Dhaumya, and console the princess after getting back to our asylum! That foolish king of Sindhu I shall not let alone as long as he lives, even if he find a shelter in the infernal regions or is backed by Indra himself!' And Yudhishthira replied, saying,—'O thou of mighty arms, remembering (our sister) Duçsalā and the celebrated Gāndhāri, thou shouldst not slay the king of Sindhu even though he is so wicked!'"

Vaiçampāyana continued.—"Hearing these words, Draupadi was greatly excited. And that highly intelligent lady in her excitement said to her two husbands, Bhima and Arjuna with indignation mixed with modesty,—'If you care to do what is agreeable to me, you must slay that mean and despicable wretch, that sinful, foolish, infamous and contemptible chief of the Saindhava clan! That foe who forcibly crrries away a wife, and he that wrests a kingdom, should never be forgiven on the battle-field, even though he should supplicate for mercy!' Thus admonished, those two valiant warriors went in search of the Saindhava chief. And the king taking Krishnā with him, returned home, accompanied by his spiritual adviser. And on entering the hermitage, he found it was laid over with seats for the ascetics and crowded with their disciples and graced with the presence of Mārkandeya and other Brāhmanas. And while those Brāhmanas were gravely bewailing the lot of Draupadi, Yudhishthira endued with great wisdom joined their company, with his brothers. And beholding the king thus come back after having defeated the Saindhava and the Suvira host and recovered Draupadi, they were all elated with joy. And the king took his seat in their midst. And the excellent princess Krishnā entered the hermitage with the twin brothers.

"Meanwhile Bhima and Arjuna, learning the enemy was full two miles ahead of them, urged their horses to greater speed in pursuit of him, And the mighty Arjuna performed a wonderful deed, killing the horses of Jayadratha, although they were full two miles ahead of him. Armed with celestial weapons and undaunted by difficulties, he achieved this difficult feat with arrows inspired with *mantras*. And then the two warriors, Bhima and Arjuna, rushed towards the terrified king of Sindhu whose horses had been slain and who was alone and perplexed in mind. And the latter was greatly grieved on seeing his steeds slain. And beholding Dhananjaya do such a daring deed, and intent on running away, he followed the same forest track by which he had come. And Fālguna, seeing the Saindhava chief so active in his flight, overtook him and addressed him, saying,—'Possessed of so little manliness, how couldst thou dare to take away a lady by force? Turn round, O prince! It is not meet that thou shouldst run away! How canst thou act so, leaving thy followers in the midst of thy foes?' Although addressed by the sons of Prithā thus, the monarch of Sindhu did not even once turn round. And then bidding him do what he chose, the mighty Bhima overtook him in an instant, but the kind Arjuna entreated him not to kill that wretch."

Thus ends the two hundred and seventieth Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXXI.

(Draupadi-harana Parva continued.)

Vaiçampāyana said.—"Jayadratha flying for his life upon beholding those two brothers with upraised arms, was sorely grieved and bolted off with speed and coolness. But the mighty and indignant Bhimasena, descending from his chariot, ran after him thus fleeing, and seized him by the hair of his head. And holding him high up in the air, Bhima thrust him on the ground with violence. And seizing the prince by the head, he knocked him about. And when the wretch recovered consciousness, he groaned aloud, and wanted to get up on his legs. But that hero endued with mighty arms kicked him on the head. And Bhima pressed him on the breast with his knees as well as with his fists. And the prince thus belaboured, soon become insensible. Then Fālguna dissuaded the wrathful Bhimasena from inflicting further chastisement on the prince, by reminding him of what Yudhishthira had said regarding (their sister) Dusçalā. But Bhima replied, saying,—'This sinful wretch hath done a cruel injury to Krishnā, who never can bear such treatment! He, therefore, deserveth to die at my hands! But what can I do? The king is always overflowing with mercy, and thou, too, art constantly putting obstacles in my way from a childish sense of virtue!' Having said these words, Vrikodara, with his crescent-shaped arrow, shaved the hair of the prince's head, leaving five tufts in as many places. Jayadratha uttered not a word at this. Then Vrikodara, addressing the foe, said,—'If thou wishest to live, listen to me, O fool! I shall tell thee the means to attain that wish! In public assemblies and in open courts, thou must say,—*I am the slave of the Pāndavas.*—On this condition alone, I will pardon thee thy life! This is the customary rule of conquest on the field of battle.'—Thus addressed and treated, king Jayadratha said to that mighty and fierce warrior who always looked awful,—'Be it so!' And he was trembling and senseless and begrimed with dust. Then Arjuna and Vrikodara, securing him with chains, thrust him into a chariot. And Bhima himself mounting that chariot, and accompanied by Arjuna, drove towards the hermitage. And approaching Yudhishthira seated there, he placed Jayadratha in that condition before the king. And the king, smiling, told him to set the Sindhu prince at liberty. Then Bhima said unto the king,—'Do thou tell Draupadi, that this wretch hath become the slave of the Pāndavas.' Then his eldest brother said unto him affectionately,—'If thou hast any regard for us, do thou set this wretch at liberty!' And Draupadi too, reading the king's mind, said,—'Let him off! He hath become a slave of the king's and thou, too, hast disfigured him by leaving five tufts of hair on his head!' Then that crest-fallen prince, having obtained his liberty, approached king Yudhishthira and bowed down unto him. And seeing those *Munis* there, he saluted them also. Then the kind-hearted king Yudhishthira the son of Dharma, beholding Jayadratha in that condition, almost supported by Arjuna, said unto him,—'Thou art a freeman now! I emancipate thee! Now go away and be careful not to do such things again! Shame to thee! Thou hadst intended to take away a lady by violence, even though thou art so mean and powerless! What other wretch, save thee, would think of acting thus?' Then that foremost king of Bharata's race eyed with pity that perpetrator of wicked deeds, and believing that he had lost his senses, said,—'Mayst thy heart grow in virtue! Never set thy heart again on immoral deeds! Thou mayst depart in peace now with thy charioteers, cavalry, and infantry.' Thus addressed by Yudhishthira, the prince, O Bharata, was over-powered with shame, and bending down his head he silently and sorrowfully wended his way to the place where the Gangā debouches on the plains. And imploring the protection of the god of three eyes, the consort of Umā, he did severe penance at that place. And the three-eyed god, pleased with his austerities, deigned to accept his offerings in person. And he also granted him a boon. Do thou listen, O monarch, how the prince received that boon! Jayadratha, addressing that god, asked the boon,—'May I be able to defeat in battle all the five sons of Pāndu on their chariots!' The god, however, told him,—'This cannot be.' And Maheçwara said,—'None can slay or conquer them in battle! Save Arjuna, however, thou shalt be able to only check them (once) on the field of battle! The heroic Arjuna, with mighty arms, is the god incarnate styled *Nara*. He practised austerities of old in the *Vadari* forest. Thegod Nārāyana is his friend. Therefore, he is unconquerable of the very gods. I myself have given him the celestial weapon called *Pāçupata*. From the regents also of all the ten cardinal points, he has acquired the thunder-bolt and other mighty weapons. And the great god Vishnu who is the Infinite Spirit, the Lord Preceptor of all the gods, is the Supreme Being without attributes, and the Soul of the Uuiverse, and exsisteth pervading the whole creation. At the termination of a cycle of ages, assuming the shape of the all-consuming fire, he consumed the whole Universe with mountains and seas and islands and hills and woods and forests. And after the destruction of the *Nāga* world also in the subterranean regions in the same way, vast massess of many-colored and loud-pealing clouds, with streaks of lightning, spreading along the entire welkin, had appeared on high. Then pouring down water in torrents thick as axles of cars, and filing the space everywhere, these extinguished that all consuming fire! When at the close of four thousand Yugas the Earth thus became flooded with water, like one vast sea, and all mobile and immobile creatures were hushed in death, and the sun and the moon and the winds were all destroyed, and the Universe was denuded of planets and stars, the Supreme Being called Nārāyana, unknowable by the senses, adorned with a thousand heads and as many eyes and legs, became desirous of rest. And the serpent *Sesha*, looking terrible with his thousand hoods, and shining with the splendour of ten thousand suns, and white as the *Kunda* flower or the moon or a string of pearls, or the white lotus, or milk, or the fibers of a lotus-stalk, served for his couch. And that adorable and omnipotent God thus slept on the bosom of the deep, enveloping all space with nocturnal gloom. And when his creative faculty was excited, he awoke and found the Universe denuded of everything. In this connection, the following *sloka* is recited respecting the meaning of *Nārāyana*. *Water was created by (the Rishi) Nara, and it formed his corpus*; *therefore, do we hear it styled as Nāra. And because it formed his Ayana* (*resting-place*) *therefore is he known as Nārāyana.* As soon as that everlasting Being was engaged in meditation for the re-creation of the Universe, a lotus flower instantaneously came into existence from his navel, and the four-faced Brahmā came out of that navel-lotus. And then the Grandsire of all creatures, seating himself on that flower and finding that the whole Universe was a blank, created in his own likeness, and from his will the (nine) great *Rishis*, *Marichi* and others. And these in their turn, observing the same thing, completed the creation, by creating *Yakshas*, *Rākshasas*, *Piçāchas*, reptiles, men, and all mobile and immobile creatures. The Supreme Spirit hath three conditions. In the form of Brahmā, he is the Creator, and in the form of Vishnu he is the Preserver, and in his form as Rudra, he is the Destroyer of the Universe! O king of Sindhu, hast thou not heard of the wonderful achievements of Vishnu, described to thee by the *Munis* and the Brāhmanas learned in the *Vedas*? When the world was thus reduced to one vast sea of water, with only the heavens above, the Lord, like a fire-fly at night-time during the rainy season, moved about hither and thither in search of stable ground, with the view of rehabilitating his creation, and became desirous of raising the Earth submerged in water. *What shape shall I take to rescue the Earth from this flood ?*—So thinking and contemplating with divine insight, he bethought himself of the shape of a wild boar fond of sporting in water. And assuming the shape of a sacrificial boar shining with effulgence and instinct with the *Vedas* and ten *Yojanas* in length, with pointed tusks and a complexion like dark clouds, and with a body huge as a mountain, and roaring like a conglomeration of clouds, the Lord plunged into the waters, and lifted up the Earth with one of his tusks, and replaced it in its proper sphere. At another time, the mighty Lord, assuming a wonderful form with a body half lion, half man, and squeezing his hands, repaired to the court of the ruler of the *Daityas.* That proginiter of the *Daityas,* the son of *Diti,* who was the enemy of the (gods), beholding the Lord's peculiar form, burst out into a passion and his eyes became inflamed with rage. And Hiranya-kaçipu, the war-like son of Diti and the enemy of the gods, adorned with garlands and looking like a mass of dark clouds, taking up his trident in hand and roaring like the clouds, rushed on that Being half lion, half man. Then that powerful king of wild beasts, half man, half lion, taking a leap in the air, instantly rent the *Daitya* in twain by means of his sharp claws. And the adorable lotus-eyed Lord of great effulgence, having thus slain the *Daitya* king for the well-being of all creatures, again took his birth in the womb of *Aditi* as son of Kaçyapa. And at the expiration of a thousand years she was delivered of that superhuman conception. And then was born that Being, of the hue of rain-charged clouds, with bright eyes and of dwarfish stature. He had the ascetic's staff and water-pot in hand, and was marked with the emblem of a curl of hair on the breast. And that adorable Being wore matted locks and the sacrificial thread, and he was stout and handsome and resplendent with lustre. And that Being, arriving at the sacrificial enclosure of Vali, king of the *Dānavas,* entered the sacrificial assembly with the aid of

Vrihaspati. And beholding that dwarf-bodied Being, Vali was well pleased and said unto him,—I am glad to see thee, O Brāhmana! Say what is it that thou wantest from me!—Thus addressed by Vali, the dwarf-god replied with a smile, saying,—So be it! Do thou, O lord of the *Dānavas*, give me three paces of ground!—And Vali consented to give what that Brāhmana of infinite power had asked. And while measuring with his paces the space he sought, Hari assumed a wonderful and extraordinary form. And with only three paces he instantly covered this illimitable world. And then that everlasting God, Vishnu, gave it away unto Indra. This history which has just been related to thee, is celebrated as the '*Incarnation of the Dwarf*. And from him, all the gods had their being, and after him the world is said to be *Vaishnava*, or pervaded by Vishnu. And for the destruction of the wicked and the preservation of religion, even He hath taken his birth among men in the race of the Yadus. And the adorable Vishnu is styled Krishna. These, O king of Sindhu, are the achievments of the Lord whom all the worlds worship and whom the learned describe as without beginning and without end, unborn and Divine! They call Him, The unconquerable Krishna with conchshell, discus and mace, Adorned with the emblem of a curl of hair, Divine, Clad in silken robes of yellow hue, and The best of those versed in the art of war. Arjuna is protected by Krishna the possessor of these attributes. That glorious and lotus-eyed Being of infinite power, that slayer of hostile heroes, riding in the same chariot with Prithā's son, protecteth him! He is, therefore, invincible: the very gods cannot resist his power, still less can one with human attributes vanquish the son of Prithā in battle! Therefore, O king, thou must let him alone! Thou shalt, however, be able to vanquish for a single day only, the rest of Yudhishthira's forces along with thine enemies—the four sons of Pāndu!' "

Vaiçampāyana continued.—" Having said these words unto that prince, the adorable Hara of three eyes, the destroyer of all sins, the consort of Umā, and lord of wild beasts, the destroyer of (Daksha's) sacrifice, the slayer of Tripura and

He that had plucked out the eyes of Bhaga, surrounded by his dwarfish and hunch-backed and terrible followers having frightful eyes and ears and uplifted arms, vanished, O tiger among kings, from that place with his consort Umā! And the wicked Jayadratha also returned home, and the sons of Pāndu continued to dwell in the forest of Kāmyaka."

Thus ends the two hundred and seventy-first Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXXII.

(*Draupadi-harana Parva continued.*)

Janamejaya said.—"What did those tigers among men, the Pāndavas, do, after they had suffered such misery in consequence of the ravishment of Draupadi?"

Vaiçampāyana said.—"Having defeated Jayadratha and rescued Krishnā, the virtuous king Yudhishthira took his seat by the side of that best of *Munis.* And among those foremost of ascetics who were expressing their grief upon hearing of Draupadi's misfortune, Yudhishthira, the son of Pāndu, addressed Mārkandeya, saying,—'O adorable Sire, amongst the gods and the ascetics, thou art known to have the fullest knowledge of both the past as well as the future. A doubt existeth in my mind, which I would ask thee to solve! This lady is the daughter of Drupada: she hath issued from the sacrificial altar and hath not been begotten of the flesh; and she is highly blessed and is also the daughter-in-law of the illustrious Pāndu. I incline to think that Time, and human Destiny that dependeth on our acts, and the Inevitable, which, in respect of all creatures, can never be warded off, are all-powerful! (If it were not so), how could such a misfortune afflict this wife of ours so faithful and virtuous, like a false accusation of theft against an honest man? The daughter of Drupada hath never committed any sinful act, nor hath she done anything that is not commendable: on the contrary, she hath assiduously practised the highest virtues towards Brāhmanas. And yet the foolish king Jayadratha had carried her away by force. In consequence of this act of violence on her, that sinful wretch hath his hair shaved off his head and sustained also, with all his allies, defeat in battle. It is true we have rescued her after slaughtering the troops of Sindhu. But the disgrace of this ravishment of our wife during our hours of carelessness, hath stained us to be sure. This life in the wilderness is full of miseries. We subsist by chase ; and though dwelling in the woods, we are obliged to slay the denizens thereof that live with us ! This exile also that we suffer is due to the act of deceitful kinsmen ! Is there any one who is more unfortunate than I am ? Hast thou ever seen or heard of such a one before ?' "

Thus ends the two hundred and seventy-second Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXXIII.

(*Draupadi-harana Parva continued.*)

"Mārkandeya said.—'O bull of the Bhārata race, even Rāma suffered unparalleled misery, for the evil-minded Rāvana, king of the Rākshasas, having recourse to deceit and overpowering the vulture Jatāyu, forcibly carried away his wife Sitā from his asylum in the woods. Indeed, Rāma, with the help of Sugriva, brought her back, constructing a bridge across the sea, and consuming Lankā with his keen-edged arrows.'

"Yudhishthira said.—'In what race was Rāma born and what was the measure of his might and prowess ? Whose son also was Rāvana and for what was it that he had any misunderstanding with Rāma ? It behoveth thee, O illustrious one, to tell me all this in detail ; for I long to hear the story of Rāma of great achievements !'

"Mārkandeya said.—'Listen, O prince of Bhārata's race, to this old history exactly as it happened ! I will tell thee all about the distress suffered by Rāma together with his wife. There was a great king named Aja sprung from the race of Ikshwāku. He had a son named Dāçaratha who was devoted to the study of the Vedas and was ever pure. And Dāçaratha had four sons conversant with morality and profit, known by the names, respectively, of Rāma, Laksmana, Satrughna, and the mighty Bharata. And Rāma had for his mother Kauçalyā, and Bharata had for his mother Kaikeyi, while those scourges of their enemies, Lakshmana and Satrughna, were the sons of Sumitrā. And Janaka was the king of Videha, and Sitā was his daughter. And Tashtri himself created her, desiring to make her the beloved wife of Rāma. I have now told thee the history of both Rāma's and Sitā's birth. And now, O king, I will relate unto thee the birth of Rāvana. That Lord of all creatures and Creator of the Universe, viz.,—the Self-create Prājāpati himself—that god possesst of great ascetic merit—is the grandfather of Rāvana. And Prājāpati hath a favorite son called Pulastya, born of his will. And Pulastya hath a mighty son called Vaiçravana begotten of a cow. But his son, leaving his father, went to his grandfather. And, O king, angered at this, his father then created a second self of himself. And with half of his ownself that regenerate one became born as Viçravā for wreaking a vengenance on Vaiçravana. But the Grandsire, pleased with Vaiçravana, gave him immortality, and sovereignty of all the wealth of the Universe, the guardianship of one of the cardinal points, the friendship of Içāna, and a son named Nalakuvara. And he also gave him for his capital Lankā, which was guarded by hosts of Rākshasas, and also a chariot called *Pushpaka* capable of going everywhere according to the will of the rider. And the kingship of the *Yakshas* and the sovereignty over sovereigns were also his.'"

Thus ends the two hundred and seventy-third Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXXIV.

(*Draupadi-harana Parva continued.*)

"Mārkandeya said.—'The *Muni* named Viçravā, who was begotten of half the soul of Pulastya, in a fit of passion, began to look upon Vaiçravana with great anger. But, O monarch, Kuvera, the king of the Rākshasas, knowing, that his father was angry with him, always sought to please him. And, O best of Bhārata's race, that king of kings living in Lankā, and borne upon the shoulders of men, sent three Rākshasi women to wait upon his father. Their names, O king, were Pushpotkatā, Rākā, and Mālini. And they were skilled in singing and dancing and were always assiduous in their attentions on that high-souled *Rishi.* And those slender-waisted ladies vied with one another, O king, in gratifying the *Rishi.* And that high-souled and adorable being was pleased with them and granted them boons. And to every one of them, he gave princely sons according to their desire. Two sons—those foremost of Rākshasas named Kumvakarna and the ten-headed Rāvana,—both unequalled on earth in prowess, were born to Pushpotkatā. And Mālini had a son named Vibhishana, and Rākā had twin children named Khara and Surpanakhā. And Vibhisana surpassed them all in beauty. And that excellent person was very pious and assiduously performed all religious rites. But that foremost of Rākshasas, he with ten heads, was the eldest of them all. And he was religious, and energetic, and possessed of great strength and prowess. And the Rākshasa Kumvakarna was the most powerful in battle, for he was fierce and terrible and a thorough master of the arts of illusion. And Khara was proficient in archery, and hostile to the Brāhmanas, subsisting as he did on flesh. And the fierce Surpanakhā was a constant source of trouble to the ascetics. And the warriors, learned in the Vedas and diligent in ceremonial rites, all lived with their father in the *Gandhamādana.* And there they beheld Vaiçravana seated with their father, possessed of riches and borne on the soulders of men. And seized with jealousy, they resolved upon performing penances. And with ascetic penances of the most severe kind, they gratified Brahmā. And the ten-headed Rāvana, supporting life by means of air alone, and surrounded by the five sacred fires, and absorbed in meditation, remained standing on one leg for a thousand years. And Kumvakarna with head downwards, and with restricted diet, was constant in austerities. And the wise and magnanimous Vibhisana, observing fasts and subsisting only on dry leaves and engaged in meditation, practised severe austerities for as long a period. And Khara and Surpanakhā, with cheerful hearts, protected and attended on them while they were performing those austerities. And at the close of a thousand years, the invincible Ten-headed, cutting off his own heads, offered them as offerings to the sacred fire. And at this act of his, the Lord of the Universe was pleased with him. And then Brahmā, personally appearing to them, bade them desist from those austerities and promised to grant boons unto every one of them. And the adorable Brahmā said,—I am pleased with you, my sons! Cease now from these austerities and ask boons of me! Whatever your desires may be, they, with the single exception of that of immortality, will be fulfiled! As thou hast offered thy heads to the fire from great ambition, they will again adorn thy body as before, according to thy desire. And thy body will not be disfigured and thou shalt be able to assume any form according to thy desire and become the conqueror of thy foes in battle. There is no doubt of this!—Thereupon Rāvana said,—May I never experience defeat at the hands of *Gandharvas*, celestials, *Kinnaras, Asuras, Yakshas, Rākshasas*, serpents, and all other creatures!—Brahmā said,—From those thou hast named, thou shalt never have cause of fear: except from men (thou shalt have no occasion for fear). Good betide thee! So hath it been ordained by me!—'

"Mārkandeya said,—'Thus addressed, the Ten-headed (Rāvana) was highly gratified, for on account of perverted understanding, the man-eating one slighted human beings. Then the great Grandsire addressed Kumbhakarna as before. His reason being clouded by darkness, he asked for long-lasting sleep. Saying,—It shall be so—Brahmā then addressed Vibhishana,—O my son, I am much pleased with thee! Ask any boon thou pleasest!—Thereupon, Vibhishana replied,—Even in great danger, may I never swerve from the path of righteousness, and though ignorant, may I, O adorable Sire, be illumined with the light of divine knowledge!—And Brahmā replied,—O scourge of thy enemies, as thy soul inclines not to unrighteousness although born in the *Rākshasa* race, I grant thee immortality!—'

"Mārkandeya continued,—'Having obtained this boon, the ten-headed Rākshasa defeated Kuvera in battle and obtained from him the sovereignty of Lankā. That adorable Being, leaving Lankā and followed by Gandharvas, Yakshas, Rākshas, and Kinnaras, went to live on mount Gandhamādana. And Rāvana forcibly took from him the celestial chariot called *Pushpaka.* And upon this Vaiçravana cursed him, saying,—This chariot shall never carry thee: it shall bear him who will slay thee in battle! And as thou hast insulted me, thy elder brother, thou shalt soon die!—

The pious Vibhishana, O king, treading in the path followed by the virtuous, and possessed of great glory, followed Kuvera. That adorable Lord of wealth, highly pleased with his younger brother, invested him with the command of the Yaksha and Rākshasa hosts. On the other hand, the powerful and man-eating *Rākshasas* and *Piçhāchas,* having assembled together, invested the ten-headed Rāvana with their sovereignty. And Rāvana, capable of assuming any from at will, and terrible in prowess, and capable also of passing through the air, attacked the gods and the *Daityas* and wrested from them all their valuable possession. And as he had terrified all creatures, he was called *Rāvana.* And Rāvana, capable of mustering any measure of might, inspired the very gods with terror.' "

Thus ends the two hundred and seventy-fourth Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXXV.

(*Draupadi-harana Parva continued.*)

"Mārkandeya said.—'Then the *Brahmarshis,* the *Siddhas,* and the *Devarshis,* with *Havyvāha* as their spokesman, sought the protection of Brahmā. And Agni said,—That powerful son of Viçravā, the Ten-headed, cannot be slain on account of thy boon! Endued with great might, he oppresseth in every possible way the creatures of the earth. Protect us, therefore, O adorable one! There is none else save thee, to protect us!—'

'Brahmā said.—O Agni, *he* cannot be conquered in battle by either the gods or the *Asuras*! I have already ordained that which is needful for that purpose. Indeed, his death is near! Urged by me, the four-headed God hath already been incarnate for that object. Even Vishnu, that foremost of smiters, will achieve that object!—'

"Mārkandeya continued.—'Then the grandsire also addressed Sakra, in their presence, saying,—Be thou, with all the celestials, born on earth! And beget ye on monkeys and bears heroic sons possessed of great strength and capable of assuming any form at will, as allies of Vishnu!—And at this, the gods, the *Gandharvas* and the *Dānavas* quickly assembled to take counsel as to how they should be born on earth according to their respective parts. And in their presence the boon-giving god commanded a *Gandharvi*, by name Dundubhi saying,—Go there for accomplishing this object!—And Dundubhi, hearing these words of the grandsire, was born in the world of men as the hunch-backed *Mantharā*, And all the principal celestials, with Sakra and others, begot offspring upon the wives of the foremost of monkeys and bears. And those sons equalled their sires in strength and fame. And they were capable of splitting mountain peaks and their weapons were stones and trees of the *Sāla* and the *Tāla* species. And their bodies were hard as adamant, and they were possessed of very great strength. And they were all skilled in war and capable of mustering any measure of energy at will. And they were equal to a thousand elephants in might, and they resembled the wind in speed. And some of them lived wherever they liked, while others lived in forests. And the adorable Creator of the Universe, having ordained all this, instructed *Mantharā* as to what she would have to do. And Mantharā, quick as thought, understood all his words, and went hither and thither ever engaged in fomenting quarrels.' "

Thus ends the two hundred and seventy-fifth Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXXVI.

(Draupadi-harana Parva continued.)

"Yudhishthira said.—'O adorable one, thou hast described to me in detail the history of the birth of Rāma and others. I wish to learn the cause of their exile. Do thou, O Brāhmana, relate why the sons of Daçaratha—the brothers Rāma and Lakshmana—went to the forest with the famous princess of Mithilā.'

"Mārkandeya said.—'The pious king Daçaratha, ever mindful of the old, and assiduous in religious ceremonies, was greatly pleased when these sons were born. And his sons gradually grew up in might and they became conversant with the *Vedas* together with all their mysteries, and with the science of arms. And when, after having gone through the *Brahmacharya* vows, the princes were married, king Daçaratha bacame happy and highly pleased. And the intelligent Rāma, the eldest of them all, became the favorite of his father, and greatly pleased the people with his charming ways. And then, O Bhārata, the wise king, considering himself old in years, took counsel with his virtuous ministers and spiritual advisers for installing Rāma as regent of the kingdom. And all those great ministers were agreed that it was time to do so. And, O scion of Kuru's race, king Daçaratha was greatly pleased to behold his son,—that enhancer of Kauçalyā's delight—possessed of eyes that were red, and arms that were sinewy. And his steps were like those of a wild elephant. And he had long arms and high shoulders, and black and curly hair. And he was valiant, and glowing with splendour, and not inferior to Indra himself in battle. And he was well-versed in holy writ and was equal unto Vrihaspati in wisdom. An object of love with all the people, he was skilled in every science. And with senses under complete control, his very enemies were pleased to behold him. And he was the terror of the wicked and the protector of the virtuous. And possessed of intelligence and incapable of being baffled, he was victorious over all and never vanquished by any. And, O descendant of Kuru's race, beholding his son—that enhancer of Kauçalyā's joy—king Daçaratha became highly pleased. And reflecting on Rāma's virtues, the powerful and mighty king cheerfully addressed the family priest, saying,—Blessed be thou, O Brāhmana! This night of the *Pushya* constellation will bring in a very auspicious conjunuction. Let, therefore, materiels be collected and let Rāma also be invited. This *Pushya* constellation will last till tomorrow. And Rāma, therefore, should be invested by me and my ministers as prince-regent of all my subjects!—

'Meanwhile Mantharā (the maid of Kaikeyi), hearing these words of the king, went to her mistress, and spoke unto her as was suited to the occasion.—And she said,—Thy great ill-luck, O Kaikeyi, hath this day been proclaimed by the king! O unlucky one, mayst thou be bitten by a fierce and enraged snake of virulent poison! Kauçalyā, indeed, is fortunate, as it is her son that is going to be installed on the throne. Where, indeed, is thy prosperity, when thy son obtaineth not the kingdom?—'

'Hearing these words of her maid, the slender-waisted and beautiful Kaikeyi put on all her ornaments, and sought her husband in a secluded place. And with a joyous heart, and smiling pleasantly, she addressed these words to him with all the blandishments of love,—O king, thou art always true to thy promises. Thou didst promise before to grant me an object of my desire. Do thou fulfil that promise now and save thyself from the sin of an unredeemed pledge!—The king replied, saying,—I will grant thee a boon. Ask thou whatever thou wishest! What man undeserving of death shall be slain today and who that deserves death is to be set at liberty? Upon whom shall I bestow wealth today, or whose wealth shall be confiscated? Whatever wealth there is in this world, save what belongeth to Brāhmanas, is mine! I am the king of kings in this world, and the protector of all the four classes! Tell me quickly, O blessed lady, what that object is upon which thou hast set thy heart!—Hearing these words of the king, and tying him fast to his pledge, and conscious also of her power over him, she addressed him in these words,—I desire that Bhārata be the recepient of that investiture which thou hast designed for Rāma, and let Rāma go into exile living in the forest of *Dandaka* for fourteen years as an ascetic with matted locks on head and robed in rags and deer-skins!—Hearing these disagreeable words of cruel import, the king, O chief of the Bharata race, was sorely afflicted and became utterly speechless! But the mighty and virtuous Rāma, learning that his father had been thus solicited, went into the forest so that the king's truth might remain inviolate. And, blessed be thou, he was followed by the auspicious Lakshmana—that foremost of bowmen, and his wife Sitā, the princess of Videha and daughter of Janaka. And after Rāma had gone into the forest, king Daçaratha took leave of his body, agreeably to the eternal law of time. And knowing that Rāma was not near, and that the king was dead, queen Kaikeyi, causing Bharata to be brought before her, addressed him in these words,—Daçaratha hath gone to heaven, and both Rāma and Lakshmana are in the forest! Take thou this kingdom which is so extensive and whose peace there is no rival to disturb.—Thereupon the virtuous Bharata, replied unto her, saying,—Thou hast done a wicked deed, having slain thy husband and exterminated this family, from lust of wealth alone! Heaping infamy on my head, O accoursed woman of our race, thou hast O mother, attained this thy object!—And having said these words, the prince wept aloud. And having proved his innocence before all the subjects of the realm, he set out in the wake of Rāma, desiring to bring him back. And placing Kauçalyā and Sumitrā and Kaikeyi in vehicles at the van of his train, he proceeded with a heavy heart, in company with Satrughna. And he was accompanied by Vaçishtha and Vāmadeva, and other Brāhmanas by thousands and by the people of the cities and the provinces, desiring to bring back Rāma. And he saw Rāma with Lakshmana, living on the mountains of *Chitrakuta*, with bow in hand and decked with the ornaments of ascetics. Bharata, however, was dismissed by Rāma, who was determined to act according to the words of his father. And returning, Bharata ruled at Nandigrāma, keeping before him, his brother's shoes. And Rāma fearing a repetition of intrusion by the people of Ayodhya, entered into the great forest towards the asylum of Sarabhanga. And having paid his respects to Sarabhanga, he entered the forest of *Dandaka* and took up his abode on the banks of the beautiful river *Godāvari.* And while living there, Rāma was inveigled into hostilities with Khara, then dwelling in Janasthāna, on account of Surpanakhā. And for the protection of the ascetics, the virtuous scion of Raghu's race slew fourteen thousand Rākshasas on earth. And having slain those mighty Rākshasas, Khara and Dushana, the wise descendant of Raghu once more made that sacred forest free from danger.

"And after those Rākshasas had been slain, Surpanakhā with mutilated nose and lips, repaired to Lankā—the abode of her brother (Rāvana). And when that Rākshasa woman, senseless with grief and with dry blood-stains on her face, appeared before Rāvana, she fell down at his feet. And beholding her so horridly mutilated, Rāvana became senseless with wrath and grinding his teeth, sprung up from his seat. And dismissing his ministers, he enquired of her in private, saying,—Blessed sister, who hath made thee so, forgetting and disregarding me? Who is he that having got a sharp-pointed spear hath rubbed his body with it? Who is he that sleepeth in happiness and security, after placing a fire close to his head? Who is he that hath trodden upon a vengeful snake of virulent poison? Who, indeed, is that person who standeth with his hand thurst into the mouth of the maned lion?—Then flames of wrath burst forth from his body, like those that are emitted at night from the hollows of a tree on fire. His sister then related unto him the prowess of Rāma and the defeat of the Rākshasas with Khara and Dushana at their head. Informed of the slaughter of his relatives, Rāvana, impelled by Fate, remembered Māricha for slaying Rāma. And resolving upon the course he was to follow, and having made arrangements for the government of his capital, he consoled his sister, and set out on an aerial voyage. And crossing the *Trikuta* and the *Kāla* mountains, he beheld the vast receptacle of deep waters—the abode of the *Makaras.*[*] Then crossing the Ocean, the ten-headed Rāvana reached *Gokarna*—the favorite resort of the illustrious god armed with the trident. And there Rāvana met with his old friend Māricha who, from fear of Rāma himself, had adopted an ascetic mode of life.'

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[*] Huge fabulous aquatic animals.

Thus ends the two hundred and seventy-sixth Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXXVII.

(*Draupadi-harana Parva continued.)*

"Mārkandeya said,—'Beholding Rāvana come, Māricha received him with a respectful welcome, and offered him fruits and roots. And after Rāvana had taken his seat, and rested himself awhile, Māricha, skilled in speech, sat beside Rāvana and addressed him who was himself as eloquent in speech, saying,—Thy complexion hath assumed an unnatural hue: is it all right with thy kingdom, O king of the Rākshasas? What hath brought thee here? Do thy subjects continue to pay thee the same allegiance that they used to pay thee before? What business hath brought thee here? Know that it is already fulfilled even if it be very difficult of fulfilment!—Rāvana, whose heart was agitated with wrath and humiliation, informed him briefly of the acts of Rāma and the measures that were to be taken. And on hearing his story, Māricha briefly replied to him, saying,—Thou must not provoke Rāma, for I know his strength! Is there a person who is capable of withstanding the impetus of his arrows? That great man hath been the cause of my assuming my present ascetic life. What evil-minded creature hath put thee up to this course calculated to bring ruin and destruction on thee?—To this Rāvana indignantly replied, reproaching him thus:—If thou dost not obey my orders thou shalt surely die at my hands.—Māricha then thought within himself,—When death is inevitable, I shall do his bidding; for it is better to die at the hands of one that is superior!—Then he replied to the lord of the Rākshasas, saying,—I shall surely render thee whatever help I can!—Then the ten-headed Rāvana said unto him,—Go and tempt Sitā, assuming the shape of a deer with golden horns and a golden skin! When Sitā will observe thee thus, she will surely send away Rāma to hunt thee. And then Sitā will surely come within my power, and I shall forcibly carry her away. And then that wicked Rāma will surely die of grief at the loss of his wife. Do thou help me in this way!—

"'Thus addressed, Māricha performed his obsequies (in anticipation) and with a sorrowful heart, followed Rāvana who was in advance of him. And having reached the hermitage of Rāma of difficult achievements, they both did as arranged before-hand. And Rāvana appeared in the guise of an ascetic with head shaven, and adorned with a *Kundala*, and a treble staff. And Māricha appeared in the shape of a deer. And Māricha appeared before the princess of Videha in that guise. And impelled by Fate, she sent away Rāma after that deer. And Rāma, with the object of pleasing her, quickly took up his bow, and leaving Lakshmana behind to protect her, went away in pursuit of that deer. And armed with his bow and quiver and scimitar, and his fingers encased in gloves of *Guana* skin, Rāma went in pursuit of that deer, after the manner of Rudra following the stellar deer* in days of yore. And that Rākshasa enticed away Rāma to a great distance by appearing before him at one time and disappearing from his view at another. And when Rāma at last knew who and what that deer was, *viz*, that he was a *Rākshasa*, that illustrious descendant of Raghu's race took out an infallible arrow and slew that Rākshasa in the disguise of a deer. And struck with Rāma's arrow, the Rākshasa, imitating Rāma's voice, cried out in great distress, calling upon Sitā and Lakshmana. And when the princess of Videha heard that cry of distress, she was for running towards the quarter from whence the cry came. Then Lakshmana said to her,—Timid lady, thou hast no cause of fear! Who is so powerful as to be able to smite Rāma? O thou of sweet smiles, in a moment thou wilt behold thy husband Rāma!—Thus addressed, the chaste Sitā, from that timidity which is natural to women, became suspicious of even the pure Lakahmana, and began to weep aloud. And that chaste lady, devoted to her husband, harshly reproved Lakshmana, saying,—The object which thou, O fool, cherishest in thy heart, shall never be fulfiled! I would rather kill myself with a weapon or throw myself from the top of a hill or enter into a blazing fire than live with a sorry wretch like thee, forsaking my husband Rāma, like a tigress under the protection of a jackal!—

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* *Tārā-mrigam.* Formerly Prajāpati, assuming the form of a deer, followed his daughter from lust, and Rudra, armed with a trident, pursued Prajāpati and struck off his head. That deer-head of Prajāpati severed from the trunk, became the star, or rather constellation, called *Mrigaçiras.*—*T.*

When the good-natured Lakshmana, who was very fond of his brother, heard these words, he shut his ears (with his hands) and set out on the track that Rāma had taken. And Lakshmana set out without casting a single glance on that lady with lips soft and red like the *Bimba* fruit. Meanwhile, the Rākshasa Rāvana, wearing a genteel guise though wicked at heart, and like unto fire enveloped in a heap of ashes, showed himself there. And he appeared there in the disguise of a hermit, for forcibly carrying away that lady of blameless character. The virtuous daughter of Janaka, seeing him come, welcomed him with fruits and roots and a seat. Disregarding these and assuming his own proper shape, that bull among Rākshasas began to reassure the princess of Videha in these words,—I am, O Sitā, the king of the Rākshasas, known by the name of Rāvana! My delightful city known by the name of Lankā, is on the other side of the great ocean! There among beautiful women, thou wilt shine with me! O lady of beautiful lips, forsaking the ascetic Rāma, do thou become my wife!—Janaka's daughter of beautiful lips, hearing these and other words in the same strain, shut her ears and replied unto him, saying,—Do not say so! The vault of heaven with all its stars may fall down, the Earth itself may be broken into fragments, fire itself may change its nature by becoming cool, yet I cannot forsake the descendant of Raghu! How can a she-elephant, who hath lived with the mighty leader of a herd with rent temples, forsake him and live with a hog? Having once tasted the sweet wine prepared from honey or flowers, how can a woman, I fancy, relish the wretched arrack from rice ?—Having uttered these words, she entered the cottage, her lips trembling in wrath and her arms moving to and fro in emotion. Rāvana, however, followed her thither and intercepted her further progress. And rudely scolded by the Rākshasa, she swooned away. But Rāvana seized her by the hair of her head, and rose up into the air. Then a huge vulture of the name of Jatāyu living on a mountain peak, beheld that helpless lady thus weeping and calling upon Rāma in great distress while being carried away by Rāvana.' "

Thus ends the two hundred and seventy-seventh Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXXVIII.

(Draupadi-harana Parva continued.)

"Mārkandeya said.—'That heroic king of the vultures, Jatāyu, having Sampāti for his uterine brother and Aruna himself for his father, was a friend of Daçaratha's. And beholding his daughter-in-law Sitā on the lap of Rāvana, that ranger of the skies rushed in wrath against the king of the Rākshasas. And the vulture addressed Rāvana, saying,—Leave the princess of Mithilā : leave her, I say ! How canst thou O Rākshasa, ravish her when I am alive ? If thou dost not release my daughter-in-law, thou shalt not escape from me with life !—And having said these words, Jatāyu began to tear the king of the Rākshasas with his talons. And he mangled him in a hundred different parts of his body by striking him with his wings and beaks. And blood began to flow as copiously from Rāvana's body as water from a mountain-spring. And attacked thus by that vulture desirous of Rāma's good, Rāvana, taking up a sword, cut off the two wings of that bird. And having slain that king of the vultures, huge as a mountain-peak shooting forth above the clouds, the Rākshasa rose high in the air with Sitā on his lap. And the princess of Videha, wherever she saw an asylum of ascetics, a lake, a river, or a tank, threw down an ornament of hers. And beholding on the top of a mountain five foremost of monkeys, that intelligent lady threw down amongst them a broad piece of her costly attire. And that beautiful and yellow piece of cloth fell, fluttering through the air, amongst those five foremost of monkeys like lightning from the clouds. And that Rākshasa soon passed a great way through the firmament like a bird through the air. And soon the Rākshasa beheld his delightful and charming city of many gates, surrounded on all sides by high walls and built by Viçwakrit himself. And the king of the Rākshasas then entered his city known by the name of Lankā, accompanied by Sitā.

"'And while Sitā was being carried away, the intelligent Rāma, having slain the great deer, retraced his steps and saw his brother Lakshmana (on the way). And beholding his brother, Rāma reproved him, saying,—How couldst thou come hither, leaving the princess of Videha in a forest that is haunted by the Rākshasas?—And reflecting on his own enticement to a great distance by that Rākshasa in the guise of a deer and on the arrival of his brother (leaving Sitā alone in the asylum), Rāma was filled with agony. And quickly advancing towards Lakshmana while reproving him still, Rāma asked him,—O Lakshmana, is the princess of Videha still alive? I fear she is no more!—Then Lakshmana told him everything about what Sitā had said, especially that unbecoming language of hers subsequently. With a burning heart, Rāma then ran towards the asylum. And on the way he beheld a vulture, huge as a mountain, lying in the agonies of death. And suspecting him to be a Rākshasa, the descendant of the Kakutstha race, along with Lakshmana, rushed towards him, drawing with great force his bow to a circle. The mighty vulture, however, addressing them both, said,—Blessed be ye, I am the king of the vultures, and friend of Daçaratha!—Hearing these words of his, both Rāma and his brother put aside their excellent bows, and said,—Who is this one that speaketh the name of our father in these woods?—And then they saw that creature to be a bird destitute of two wings. And that bird then told them of his own overthrow at the hands of Rāvana for the sake of Sitā. Then Rāma enquired of the vulture as to the way Rāvana had taken. The vulture answered him by a nod of the head and then breathed his last. And having understood from the sign the vulture had made that Rāvana had gone towards the south, Rāma reverencing his father's friend, caused his funeral obsequies to be duly performed. Then those chastisers of foes, Rāma and Lakshmana, filled with grief at the abduction of the princess of Videha, took a southerly path through the Dandaka woods, beholding along their way many uninhabited asylums of ascetics, scattered over with seats of *Kuça* grass and umbrellas of leaves and broken water-pots, and abounding with hundreds of jackals. And in that great forest, Rāma along with Sumitrā's son beheld many herds of deer running in all directions. And they heard a loud uproar of various creatures like what is heard during a fast-spreading forest conflagration. And soon they beheld a headless Rākshasa of terrible mein. And that Rākshasa was dark as the clouds and huge as a mountain, with shoulders broad as those of a *Sāla* tree, and with arms that were gigantic. And he had a pair of large eyes on his breast, and the opening of his mouth was large and was placed on his capacious belly. And the Rākshasa seized Lakshmana by the hand, without any difficulty. And seized by the Rākshasa, the son of Sumitrā, O Bhārata, became utterly confounded and helpless. And casting his glances on Rāma, that headless Rākshasa began to draw Lakshmana towards that part of his body where his mouth was. And Lakshmana in grief addressed Rāma, saying,—Behold my plight! The loss of thy kingdom, and then the death of our father, and then the abduction of Sitā, and finally this disaster that hath overwhelmed me! Alas, I shall not behold thee return with the princess of Videha to Koçala and seated on thy ancestral throne as the ruler of the entire Earth! They only that are fortunate will behold thy face, like unto the moon emerged from the clouds, after thy coronation bath in water sanctified with *Kuçā* grass and fried paddy and black pease!*—And the intelligent Lakshmana uttered those and other lamentations in the same strain. The illustrious descendant, however, of Kukutstha's race, undaunted amid danger, replied unto Lakshmana, saying,—Do not, O tiger among men, give way to grief! What is this thing when I am here? Cut thou off his right arm and I shall cutt off his left.—And while Rāma was still speaking so, the left arm of the monster was severed by him, cut off with a sharp scimitar, as if, indeed, that arm were a stalk of the *Tila corn.*[*] The mighty son of Sumitrā then, beholding his brother standing before him, struck off with his sword the right arm also of that Rākshasa. And Lakshmana also began to repeatedly strike the Rākshasa under the ribs, and then that huge headless monster fell upon the ground and expired quickly. And then there came out from the Rākshasa's body a person of celestial make. And he showed himself to the brothers, staying for a moment in the skies, like the Sun in his effulgence in the firmament. And Rāma skilled in speech, asked him, saying,—Who art thou? Answer *me* who enquire of thee! Whence could such a thing happen? All this seems to me to be exceedingly wonderful!—Thus addressed by Rāma, that being replied unto him, saying,—I am, O prince, a Gandharva of the name of Viçwāvasu! It was through the curse of a Brāhmana that I had to assume the form and nature of a Rākshasa. As to thyself, O Rāma, Sitā hath been ravished by king Rāvana who dwelleth in Lankā. Repair thou unto Sugriva who will give thee his friendship. There, near enough to the peak of *Rishyamuka* is the lake known by the name of *Pampā* of sacred water and abounding with swans and cranes. There dwelleth, with four of his counsellors, Sugriva, the brother of the monkey-king Vāli decked with a garland of gold. Repairing unto him, inform him of thy cause of sorrow. In plight very much like thy own, he will render thee assistance. This is all that we can say. Thou wilt, without doubt, see the daughter of Janaka! Without doubt,

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* It would seem that the water used in the coronation-bath is poured on the head, after the scattering of *Kuça* grass, fried paddy and black pease all around.—*T.*

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[*] *Tilakāndam*—probably, a reed of a particular kind. I have adhered, however, to the grammatical meaning.

Rāvana and others are known to the king of the monkeys!—Having said these words, that celestial being of great effulgence made himself invisible, and those heroes, both Rāma and Lakshmana, wondered much.'"

Thus ends the two hundred and seventy-eighth Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXXIX.

(*Draupadi-harana Parva continued.*)

"Mārkandeya said.—'Afflicted with grief at the abduction of Sitā, Rāma had not to go much further before he came upon Pampā—that lake which abounded with lotuses of various kinds. And fanned by the cool, delicious, and fragrant breezes in those woods, Rāma suddenly remembered his dear spouse. And, O mighty monarch, thinking of that dear wife of his, and afflicted at the thought of his separation from her, Rāma gave way to lamentations. The son of Sumitrā then addressed him saying,—O thou that givest proper respect to those that deserve it, despondency such as this should not be suffered to approach thee, like illness that can never touch an old man leading a regular life! Thou hast obtained information of Rāvana and of the princess of Videha! Liberate her now with exertion and intelligence! Let us now approach Sugriva, that foremost of monkeys, who is even now on the mountain-top! Console thyself, when I, thy disciple and slave and ally, am near!—And addressed by Lakshmana in these and other words of the same import, Rāma regained his own nature and attended to the business before him. And bathing in the waters of *Pampā* and offering oblations therewith unto their ancestors, both those heroic brothers, Rāma and Lakshmana, set out (for *Rishyamuka*). And arriving at *Rishyamuka* which abounded with fruits and roots and trees, those heroes beheld five monkeys on the top of the mountain-peak. And seeing them approach, Sugriva sent his counsellor the intelligent Hanumāna, huge as the Himavat-mountains, to receive them. And the brothers, having first exchanged words with Hanumāna, approached

Sugriva. And then, O king, Rāma made friends with Sugriva. And when Rāma informed Sugriva of the object he had in view, Sugriva showed him the piece of cloth that Sitā had dropped among the monkeys, while being carried away by Rāvana. And having obtained from him those credentials, Rāma himself installed Sugriva—that foremost of monkeys—in sovereignty of all the monkeys of Earth. And Rāma also pledged himself to slay Vāli in battle. And, O king, Sugriva also pledged himself to bring back Sitā. And having come to that understanding and placing the fullest confidence in each other, they all repaired to *Kiskindhyā*, desirous of battle (with Vāli). And arriving at *Kiskindhyā*, Sugriva sent forth a loud roar deep as that of a cataract. Unable to bear that challenge, Vāli was for coming out, (but his wife) Tārā stood in his way, saying,—Himself endued with great strength, the way in which Sugriva is roaring, showeth, I ween, that he hath found assistance! It behoveth thee not, therefore, to go out!—Thus addressed by her, that king of the monkeys, the eloquent Vāli, decked in a golden garland, replied unto Tārā of face beautiful as the moon,* saying,—Thou understandest the voice of every creature. Tell me after reflection whose help it is that this brother in name only of mine hath obtained!—Thus addressed by him, Tārā endued with wisdom and possessed of the effulgence of the moon, answered her lord after a moment's reflection, saying,—Listen, O monarch of all the monkeys! That foremost of bowmen endued with great might, Rāma the son of Daçaratha, whose spouse hath been ravished, hath made an alliance offensive and defensive with Sugriva! And his brother the intelligent Lakshmana also of mighty arms, the unvanquished son of Sumitrā, standeth beside him for the success of Sugriva's object. And Mainda and Dwivida, and Hanumāna the son of *Pavana*,† and Jāmvubān the king of the bears, are beside Sugriva as his counsellors. All these illustrious ones are endued with great strength and intelligence. And these all, depending upon the might and energy of Rāma, are prepared for thy destruction!—Hearing these words of hers that were for his benefit, the king of the monkeys disregarded them altogether. And filled with jealousy, he also suspected her to have set her heart on Sugriva! And addressing Tārā in harsh words, he went out of his cave and coming before Sugriva who was staying by the side of the mountains of Mālyavat, he spoke unto him thus, —Frequently vanquished before by me, fond as thou art of life, thou art allowed by me to escape with life owing to thy relationship with me! What hath made thee wish for death so soon?—Thus addressed by Vāli, Sugriva, that slayer of foes, as if addressing Rāma himself for informing him of what had happened, replied unto his brother in these words of grave import:—O king, robbed by thee of my wife and my kingdom also, what need have I of life? Know that it is for this that I have come!—Then addressing each other in these and other words of the same import, Vāli and Sugriva rushed to the encounter, fighting with *Sāla* and *Tāla* trees and stones. And they struck each other down on the earth. And leaping high into the air, they struck each other with their fists. And mangled by each other's nails and teeth, both of them were covered with blood. And the two heroes shone on that account like a pair of blossoming *Kinçukas.*[*] And as they fought with each other, no difference (in aspect) could be observed so as to distinguish them. Then Hanumāna placed on Sugriva's neck a garland of flowers. And that hero thereupon shone with that garland on his neck, like the beautiful and huge peak of *Malya* with its cloudy belt. And Rāma, recognising Sugriva by that sign, then drew his foremost of huge bows, aiming at Vāli as his mark. And the twang of Rāma's bow resembled the roar of an engine. And Vāli, pierced in the heart by that arrow, trembled in fear. And Vāli, his heart having been pierced through, began to vomit forth blood. And he then beheld standing before him Rāma with Sumitrā's son by his side. And reproving that descendant of Kakutstha's race, Vāli fell down on the ground and became senseless. And Tārā then beheld that lord of hers possessed of the effulgence of the Moon, lying prostrate on the bare earth. And after Vāli had been thus slain, Sugriva regained possession of Kishkindhyā, and along with it, of the widowed Tārā also of face beautiful as the Moon. And the intelligent Rāma also dwelt on the beautiful breast of the Mālyavat hills for four months, duly worshipped by Sugriva all the while.

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* *Tārām tārādhipānanām.* It is impossible to show in a translation the harmony and alliterative collocation of the Sanskrit. Lit.—" Of face like that of the lord of the stars."—*T.*

† There are many names by which the Wind-god is known.

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[*] Called also *Palaça.*

"'Meanwhile Rāvana excited by lust, having reached his city of Lankā, placed Sitā in an abode, resembling *Nandana* itself, within a forest of *Açokas* that looked like an asylum of ascetics. And the large-eyed Sitā passed her days there in distress, living on fruits and roots, practising ascetic austerities with fasts, attired in ascetic garb, and waning thin day by day, thinking of her absent lord. And the king of the *Rākshasas* appointed many *Rākshasa* women armed with bearded darts and swords and lances and battle-axes and maces and flaming brands, for guarding her. And some of these had two eyes, and some three. And some had eyes on their foreheads. And some had long tongues and some had none. And some had three breasts, and some had only one leg. And some had three matted braids on their heads, and some had only one eye. And these, and others of blazing eyes and hair stiff as the camel's, stood beside Sitā surrounding her day and night most watchfully. And those *Piçācha* women of frightful voice and terrible aspect always addressed that large-eyed lady in the harshest tones. And they said,—Let us eat her up, let us maugle her, let us tear her into pieces, her, that is, that dwelleth here disregarding our lord!—And filled with grief at the separation from her lord, Sitā drew a deep sigh and answered those *Rākshasa* women, saying.—Reverend ladies, eat me up without delay! I have no desire to live without that husband of mine, of eyes like lotus-leaves and locks wavy, and blue in hue! Truly I will, without food and without the least love of life, emaciate my limbs, like a she-snake (hybernating) within a *Tāla* tree. Know this for certain that I will never seek the protection of any other person than the descendant of Raghu. And knowing this, do what ye think fit!—And hearing these words of hers, those *Rākshasis* with dissonant voice went to the king of the *Rākshasas*, for representing unto him all she had said. And when those *Rākshasis* had gone away, one of their number known by the name of *Trijatā*, who was virtuous and agreeable in speech, began to console the princess of Videha. And she said,—Listen, O Sitā! I will tell thee something! O friend, believe in what I say! O thou of fair hips, cast off thy fears, and listen to what I say! There is an intelligent and old chief of the *Rākshasas* known by the name of Avindhya. He always seeketh Rāma's good and hath told me these words for thy sake!—*Reassuring and cheering her, tell Sitā in my name, saying, Thy husband the mighty Rāma is well and is waited upon by Lakshmana. And the blessed descendant of Raghu hath already made friends with Sugriva, the king of the monkeys, and is ready to act for thee! And, O timid lady, entertain thou no fear on account of Rāvana, who is censured by the whole world, for, O daughter, thou art safe from him on account of Nalakuvara's curse!* Indeed, this wretch had been cursed before for his having violated his daughter-in-law, Rambhā. This lustful wretch is not able to violate any woman by force. Thy husband will soon come, protected by Sugriva and with the intelligent son of Sumitrā in his train, and will soon take thee away hence! O lady, I have had a most terrible dream of evil omen, indicating the destruction of this wicked-minded wretch of Pulastya's race! This night-wanderer of mean deeds is, indeed, most wicked and cruel. He inspireth terror in all by the defects of his nature and the wickedness of his conduct. And deprived of his sense by Fate, he challengeth the very gods. In my vision I have seen every indication of his downfall. I have seen the Ten-headed, with his crown shaven and body besmeared with oil, sunk in mire, and the next moment dancing on a chariot drawn by mules. I have seen Kumbhakarna and others, perfectly naked and with crowns shaven, decked with red wreaths and unguents, and running towards the southern direction. Vibhishana alone, with umbrella over his head, and graced with a turban, and with body decked with white wreaths and unguents, I beheld ascending the summit of the White hill. And I saw four of his counsellers also, decked with white wreaths and unguents, ascending the summit of that hill along with him. All this bodeth that these alone will be saved from the impending terror. The whole earth with its oceans and seas will be enveloped with Rāma's arrows. O lady, thy husband will fill the whole earth with his fame. I also saw Lakshmana, consuming all directions (with his arrows) and ascending on a heap of bones and drinking thereon honey and rice boiled in milk. And thou, O lady, hast been beheld by me running towards a northerly direction, weeping and covered with blood and protected by a tiger! And, O princess of Videha, soon wilt thou find happiness, being united, O Sitā, with thy lord, that descendant of Raghu, accompanied by his brother!—Hearing these words of *Trijatā*, that girl with eyes like those of a young gazelle, once more began to entertain hopes of a union with her lord. And when at last those fierce and cruel *Piçācha* guards came back, they saw her sitting with *Trijatā* as before.'"

Thus ends the two hundred and seventy-ninth Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXXX.

(*Draupadi-harana Parva continued.*)

"Mārkandeya said.—'And while the chaste Sitā was dwelling there afflicted with melancholy and grief on account of her lord, attired in mean garb, with but a single jewel (on the marital thread on her wrist), and incessantly weeping, seated on a stone, and waited upon by *Rākshasa* women, Rāvana, afflicted by the shafts of the god of desire, came to see her and approached her presence. And inflamed by desire, that conquerer in battle of the gods, the *Dānavas*, the *Gandharvas*, the *Yakshas*, and the *Kimpurushas*, attired in celestial robes and possessing handsome features, decked with jewelled ear-rings and wearing a beautiful garland and crown, entered the *Açoka* woods, like an embodiment of the vernal season. And dressed with care, Rāvana looked like the *Kalpa* tree in Indra's garden. But though adorned with every embellishment, that hero inspired only awe, like a beautified banian in the midst of a cemetery. And that night-wanderer, having approached the presence of that slender-waisted lady, looked like the planet Saturn in the presence of *Rohini.*[*] And smitten with the shafts of the god of the flowery emblem,[†] he accosted that fair-hipped lady then affrighted like a helpless doe, and told her these words:—Thou hast, O Sitā, shown thy regard for thy lord too much! O thou of delicate limbs, be merciful unto me. Let thy person be embellished now (by these maids in waiting). O excellent lady, accept me as thy lord! And, O thou of the most beautiful complexion, attired in costly robes and ornaments, take thou the first place among all the women of my household. Many are the daughters of the celestials and also of the *Gandharvās* that I possess! I am lord also of many *Dānava* and *Daitya* ladies! One hundred and forty millions of *Piçāchas*, twice as many man-eating *Rākshasas* of terrible deeds, and thrice as many *Yakshas*, do my bidding! Some of these are under the sway of my brother who is the lord of all treasures! In my drinking-hall, O excellent lady of beautiful thighs, *Gandharvas* and *Apsaras* wait on me as they do on my brother! I am, again, the son of that regenerate *Rishi* Viçravas himself of high ascetic merit. I am renowned, again, as the fifth Regent of the Universe![‡] And,

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[*] Saturn, or more properly, *Sani*, is represented in Hindu mythology as a grim monster, while the constellation called *Rohini* is supposed to be a beautiful female owned as wife by the Moon.—*T.*

[†] *Pushpaketu*, *Kāma*, *Kandarpā*, are some of the names by which the Hindu Cupid is known. Owing to the abundance of synonyms in Sanskrit, the same idea is capable of being repeated without the ear being at all displeased within the course of these few lines: the expression, "afflicted with the shafts of the god of desire" occurs thrice, but each time in different form.—*T.*

[‡] There are four principal ones, according to the four cardinal directions. Ravana was, in consideration of his power, looked upon as the fifth.—*T.*

O beautiful lady, of food and edibles and drinks of the very best kind, I have as much as the Lord himself of the celestials! Let all thy troubles consequent on a life in the woods cease! O thou of fair hips, be my Queen, as Mandodari herself!—Thus addressed by him, the beautiful princess of Videha, turning away and regarding him as something less than a straw,* replied unto that wanderer of the night. And at that time the princess of Videha, that girl of beautiful hips, had her deep and compact bosom copiously drenched by her inauspicious tears shed ceaselessly. And she who regarded her husband as her god, answered that mean wretch, saying,—By sheer ill-luck it is, O king of the *Rākshasas*, that I am obliged to hear such words of grievous import spoken by thee! Blessed be thou, O *Rākshasa* fond of sensual pleasures, let thy heart be withdrawn from me! I am the wife of another, ever devoted to my husband, and, therefore, incapable of being possessed by thee! A helpless human being that I am, I cannot be a fit wife for thee! What joy can be thine by using violence towards an unwilling woman? Thy father is a wise Brāhmana, born of Brahmā and equal unto that Lord himself of the creation! Why dost thou not, therefore, thyself being equal to a Regent of the Universe, observe virtue? Disgracing thy brother, that king of the *Yakshas*, that adorable one who is the friend of Maheçwara himself, that lord of treasures, how is it that thou feelest no shame?—Having said these words, Sitā began to weep, her bosom shivering in her agitation, and covering her neck and face with her garments. And the long and well-knit braid, black and glossy, falling from the head of the weeping lady, looked like a black snake. And hearing these cruel words uttered by Sitā, the foolish Rāvana, although thus rejected, addressed Sitā once more, saying,—O lady, let the god having the *Makara* for his emblem burn me sorely. I will, however, on no account, O thou of sweet smiles and beautiful hips, approach thee, as thou art unwilling! What can I do to thee that still feelest a regard for Rāma who is only a human being and, therefore, our food?—Having said these words unto that lady of faultless features, the king of the *Rākshasas* made himself invisible then and there and went away to the place he liked. And Sitā, surrounded by those *Rākshasa* women, and treated with tenderness by *Trijatā*, continued to dwell there in grief.'"

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* It is a matter of some surprise that almost all the Bengalee translators have misunderstood the expression,—*Trinamantaratas Kritwā*, although it is almost a proverb. Even the Burdwan Pundits, who are generally very careful, have not been correct. There is no difference of reading to be observed in any of the texts. The erroneous rendering to which I allude is,—*Hiding her face behind the grass.*—*T.*

Thus ends the two hundred and eightieth Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXXXI.

(Draupadi-harana Parva continued.)

"Mārkandeya said.—'Meanwhile the illustrious descendant of Raghu, along with his brother, hospitably treated by Sugriva, continued to dwell on the breast of the *Mālyavat* hill, beholding every day the clear blue sky. And one night, while gazing from the mountain-top on the bright moon in the cloudless sky surrounded by planets and stars and stellar bodies, that slayer of foes was suddenly awakened (to a remembrance of Sitā) by the cold breezes fragrant with the perfumes of the lily, lotus and other flowers of the same species. And the virtuous Rāma, dejected in spirits at the thought of Sitā's captivity in the abode of the *Rākshasa*, addressed the heroic Lakshmana in the morning saying, —Go, Lakshmana, and seek in Kishkindhyā that ungrateful king of the monkeys, who understands well his own interest and is even now indulging in dissipation, that foolish wretch of his race whom I have installed on a throne and to whom all apes and monkeys and bears own allegiance, that fellow for whose sake, O mighty-armed perpetuator of Raghu's race, Vāli was slain by me with thy help in the woods of Kishkindhyā! I regard that worst of monkeys on earth to be highly ungrateful, for, O Lakshmana, that wretch hath now forgotten me who am sunk in such distress! I think he is unwilling to fulfil his pledge, disregarding, from dulness of understanding, one who hath done him such services! If thou findest him luke-warm and lolling in sensual joys, thou must then send him, by the path Vāli hath been made to follow, to the common goal of all creatures! If, on the other hand, thou seest that foremost of monkeys deligent in our cause, then, O descendant of Kakutstha, shouldst thou bring him hither with thee! Be quick, and delay not!—Thus addressed by his brother, Lakshmana ever attentive to the behests and welfare of his superiors, set out taking with him his handsome bow with string and arrows. And reaching the gates of Kishkindhyā he entered the city unchallenged. And knowing him to be angry, the monkey-king advanced to receive him. And with his wife, Sugriva the king of the monkeys, with a humble heart, joyfully received him with due honors. And the dauntless son of Sumitrā then told him what Rāma had said. And having heard everything in detail, O mighty monarch, Sugriva, the king of the monkeys, with his wife and servants, joined his hands, and cheerfully said unto Lakshmana, that elephant among men, these words:—I am, O Lakshmana, neither wicked, nor ungrateful, nor destitute of virtue! Hear what efforts I have made for finding out Sitā's place of captivity! I have despatched deligent monkeys in all directions. All of them have stipulated to return within a month. They will, O hero, search the whole Earth with her forests and hills and seas, her villages and towns and cities and mines. Only five nights are wanting to complete that month, and then thou wilt, with Rāma, hear tidings of great joy!—

" 'Thus addressed by that intelligent king of the monkeys, the high-souled Lakshmana became appeased, and he in his turn worshipped Sugriva. And accompanied by Sugriva, he returned to Rāma on the breast of the Mālyavat hill. And approaching him, Lakshmana informed him of the beginning already made in respect of his undertaking. And soon thousands of monkey-chiefs began to return, after having carefully searched the three quarters of the Earth, *viz*, the North, the East and the West. But they that had gone towards the

South did not make their appearance. And they that came back represented to Rāma, saying that although they had searched the whole Earth with her belt of seas, yet they could not find either the princess of Videha or Rāvana. But that descendant of Kakutstha's race, afflicted at heart, managed to live yet, resting his hopes (of hearing Sitā's tidings) on the great Monkeys that had gone towards the South.

"'After the lapse of two months, several monkeys, seeking with haste the presence of Sugriva, addressed him, saying,—O king, that foremost of monkeys, the son of *Pavana*, as also Angada, the son of Vāli, and the other great monkeys whom thou hadst despatched to search the southern region, have come back and are pillaging that great and excellent orchard called *Madhuvana*, which was always guarded by Vāli and which hath been well guarded by thee also after him!—Hearing of this act of liberty on their part, Sugriva inferred the success of their mission, for it is only servants that have been crowned with success that can act in this way. And that intelligent and foremost of monkeys communicated his suspicions to Rāma. And Rāma also, from this, guessed that the princess of Mithilā had been seen. Then Hanumān and the other monkeys, having refreshed themselves thus, came towards their king, who was then staying with Rāma and Lakshmana. And, O Bhārata, observing the gait of Hanumān and the color of his face, Rāma was confirmed in the belief that Hanumān had really seen Sitā. Then those successful monkeys with Hanumān at their head, duly bowed unto Rāma and Lakshmana and Sugriva. And Rāma then, taking up his bow and quiver, addressed those monkeys, saying,—Have ye been successful? Well ye impart life unto me? Will ye once more enable me to reign in Ayodhyā after having slain my enemy in battle and rescued the daughter of Janaka? With the princess of Videha unrescued, and the foe unslain in battle, I dare not live, robbed of wife and honor!—Thus addressed by Rāma, the son of *Pavana* replied unto him saying,—I bring thee good news, O Rāma; for Janaka's daughter hath been seen by me. Having searched the southern region with all its hills, forests, and mines, for sometime, we became very weary.

At length we beheld a great cavern. And having beheld it we entered that cavern which extended over many *Yojanas*. It was dark and deep and overgrown with trees and infested by worms. And having gone a great way through it, we came upon sun-shine and beheld a beautiful palace. It was, O Rāghava, the abode of the *Daitya* Maya. And there we beheld a female ascetic named *Prabhāvati* engaged in ascetic austerities. And she gave us food and drink of various kinds. And having refreshed ourselves therewith and regained our strength, we proceeded along the way shown by her. At last we came out of the cavern and beheld the briny sea, and on its shores, the *Sahya*, the *Malaya*, and the great *Dardura* mountains. And ascending the mountains of *Malaya*, we beheld before us the vast ocean.* And beholding it we felt sorely grieved in mind. And dejected in spirits and afflicted with pain and famishing with hunger, we despaired of returning with our lives. Casting our eyes on the great ocean extending over many hundreds of *Yojanas* and abounding with whales and alligators and other aquatic animals, we became anixous and filled with grief. We then sat together, resolved to die there of starvation. And in course of conversation we happened to talk of the vulture Jatāyu. Just then we saw a bird huge as a mountain, of frightful form, and inspiring terror into every heart, like a second son of *Vinatā*.† And coming upon us unawares for devouring us, he said,—Who are ye that are speaking thus of my brother *Jatāyu*? I am his elder brother, by name Sampāti, and am the king of birds. Once upon a time, we two, with the desire of outstripping each other, flew towards the sun. My wings got burnt, but those of *Jatāyu* were not. That was the last time I saw my beloved brother Jatāyu the king of vultures! My wings burnt, I fell down upon the top of this great mountain, where I still am!—When he finished speaking, we informed him of the death of his brother, in a few words, and also of this calamity that hath befallen thee! And, O king, the powerful Sāmpāti hearing this unpleasant news from us, was greatly afflicted and again enquired of us, saying,—Who is this Rāma and why was Sitā ravished and how was Jatāyu slain? Ye foremost of monkeys, I wish to hear everything in detail!—We then informed him of everything about this calamity of thine and of the reason also of our vow of starvation. That king of birds then urged us (to give up our vow) by these words of his:—Rāvana is, indeed, known to me. Lankā is his capital. I behold it on the other side of the sea in a valley of the *Trikuta* hills! Sitā must be there. I have little doubt of this!—Hearing these words of his, we rose up quickly and began, O chastiser of foes, to take counsel of one another for crossing the ocean! And when no one dared to cross it, I, having recourse to my father,* crossed the great ocean which is a hundred *Yojanas* in width. And having slain the *Rākshasi* on the waters, I saw the chaste Sitā within Rāvana's harem, observing fasts and ascetic austerities, eager to behold her lord, with matted locks on head, and body besmeared with filth, and lean, and melancholy, and helpless. Recognising her as Sitā by these unusual signs, and approaching that worshipful lady while alone, I said,—I am, O Sitā, an emissary of Rāma and a monkey begotten by *Pavana!** Desirous of having a sight of thee, hither have I come travelling through the skies! Protected by Sugriva, that monarch of all the monkeys, the royal brothers Rāma and Lakshmana are in peace! And Rāma, O lady, with Sumitrā's son, hath enquired of thy welfare! And Sugriva also, on account of his friendship (with Rāma and Lakshmana) enquireth of thy welfare. Followed by all the monkeys, thy husband will soon be here. Confide in me, O adorable lady, I am a monkey and not a *Rākshasa*!—Thus addressed by me, Sitā seemed to meditate for a moment and then replied to me, saying,—From the words of *Avindhya*, I know that thou art Hanumān! O mighty-armed one, Avindhya is an old and respected *Rākshasa*! He told me that Sugriva is surrounded by counsellors like thee. Thou mayst depart now!

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* Abode of Varuna in the original.

† *Garuda.*

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* *Pavana*, the god of wind.

—And with these words she gave me this jewel as a credential. And, indeed, it was by means of this jewel that the faultless Sitā had been able to support her existence. And the daughter of Janaka further told me, as a token from her, that by thee, O tiger among men, a blade of grass (inspired with *Mantras* and thus converted into a fatal weapon) had once been shot at a crow while ye were on the breast of the mighty hill known by the name of *Chitrakuta*! All this she said as evidence of my having met her and hers being really the princess of Videha. I then caused myself to be seized by Rāvana's soldiers, and then set fire to the city of Lankā!—

"'Hearing these words of his, Rāma then duly worshipped that messenger of good tidings who had come back (after all those adventures).'"

Thus ends the two hundred and eighty-first Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXXXII.

(Draupadi-harana Parva continued.)

"Mārkandeya said.—'It was to the breast of that very hill where Rāma was seated with those foremost of monkeys that great monkey chiefs, at the command of Sugriva, began to flock together. The father-in-law of Vāli, the illustrious Sushena, accompanied by a thousand crores of active apes, came to Rāma. And those two foremost of monkeys, endued with mighty energy, *viz*, Gaya and Gavaya, each accompanied by a hundred crores of monkeys, showed themselves there. And, O king, Gavākshya also of terrible mien and endued with a bovine tail, showed himself there, having collected sixty thousand crores of monkeys. And the renowned Gandhamādana, dwelling on the mountains of the same name, collected a hundred thousand crores of monkeys. And the intelligent and mighty monkey known by the name of Panasa mustered together fifty-two crores of monkeys.*

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* There is a difference of reading here. Some texts read *fifty-seven*.

And that foremost and illustrious of monkeys named Dadhimukha of mighty energy mustered a large army of monkeys possessed of terrible prowess. And Jāmvavān showed himself there with a hundred thousand crores of black bears of terrible deeds and faces having the *Tilaka* mark.* And these and many other chiefs of monkey-chiefs, countless in number, O king, came there for aiding Rāma's cause. And endued with bodies huge as mountain-peaks and roaring like lions, loud was the uproar that was heard there made by those monkeys running restlessly from place to place. And some of them looked like mountain-peaks, and some looked like buffalos. And some were of the hue of autumnal clouds and the faces of some were red as vermillion. And some rose high, and some fell down, and some cut capers, and some scattered the dust, as they mustered together from various directions. And that monkey army, vast as the sea at full tide, encamped there at Sugriva's bidding. And after those foremost of monkeys had mustered from every direction, the illustrious descendant of Raghu, with Sugriva by his side, set out in an auspicious moment of a very fair day under a lucky constellation, accompanied by that host arrayed in order of battle, as if for the purpose of destroying all the worlds. And Hanumān the son of the Wind-god was in the van of that host, while the rear was protected by the fearless son of Sumitrā. And surrounded by the monkey-chiefs, those princes of Raghu's house with fingers cased in *guana* skin, shone, as they went, like the Sun and the Moon in the midst of the planets. And that monkey host armed with stones and *Shāla* and *Tāla* trees, looked very much like a far-extending field of corn under the morning sun. And that mighty army, protected by Nala and Nila and Angada and Krātha and Mainda and Dwivida, marched forth for achieving the purpose of Rāghava. And encamping successively, without interruption of any kind, on wide and healthy tracts and valleys abounding with fruit and roots and water and honey and meat, the monkey host at last reached the shores of the briny sea. And like unto a second ocean, that mighty army with its countless colors, having reached the shores of sea, took up its abode there. Then the illustrious son of Daçaratha, addressing Sugriva amongst all those foremost monkeys, spoke unto him these words that were suited to the occasion :—This army is large. The ocean also is difficult to cross. What contrivance, therefore, commends itself to thee for crossing the ocean ?—At these words, many vain-glorious monkeys answered,—We are fully able to cross the sea.—This answer, however, was not of much use, as all could not avail of that means. Some of the monkeys proposed to cross the sea in boats, and some in rafts of various kinds. Rāma, however, conciliating them all, said,—This cannot be. The sea here is a full hundred *Yojanas* in width. All the monkeys, ye heroes, will not be able to cross it. This proposal, therefore, that ye have made, is not consonant to reason. Besides, we have not the number of boats necessary for carrying all our troops. How, again, can one like us raise such obstacles in the way of the merchants ? Our army is very large. The foe will make a great havoc if a hole is detected. Therefore, to cross the sea in boats and rafts doth not recommend itself to me. I will, however, pray to the Ocean for the necessary means. Feregoing food, I will lie down on the shore. He will certainly show himself to me. If, however, he doth not show himself, I will chastise him then by means of my great weapons that are more blazing than fire itself and are incapable of being baffled !—Having said these words, both Rāma and Lakshmana touched water* and duly laid themselves down on a bed of *Kuça* grass on the sea-shore. The divine and illustrious Ocean then, that lord of male and female rivers, surrounded by acquatic animals, appeared unto Rāma in a vision. And addressing Rāma in sweet accents, the genius of the Ocean, surrounded by countless mines of gems, said,—O son of Kauçalyā, tell me what aid, O bull among men, I am to render thee ! I also have sprung from the race of Ikshāku† and am, therefore, a relative of thine!—Rāma replied unto him, saying,—O lord of rivers male and female, I desire thee to grant me a way for my troops, passing along which I may slay the Ten-necked (*Rākshasa*), that wretch of Pulastya's race! If thou dost not grant the way I beg of thee, I will then dry thee up by means of my celestial arrows inspired with *mantras*!—And hearing these words of Rāma, the genius of Varuna's abode, joining his hands, answered in great affliction,—I do not desire to put any obstacle in thy way. I am no foe of thine! Listen, O Rāma, to these words, and having listened, do what is proper! If, at thy command, I grant a way for the passage of thy army, others then, from strength of their bows, will command me to do the same! In thy army there is a monkey of the name of Nala, who is a skilful mechanic. And endued with great strength, Nala is the son of *Tashtri*, the divine artificer of the Universe. And whether it is wood, or grass, or stone, that he will throw into my waters, I will support the same on my surface, and thus wilt thou have a bridge (over which to pass)!—And having said these words, the genius of the Ocean disappeared. And Rāma awaking, called Nala unto him and said,—Build thou a bridge over the sea! Thou alone, I am sure, art able to do it!—And it was by this means that the descendant of Kakutstha's race caused a bridge to be built that was ten *Yojanas* in width and a hundred *Yojanas* in length. And to this day that bridge is celebrated over all the world by the name of *Nala's bridge.* And having completed that bridge, Nala, of body huge as a hill, came away at the command of Rāma.

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* A difference of reading is observable here.—*T.*

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* As a purificatory ceremony, called the *Achamana.* To this day, no Hindu can perform any ceremony without going through the *Achamana* in the first instance.—*T.*

† Tradition represents the sons of king *Sagara* of the Ikshāku race as the excavator of the Ocean. Hence the ocean is called *Sāgara.*

"'And while Rāma was on this side of the ocean, the virtuous Vibhishana, the brother of the king of the *Rākshasas*, accompanied by four of his counsellors, came unto Rāma. And the high-souled Rāma received him with due welcome. Sugriva, however, feared, thinking he might be a spy. The son of Raghu, meanwhile, perfectly satisfied (with Vibhishana) in consequence of the sincerity of his exertions and the many indications of his good conduct, worshipped him with respect. And he also installed Vibhishana in the sovereignty of all the *Rākshasas*, and made him his own junior counsellor, and a friend of Lakshmana's. And it was under Vibhishana's guidance, O king, that Rāma with all his troops crossed the great ocean by means of that bridge in course of a month. And having crossed the ocean and arrived at Lankā, Rāma caused its extensive and numerous gardens to be devastated by his monkeys. And while Rāma's troops were there, two of Rāvana's counsellors and officers, named Suka and Sārana, who had come as spies, having assumed the shape of monkeys, were seized by Vibhishana. And when those wanderers of the night assumed their real *Rākshasa* forms, Rāma showed them his troops and dismissed them quietly. And having quartered his troops in those woods that skirted the city, Rāma then sent the monkey Angada endued with great wisdom as his envoy to Rāvana.'"

Thus ends the two hundred and eighty-second Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXXXIII.

(*Draupadi-harana Parva continued.*)

"Mārkandeya said.—'Having quartered his army in those groves abounding with food and water and with fruits and roots, the descendant of Kakutstha began to watch over them with care. Rāvana, on the other hand, planted in his city many engines constructed according to the rules of military science. And his city, naturally impregnable on account of its strong ramparts and gate-ways, had its seven trenches, that were deep and full of water to the brim and that abounded with fishes and sharks and alligators, made more-impregnable still by means of pointed stakes of *Khadira* wood. And the ramparts, heaped with stones, were made impregnable by means of catapults. And the warriors (who guarded the walls) were armed with earthen pots filled with venomous snakes, and with resinous powders of many kinds. And they were also armed with clubs and fire-brands and arrows and lances and swords and battle-axes, And they had also *Sataghnis*[*] and stout maces steeped in wax.[†] And at all the gates of the city were planted movable and immovable encampments manned by large numbers of infantry supported by countless elephants and horses. And Angada, having reached one of the gates of the city, was made known to the king of the *Rākshasas*. And he entered the town without suspicion or fear. And surrounded by countless crores of *Rākshasas*, that hero shone in his beauty like the Sun himself in the midst of masses of clouds. And having approached the hero of Pulastya's race in the midst of his counsellors, the eloquent Angada saluted the king and began to deliver Rāma's message in these words: —That descendant of Raghu, O king, who ruleth at Koçala and whose renown hath spread over the whole world, sayeth unto thee these words suited to the occasion. Accept thou that message and act according to it!—Provinces and towns, in consequence of their connection with sinful kings incapable of controlling their souls, are themselves polluted and destroyed. By the violent abduction of Sitā, thou alone hast injured me! Thou, however, wilt become the cause of death to many unoffending persons. Possessed of power and filled with pride, thou hast, before this, slain many *Rishis* living in the woods, and insulted the very gods. Thou hast slain also many great kings and many weeping women. For those transgressions of thine, retribution is about to overtake thee! I will slay thee with thy counsellors. Fight and show thy courage![‡] O wanderer of the night, behold the power of my bow, although I am but a man! Release Sitā the daughter of Janaka! If thou dost not release her, I shall make the Earth divested of all *Rākshasas* with my keen-edged arrows!—Hearing these defiant words of the envoy, king Rāvana bore them ill, becoming senseless with wrath. And thereupon four *Rākshasas*, skilled in reading every sign of their master, seized Angada like four hawks seizing a tiger. With those *Rākshasas*, however, holding him fast by his limbs, Angada leaped upwards and alighted on the palace terrace. And as he leaped up with great force, those wanderers of the night fell down upon the earth, and bruised by the violence of the fall, had their ribs broken. And from the golden terrace on which he had alighted, he took a downward leap. And overleaping the walls of Lankā, he alighted to where his comrades were. And approaching the presence of the lord of Koçala and informing him of everything, the monkey Angada endued with great energy retired to refresh himself, dismissed with due respect by Rāma.

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[*] *Lit.* an engine killing a hundred. Perhaps, some kind of rude cannon.—*T.*

[†] Perhaps, brands or torches steeped in wax, intended to be thrown in a burning state amongst the foe. Readers of Indian history know how Lord Lake was repulsed from Bhurtpore by means of huge bales of cotton, steeped in oil, rolled from the ramparts of that town, in a burning state, towards the advancing English.—*T.*

[‡] *Lit.* Be a *Purusha* (male)! *Manhood* would not be appropriate in connection with a *Rakshasa*.—*T*.

" 'The descendant of Rāghu then caused the ramparts of Lankā to be broken down by a united attack of all those monkeys endued with the speed of the wind. Then Lakshmana, with Vibhishana and the king of the bears marching in the van, blew up the southern gate of the city that was almost impregnable. Rāma then attacked Lankā with a hundred thousand crores of monkeys, all possessed of great skill in battle, and endued with reddish complexions like those of young camels. And those crores of greyish bears with long arms, and legs, and huge paws, and generally supporting themselves on their broad haunches, were also urged on to support the attack. And in consequence of those monkeys leaping up and leaping down and leaping in transverse directions,* the Sun himself, his bright disc completely shaded, became invisible for the dust they raised. And the citizens of Lankā beheld the walls of their town assume all over a tawny hue, covered by monkeys of complexions yellow as the ears of paddy, and grey as *Shirisha* flowers, and red as the rising Sun, and white as flax or hemp. And the *Rākshasas*, O king, with their wives and elders, were struck with wonder at that sight. And the monkey warriors began to pull down pillars made of precious stones and the terraces and tops of palatial mansions. And breaking into fragments the propellers* of catapults and other engines, they began to cast them about in all directions. And taking up the *Sataghnis* along with the discs, the clubs, and the stones, they threw them down into the city with great force and loud noise. And attacked thus by the monkeys, those *Rākshasas* that had been placed on the walls to guard them, fled precipitately by hundreds and thousands.

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* The prefix *ni* as opposed to *ut* means (as the Burdwan Pundits have rightly rendered) "in a transverse direction."—*T.*

"'Then hundreds of thousands of *Rākshasas*, of terrible mien, and capable of assuming any form at will, came out at the command of the king. And pouring a perfect shower of arrows and driving the denizens of the forest, those warriors, displaying great prowess, adorned the ramparts. And soon those wanderers of the night, looking like masses of flesh, and of terrible mien, forced the monkeys to leave the walls. And mangled by the enemy's lances, numerous monkey-chiefs fell down from the ramparts, and crushed by the falling columns and gateways, numerous *Rākshasas* also fell down to rise no more. And the monkeys and the brave *Rākshasas* that commenced to eat up the foe, struggled, seizing one another by the hair, and mangling and tearing one another with their nails and teeth. And the monkeys and the *Rākshasas* roared and yelled frightfully, and while many of both parties were slain and fell down to rise no more, neither side gave up the contest. And Rāma continued all the while to shower a thick downpour of arrows like the very clouds. And the arrows he shot, enveloping Lankā, killed large numbers of *Rākshasas*. And the son of Sumitrā too, that mighty bowman incapable of being fatigued in battle, naming particular *Rākshasas* stationed on the ramparts, slew them with his clothyard shafts. And then the monkey host, having achieved success was withdrawn at the command of Rāma, after it had thus pulled down the fortifications of Lankā and made all objects within the city capable of being aimed at by the beseiging force.†'"

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* Lit. horns, *i. e.* the posts and pistons that propel the heavy stones.

† *Pratyavāhāra* is the withdrawal of a force from active operations, or a suspension of hostilities for giving rest to the troops.—*T.*

Thus ends the two hundred and eighty-third Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXXXIV.

(*Draupadi-harana Parva continued.*)

"Mārkandeya said.—'And while those troops (thus withdrawn) were reposing themselves in their quarters, many little *Rākshasas* and *Piçāchas* owning Rāvana as their leader, penetrated amongst them. And among these were *Parvana, Patana, Jambha, Khara, Krodha-vasa, Hari, Praruja, Aruja,* and *Praghasa,* and others. And as these wicked ones were penetrating (the monkey host) in their invisible forms, Vibhishana, who had the knowledge thereof, broke the spell of their invisibility. And once seen, O king, by the powerful and long-leaping monkeys, they were all slain and prostrated on the earth deprived of life. And unable to endure this, Rāvana marched out at the head of his troops. And surrounded by his terrible army of *Rākshasas* and *Piçāchas,* Rāvana who was conversant with the rules of warfare like a second *Uçanas,* invested the monkey host, having disposed his troops in that array which is named after Uçanas himself. And beholding Rāvana advancing with his army disposed in that array, Rāma, following the mode recommended by Vrihaspati, disposed his troops in counter array for opposing that wanderer of the night. And coming up quickly, Rāvana began to fight with Rāma. And Lakshmana singled out Indrajit, and Sugriva singled out Virupākshya. And Nikharvata fought with Tāra, and Nala with Tunda, and Patuça with Panasa. And each warrior, advancing up to him whom he regarded as his match, began to fight with him on that field of battle, relying on the strength of his own arms. And that encounter, so frightful to timid persons, soon became terrible and fierce* like that between the gods and the *Asuras* in days of old. And Rāvana covered Rāma with a shower of darts and lances and swords, and Rāma also afflicted Rāvana with his whetted arrows of iron furnished with the sharpest points. And in the same way Lakshmana smote the contending Indrajit with arrows capable of penetrating into the most vital parts, and Indrajit also smote Sumitrā's son with an arrowy shower. And Vibhishana showered upon Prahasta, and Prahasta showered upon Vibhishana, without any regard for each other, a thick downpour of winged arrows furnished with the sharpest points. And thus between those mighty warriors there came about an encounter of celestial weapons of great force, at which the three worlds with their mobile and immobile creatures were sorely distressed.'"

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* Lit. horripilating; making one's hair stand on end.—*T.*

Thus ends the two hundred and eighty-fourth Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXXXV.

(Draupadī-harana Parva continued.)

"Mārkandeya said.—'Then Prahasta, suddenly advancing up to Vibhishana and uttering a loud yell, struck him with his mace. But though struck with that mace of terrible force, the mighty-armed Vibhishana of great wisdom, without wavering in the least, stood still as the mountains of Himavat. Then Vibhishana, taking up a huge and mighty javelin furnished with a hundred bells, inspired it with *mantras* and hurled it at the head of his adversary. And by the impetuosity of that weapon rushing with the force of the thunderbolt, Prahasta's head was severed off, and he thereupon looked like a mighty tree broken by the wind. And beholding that wanderer of the night, Prahasta, thus slain in battle, Dhumrāksha rushed with great impetuosity against the monkey-host. And beholding the soldiers of Dhumrāksha, looking like the clouds and endued with terrible mien, advancing up towards them, the monkey-chiefs suddenly broke and fled. And seeing those foremost of monkeys suddenly give way, that tiger among monkeys, Hanumān, the son of Pavana, began to advance. And beholding the son of Pavana staying still on the field of battle, the retreating monkeys, O king, one and all quickly rallied. Then mighty and great and fearful was the uproar that arose there in consequence of the warriors of Rāma and Rāvana rushing against each other. And in that battle which raged terribly, the field soon became miry with blood. And Dhumrāksha afflicted the monkey-host with volleys of winged shafts. Then that vanquisher of foes, Hanumān the son of Pavana, quickly seized that advancing leader of the *Rākshasas*. And the encounter that took place between that monkey and the *Rākshasa* hero, each desirous of defeating the other, was fierce and terrible, like that of Indra and Prahlāda (in days of yore). And the *Rākshasa* struck the monkey with his maces and spiked clubs, while the monkey struck the *Rākshasa* with trunks of trees unshorn of their branches. Then Hanumān the son of Pavana slew in great wrath that *Rākshasa* along with his charioteer and horses and broke his chariot also into pieces. And beholding Dhumrāksha, that foremost of *Rākshasas*, thus slain, the monkeys, abandoning all fear, rushed against the *Rākshasa* army with great valor. And slaughtered in large numbers by the victorious and powerful monkeys, the *Rākshasas* became dispirited and fled in fear to Lankā. And the surviving wreck of the *Rākshasa* army, having reached the city, informed king Rāvana of everything that had happened. And hearing from them that Prahasta, and that mighty archer Dhumrāksha, had both, with their armies, been slain by the powerful monkeys, Rāvana drew a deep sigh, and springing up from his excellent seat, said,—The time is come for Kumbhakarna to act.—And having said this, he awoke, by means of various loud-sounding instruments, his brother Kumbhakarna from his deep and prolonged slumbers. And having awaked him with great efforts, the *Rākshasa* king, still afflicted with anxiety, addressed the mighty Kumbhakarna and said unto him when seated at his ease on his bed, having perfectly recovered consciousness and self-possession, these words :—Thou, indeed, art happy, O Kumbhakarna, that canst enjoy profound and undisturbed repose, unconscious of the terrible calamity that hath overtaken us! Rāma with his monkey-host, hath crossed the Ocean by a bridge and disregarding us all, is waging a terrible war (against us). I have stealthily brought away his wife Sitā the daughter of Janaka, and it is to recover her that he hath come hither, after having made a bridge over the great Ocean. Our great kinsmen also, Prahasta and others, have already been slain by him. And, O scourge of thy enemies, there is not another person, save thee, that can slay Rāma! Therefore, O warrior, putting on thy armour, do thou set out this very day for the purpose of vanquishing Rāma and his followers! The two younger brothers of Dushana, *viz.*, Vajravega and Pramāthin, will join thee with their forces!—And having said this unto the mighty Kumbhakarna, the *Rākshasa* king gave instructions to Vajravega and Pramāthin as to what they should do. And accepting his advice, those two warlike brothers of Dushana quickly marched out of the city, preceded by Kumbhakarna.' "

Thus ends the two hundred and eighty-fifth Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXXXVI.

(*Draupadi-harana Parva continued.*)

" Mārkandeya said.—'Then Kumbhakarna set out from the city, accompanied by his followers. And soon he beheld the victorious monkey troops encamped before him. And passing them by with the object of seeking out Rāma, he beheld the son of Sumitrā standing at his post, bow in hand. Then the monkey warriors, speedily advancing towards him, surrounded him on all sides. And then they commenced to strike him with numberless large trees. And many amongst them fearlessly began to tear his body with their nails. And those monkeys began to fight with him in various ways approved by the laws of warfare. And they soon overwhelmed that chief of the *Rākshasas* with a shower of terrible weapons of various kinds. And attacked by them thus, Kumbhakarna only laughed at them and began to eat them up. And he devoured those foremost of monkeys known by the names of Chala, and Chandachala, and Vajravāhu. And beholding that fearful act of the *Rākshasa*, other monkeys were frightened and set forth a loud wail of fear. And hearing the screams of those monkey-leaders, Sugriva boldly advanced towards Kumbhakarna. And that high-souled king of the monkeys swiftly approaching the *Rākshasa*, violently struck him on the head with the trunk of a *Sāla* tree. And though the high-souled Sugriva always prompt in action broke that *Sāla* tree on the head of Kumbhakarna, he failed to make any impression on that *Rākshasa*. And then, as if roused from his torpor by that blow, Kumbhakarna streching forth his arms seized Sugriva by main force. And beholding Sugriva dragged away by the *Rākshasa*, the heroic son of Sumitrā, that delighter of his friends, rushed towards Kumbhakarna. And that slayer of hostile heroes, Lakshmana, advancing towards Kumbhakarna, discharged at him an impetuous and mighty arrow furnished with golden wings. And that arrow, cutting through his coat of mail and penetrating into his body, passed through it outright and struck into the earth, stained with the *Rākshasa's* blood. Kumbhakarna then, having his breast thus bored through, released the king of the monkeys. And taking up a huge mass of stone as his weapon, the mighty warrior Kumbhakarna then rushed towards the son of Sumitrā, aiming it at him. And as the *Rākshasa* rushed towards him, Lakshmana cut off his upraised arms by means of a couple of keen-edged shafts furnished with heads resembling razors. But as soon as the two arms of the *Rākshasa* were thus cut off, double that number of arms soon appeared on his person. Sumitrā's son, however, displaying his skill in weapons, soon; by means of similar arrows, cut off those arms also, each of which had seized a mass of stone. At this, that *Rākshasa* assumed a form enormously huge and furnished with numerous heads and legs and arms. Then the son of Sumitrā rived, with a *Brahma* weapon, that warrior looking like an assemblage of hills. And rent by means of that celestial weapon, that mighty *Rākshasa* fell on the field of battle like a huge tree with spreading branches suddenly consumed by heaven's thunderbolt. And beholding Kumbhakarna endued with great activity and resembling the great *Asura* Vritra himself, deprived of life and prostrated on the field of battle, the *Rākshasa* warriors fled in fear. And beholding the *Rākshasa* warriors running away from the field of battle, the younger brothers of Dushana, rallying them, rushed in great wrath upon the son of Sumitrā. Sumitrā's son, however, with a loud roar, received with his winged shafts both those wrathful warriors, Vajravega and Pramāthin, rushing towards him. The battle then, O son of Prithā, that took place between those two younger brothers of Dushana on the one hand and the intelligent Lakshmana on the other, was exceedingly furious and made the bristles of the spectators stand on end. And Lakshmana overwhelmed the two *Rākshasa* with a perfect shower of arrows. And those two *Rākshasa* heroes, on the other hand, both of them excited to fury, covered Lakshmana with an arrowy hail. And that terrible encounter between Vajravega and Promāthin and the mighty-armed Lakshmana lasted for a short while. And Hanumān the son of Pavana, taking up a mountain peak, rushed towards one of the brothers, and with that weapon took the life of the *Rākshasa* Vajravega. And that mighty monkey, Nala, also, with a large mass of rock, crushed Pramāthin, that other younger brother of Dushanna. The deadly struggle, however, between the soldiers of Rāma and Rāvana, rushing against one another, instead of coming to an end even after this, raged on as before. And hundreds of *Rākshasas* were slain by the denizens of the forest, while many of the latter were slain by the former. The loss, however, in killed, of the *Rākshasas* was far greater than that of the monkeys.

Thus ends the two hundred and eighty-sixth Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXXXVII.

(Draupadi-harana Parva continued.)

"Mārkandeya said.—'Learning that Kumbhakarna had, with his followers, fallen in battle, as also that great warrior Prahasta, and Dhumrāksha too of mighty energy, Rāvana then addressed his heroic son Indrajit, saying,—O slayer of foes, slay thou in battle Rāma and Sugriva and Lakshmana! My good son, it was by thee that this blazing fame of mine had been acquired by vanquishing in battle that wielder of the thunder-bolt, the thousand-eyed Lord of *Shachi*! Having the power of appearing and vanishing at thy will, slay thou, O smiter of foes, my enemies by means, O thou foremost of all wielders of weapons, of thy celestial arrows received as boons (from the gods)! Rāma and Lakshmana and Sugriva are incapable of enduring the bare touch of thy weapons. What shall I say, therefore, of their followers? That cessation of hostilities which could not be brought about by either Prahasta or Kumbhakarna in battle, be it thine, O mighty-armed one, to bring about! Slaying my enemies with all their army by means of thy keen-edged shafts, enhance my joy today, O son, as thou didst once before by vanquishing *Vāsava*!—Thus addressed by him, Indrajit said—So be it,—and encased in mail he quickly ascended his chariot, and proceeded, O king, towards the field of battle. And then that bull amongst *Rākshasas*, loudly announcing his own name, challenged Lakshmana endued with auspicious marks, to a single combat. And Lakshmana, thus challenged, rushed towards that *Rākshasa*, with his bow and arrows, and striking terror into his adversary's heart by means of the flapping of his bowstring on the leathern case of his left hand. And the encounter that took place between those warriors that defied each other's prowess and each of whom was desirous of vanquishing the other, and both of whom were conversant with celestial weapons, was terrible in the extreme. But when the son of Rāvana found that he could not by his arrows gain any advantage over his adversary, that foremost of mighty warriors mustered all his energy. And Indrajit then began to hurl at Lakshmana with great force numberless javelins. The son of Sumitrā, however, cut them into fragments by means of his own keen-edged arrows. And those javelins, thus cut into pieces by the keen-edged arrows of Lakshmana, dropped down upon the ground. Then the handsome Angada, the son of Vāli, taking up a large tree, rushed impetuously at Indrajit and struck him with it on the head, Undaunted at this, Indrajit of mighty energy sought to smite Angada with a lance. Just at that juncture, however, Lakshmana cut into pieces the lance taken up by Rāvana's son. The son of Rāvana then took up a mace and struck on the left flank that foremost of monkeys, the heroic Angada, who was then staying close beside him. Angada the powerful son of Vāli, little recking that stroke, hurled at Indrajit a mighty *Shāla* stem. And hurled in wrath by Angada for the destruction of Indrajit, that tree, O son of Prithā, destroyed Indrajit's chariot along with his horses and charioteer. And thereupon jumping from his horseless and driverless car, the son of Rāvana disappeared, from sight, O king, by aid of his powers of illusion. And beholding that *Rākshasa* abundantly endued with powers of illusion, disappear so suddenly, Rāma proceeded towards that spot and began to protect his troops with care. Indrajit, however, with arrows obtained as boons from the gods, began to pierce both Rāma and the mighty Lakshmana in every part of their bodies. Then the heroic Rāma and Lakshmana both continued to contend with their arrows against Rāvana's son who had made himself invisible by his powers of illusion. But Indrajit continued to shower in wrath all over those lions among men his keen-edged shafts by hundreds and thousands. And seeking that invisible warrior who was ceaselessly showering his arrows, the monkeys penetrated into every part of the firmament, armed with huge masses of stone. Them as well as the brothers, however, the invisible *Rākshasa* began to afflict with his shafts. Indeed, the son of Rāvana, concealing himself by his powers of illusion, furiously attacked the monkey host. And the heroic brothers Rāma and Lakhmana, pierced all over with arrows, dropped down on the ground like the Sun and the Moon fallen down from the firmament.' "

Thus ends the two hundred and eighty-seventh Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXXXVIII.

(*Draupadi-harana Parva continued.*)

"Mārkandeya said.—'Beholding both the brothers Rāma and Lakshmana prostrate on the ground, the son of Rāvana tied them in a net-work of those arrows of his which he had obtained as boons. And tied by Indrajit on the field of battle by means of that arrowy net, those heroic tigers among men resembled a couple of hawks immured in a cage. And beholding those heroes prostrate on the ground pierced with hundreds of arrows, Sugriva with all the monkeys stood surrounding them on all sides. And the king of the monkeys stood there, accompanied by Sushena and Mainda and Dwivida, and Kumuda and Angada and Hanumāna and Nila and Tāra and Nala. And Vibhishana, having achieved success in another part of the field, soon arrived at that spot, and roused those heroes from insensibility, awaking them by means of the weapon called *Prajnā.** Then Sugriva soon extracted the arrows from their bodies. And by means of that most efficacious medicine called the *Viçalyā,*† applied with celestial *mantras,* those human heroes regained their consciousness. And the arrows having been extracted from their bodies, those mighty warriors in a moment rose from their recumbent posture, their pains and fatigue thoroughly alleviated. And beholding Rāma the descendant of Ikshwāku's race, quite at his ease, Vibhishana, O son of Prithā, joining his hands, told him these words:—O chastiser of foes, at the command of the king of the *Guhyakas,* a *Guhyaka* hath come from the White mountains, bringing with him this water![*] O great king, this water is a present to thee from Kuvera, so that all creatures that are invisible, may, O chastiser of foes, become visible to thee! This water laved over the eyes will make every invisible creature visible to thee, as also to any other person to whom thou mayst give it!—Saying—*So be it,*—Rāma took that sacred water, and sanctified his own eyes therewith. And the high-minded Lakshmana also did the same. And Sugriva and Jāmbuvān, and Hanumān and Angada, and Mainda and Dwivida, and Nila and many other foremost of the monkeys, laved their eyes with that water. And thereupon it exactly happened as Vibhishana had said, for, O Yudhishthira, soon did the eyes of all these become capable of beholding things that could not be seen by the unassisted eye![†]

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* This weapon could restore an insensible warrior to consciousness, as the *Sanmohana* weapon could deprive one of consciousness.—T.

† *Viçalyā*—a medicinal plant of great efficacy in healing cuts and wounds. It is still cultivated in several parts of Bengal. A medical friend of the present writer tested the efficacy of the plant known by that name and found it to be much superior to either gallic acid or tannic acid in stopping blood.—T.

"'Meanwhile, Indrajit, after the success he had won, went to his father. And having informed him of the feats he had achieved, he speedily returned to the field of battle and placed himself at the van of his army. The son of Sumitrā then, under Vibhishana's guidance, rushed towards that wrathful son of Rāvana coming back, from desire of battle, to lead the attack. And Lakshmana, excited to fury and receiving a hint from Vibhishana,[‡] and desiring to slay Indrajit who had not completed his daily sacrifice, smote with his arrows that warrior burning to achieve success. And desirous of vanquishing each other, the encounter that took place between them was exceedingly wonderful like that (in days of yore) between the Lord of the celestials and Prahrāda.* And Indrajit pierced the son of Sumitrā with arrows penetrating into his very vitals. And the son of Sumitrā also pierced Rāvana's son with arrows of fiery energy. And pierced with Lakshmana's arrows, the son of Rāvana became senseless with wrath. And he shot at Lakshmana eight shafts fierce as venomous snakes. Listen now, O Yudhishthira, as I tell thee how the heroic son of Sumitrā then took his adversary's life by means of three winged arrows possessed of the energy and effulgence of fire! With one of these, he severed from his body that arm of his enemy which had grasped the bow. With the second he caused that other arm which had held the arrows, to drop down on the ground. With the third that was bright and possessed of the keenest edge, he cut off his head decked with a beautiful nose and bright with ear-rings. And shorn of arms and head, the trunk became fearful to behold. And having slain the foe thus, that foremost of mighty men then slew with his arrows the charioteer of his adversary. And the horses then dragged away the empty chariot into the city. And Rāvana then beheld that car without his son on it. And hearing that his son had been slain, Rāvana suffered his heart to be overpowered with grief. And under the influence of extreme grief and affliction, the king of the *Rākshasas* suddenly cherished the desire of killing the princess of Mithilā. And seizing a sword, the wicked *Rākshasa* hastily ran towards that lady staying within the *Açoka* wood longing to behold her lord. Then Avindhya, beholding that sinful purpose of the wicked wretch, appeased his fury. Listen, O Yudhishthira, to the reasons urged by Avindhya! That wise *Rākshasa* said,—Placed as thou art on the blazing throne of an empire, it behoveth thee not to slay a woman! Besides, this woman is already slain, considering that she is a captive in thy power! I think, she would not be slain if only her body were destroyed. Slay thou her husband! *He* being slain, she will be slain too! Indeed, not even he of an hundred sacrifices (Indra) is thy equal in prowess! The gods with Indra at their head, have repeatedly been affrightened by thee in battle!—With these and many other words of the same import, Avindhya succeeded in appeasing Rāvana. And the latter did, indeed, listen to his counsellor's speech. And that wanderer of the night then, resolved to give battle himself, sheathed his sword, and issued orders for preparing his chariot.'"

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[*] *Rājarāja* is lit. the king of kings. That title, however, exclusively belongs to *Kuvera*, the Regent of the North and friend of Siva and elder brother of Rāvana. The *Guhyakas* occupy, in Hindu mythology, a position next only to that of the gods, and superior to that of the *Gandharvas* who are the celestial choristers. The White mountain is another name of *Kailāsa*, the peak where Siva hath his abode.—T.

[†] *Atindriyāni*—capable of grasping things that are ordinarily not objects of the senses. *Ati-Atitam* as explained by Nilakantha.—.T

[‡] I have followed Nilakantha in interpreting *Kritsanjnas* to mean "receiving a hint or suggestion." It is well known that Indrajit, before he came out for battle, used to perform a sacrifice called *Nikumbhilā*. This made him incapable of defeat. This particular day, however, he had not been able to complete his sacrifice. Vibhishana knew this, and gave the necessary hint to Lakshmana who availed of the information by quickly despatching his heroic adversary.—T

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* A great Asura, the grand-father of Vali and father of Virochana.

Thus ends the two hundred and eighty-eighth Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXXXIX.

(Draupadi-harana Parva continued.)

"Mārkandeya said.—'The Ten-necked (Rāvana), excited to fury at the death of his beloved son, ascended his car decked with gold and gems. And surrounded by terrible *Rākshasas* with various kinds of weapons in their hands, Rāvana rushed towards Rāma, fighting with numerons monkey-chiefs. And beholding him rushing in wrath towards the monkey army, Mainda and Nila, and Nala and Angada, and Hanumān and Jāmvavān, surrounded him with all their troops. And those foremost of monkeys and bears began to exterminate, with trunks of trees, the soldiers of the Ten-necked (Rāvana,) in his very sight. And beholding the enemy slaughtering his troops, the *Rākshasa* king, Rāvana, possessed of great powers of illusion, began to put them forth. And forth from his body began to spring hundreds and thousands of *Rāksasas* armed with arrows and lances and double-edged swords in hand. Rāma, however, with a celestial weapon, slew all those *Rākshasas.* The king of the *Rākshasas* then once more put forth his powers of illusion. The Ten-faced, producing from his body numerous warriors resembling, O Bhārata, both Rāma and Lakshmana, rushed towards the two brothers. And then those *Rākshasas*, hostile to Rāma and Lakshmana, and armed with bows and arrows, rushed towards Rāma. And beholding that power of illusion put forth by the king of the *Rākshasas*, that descendant of Ikshwāku's race, the son of Sumitrā, addressed Rāma in these heroic words:—Slay those *Rākshasas*, those wretches with forms like thy own!—And Rāma, thereupon slew those and other *Rākshasas* of forms resembling his own. And at that time Mātali, the charioteer of Indra, approached Rāma on the field of battle, with a car effulgent as the Sun and unto which were yoked horses of a tawny hue. And Mātali said,—O son of Kakutstha's race, this excellent and victorious car, unto which have been yoked this pair of tawny horses, belongeth to the Lord of celestials! It is on this excellent car, O tiger among men, that Indra hath slain in battle hundreds of *Daityas* and *Dānavas*! Therefore, O tiger among men, do thou, riding on the car driven by me, quickly slay Rāvana in battle! Do not delay in achieving this!—Thus addressed by him, the descendant of Raghu's race, however, doubted the truthful words of Mātali, thinking,—This is another illusion produced by the *Rākshasas*!—Vibhishana then addressed him, saying,—This, O tiger among men, is no illusion of the wicked Rāvana! Ascend thou this chariot quickly, for this, O thou of great effulgence, belongeth to Indra!—The descendant of Kakutstha then cheerfully said unto Vibhishana,—So be it,—and riding on that car, rushed wrathfully upon Rāvana. And when Rāvana, too, rushed against his antagonist, a loud wail of woe was set up by the creatures of the Earth, while the celestials in heaven sent forth a leonine roar accompanied by beating of large drums. The encounter then that took place between the Ten-necked *Rākshasa* and that prince of Raghu's race, was fierce in the extreme. Indeed, that combat between them hath no parallel elsewhere. And the *Rākshasa* hurled at Rāma a terrible javelin looking like Indra's thunder-bolt and resembling a Brāhmana's curse on the point of utterance.* Rāma, however, quickly cut into fragments that javelin by means of his sharp arrows. And beholding that most difficult feat, Rāvana was struck with fear. But soon his wrath was excited and the Ten-necked hero began to shower on Rāma whetted arrows by thousands and tens of thousands and countless weapons of various kinds, such as rockets and javelins and maces and battle-axes and darts of various kinds and *Shataghnis* and *whetted shafts*. And beholding that terrible form of illusion displayed by the Ten-necked *Rākshasa*, the monkeys fled in fear in all directions. Then the descendant of Kakutstha, taking out of his quiver an excellent arrow furnished with handsome wings and golden feathers and a bright and beautiful head, inspired it into a *Brahma* weapon. And beholding that excellent arrow inspired by Rāma, with proper *mantras* into a *Brāhma* weapon, the celestials and the *Gandharvas* with Indra at their head, began to rejoice. And the gods and the *Dānavas* and the *Kinnaras* were led by the display of that *Brāhma* weapon to regard the life of their *Rākshasa* foe almost closed. Then Rāma shot that terrible weapon of unrivalled energy, destined to compass Rāvana's death, and resembling the curse of a Brāhmana on the point of utterance. And as soon, O Bhārata, as that arrow was shot by Rāma from his bow drawn to a circle, the *Rākshasa* king with his chariot and charioteer and horses blazed up, surrounded on all sides by a terrific fire. And beholding Rāvana slain by Rāma of famous achievements, the celestials, with the *Gandharvas* and the *Chāranas*, rejoiced exceedingly. And deprived of universal dominion by the energy of the *Brahma* weapon, the five elements forsook the illustrious Rāvana.* And consumed by the *Brahma* weapon, the physical ingredients of Rāvana's body, his flesh and blood, were all reduced to nothingness,—so that the ashes even could not be seen.' "

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* According to both Vāysa and Vālmiki, there is nothing so fierce as a Brāhmana's curse. The very thunder-bolt of Indra is weak compared to a Brāhmana's curse. The reason is obvious. The thunder smites the individual at whom it may be aimed. The curse of the Brāhmana smites the whole race, whole generations, whole countries.—*T.*

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* *Bhrançitas sarvalokeshu*—lit. fallen away from all the worlds or regions. The meaning, however, is plain, *viz*,, that Ravana was deprived of his universal dominion. *Pancha-bhutāni*—the five elements, *viz.*, *Earth*, *Water*, *Fire*, *Air*, and *Space*. These left Ravana, *i. e.* took leave of him and separated from one another. What is called *life*, is, according to Hindu physiology, a conjunction of these five elemental existences.—*T*.

Thus ends the two hundred and eighty-ninth Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXL.

(*Draupadi-harana Parva continued.*)

"Mārkandeya said.—'Having slain Rāvana, that wretched king of the *Rākshasas* and foe of the celestials, Rāma with his friends and Sumitrā's son, rejoiced exceedingly. And after the Ten-necked (*Rākshasa*) had been slain, the celestials with the *Rishis* at their head, worshipped Rāma of mighty arms, blessing him and uttering the word *Jaya** repeatedly. And all the celestials and the *Gandharvas* and the denizens of the celestial regions gratified Rāma of eyes like lotus-leaves, with hymns and flowery showers. And, having duly worshipped Rāma, they all went away to those regions whence they had come. And, O thou of unfading glory,† the firmament at that time looked as if a great festival were being celebrated.

'And having slain the Ten-necked *Rākshasa*, the lord Rāma of world-wide fame, that conqueror of hostile cities, bestowed Lankā on Vibhishana. Then that old and wise counsellor (of Rāvana) known by the name of Avindhya, with Sitā walking before him but behind Vibhishana who was at the front, came out of the city. And with great humility Avindhya said unto the illustrious descendant of Kakutstha—O illustrious one, accept thou this goddess, Janaka's daughter of excellent conduct!—Hearing these words, the descendant of Ikshwāku's race alighted from his excellent chariot and beheld Sitā bathed in tears. And beholding that beautiful lady seated within her vehicle, afflicted with grief, besmeared with filth, with matted locks on head, and attired in dirty robes, Rāma, afraid of the loss of his honor, said unto her,—Daughter of Videha, go whithersoever thou likest! Thou art now free! What should have been done by me, hath been done! O blessed lady, owning me for thy husband, it is not meet that thou shouldst grow old in the abode of the *Rākshasa!* It is for this that I have slain that wanderer of the night! But how can one like us, acquainted with every truth of morality, embrace even for a moment a woman that had fallen into others' hands? O princess of Mithilā, whether thou art chaste or unchaste, I dare not enjoy thee, now that thou art like sacrificial butter lapped by a dog!—Hearing these cruel words, that adorable girl suddenly fell down in great affliction of heart, like a plantain tree severed from its roots. And the color that was suffusing her face in consequence of the joy she had felt, quickly disappeared, like watery particles on a mirror blown thereon by the breath of the mouth. And hearing those words of Rāma, all the monkeys also with Lakshmana became still as dead. Then the divine and pure-souled Brahmā of four faces, that Creator of the Universe himself sprung from a lotus, showed himself on his car to Raghu's son. And Shakra and Agni and Vāyu, and Yama and Varuna, and the illustrious Lord of the *Yakshas,* and the holy *Rishis,* and king Daçaratha also in a celestial and effulgent form and on a car drawn by swans, showed themselves. And then the firmament, crowded with celestials and *Gandharvas,* became as beautiful as the autumnal welkin spangled with stars. And rising up from the ground, the blessed and famous princess of Videha, in the midst of those present, spoke unto Rāma of wide chest, these words:—O prince, I impute no fault to thee, for thou art well acquainted with the behaviour that one should adopt towards both men and women. But hear thou these words of mine! The ever-moving Air is always present within every creature. If I have sinned, let him forsake my vital forces! If I have sinned, Oh, then let Fire, and Water, and Space, and Earth, like Air (whom I have already invoked), also forsake my vital forces! And as, O hero, I have never, even in my dreams, cherished the image of any other person, so be thou my lord as appointed by the gods!—And after Sitā had spoken, a sacred voice, resounding through the whole of that region, was heard in the skies, gladdening the hearts of the high-souled monkeys. And the Wind-god was heard to say,—O son of Raghu, what Sitā hath said is true! I am the god of Wind. The princess of Mithilā is sinless! Therefore, O king, be united with thy wife!—And the god of Fire said,—O son of Raghu, I dwell within the bodies of all creatures! O descendant of Kakutstha, the princess of Mithilā is not guilty of even the minutest fault!—And Varuna then said,—O son of Raghu, the humours in every creature's body derive their existence from me! I tell thee, let the princess of Mithilā be accepted by thee!—And Brahmā himself then said,—O descendant of Kakutstha, O son, in thee that art honest and pure and conversant with the duties of royal sages, this conduct is not strange. Listen, however, to these words of mine! Thou hast, O hero, slain this enemy of the gods, the *Gandharvas*, the *Nāgas*, the *Yakshas*, the *Dānavas*, and the great *Rishis*! It was through my grace that he had hitherto been unslayable of all creatures. And, indeed, it was for some reason that I had tolerated him for some time! The wretch, however, abducted Sitā for his own destruction. And as regards Sitā, I protected her through Nalakuvara's curse. For that person had cursed Rāvana of old, saying, that if he ever approached an unwilling woman, his head should certainly split into a hundred fragments. Let no suspicion, therefore, be thine! O thou of great glory, accept thy wife! Thou hast, indeed, achieved a mighty feat for the benefit of the gods, O thou that art of divine effulgence!—And last of all, Daçaratha said,—I have been gratified with thee, O child! Blest be thou, I am thy father Daçaratha! I command thee to take back thy wife, and rule thy kingdom, O thou foremost of men!—Rāma then replied,—If thou art my father, I salute thee with reverence, O king of kings! I shall, indeed, return, at thy command, to the delightful city of Ayodhyā!—'

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* It is a sacred word, standing as a symbolical representation of various scriptures and certain modes of worship.—*T.*

† *Achyuta*—Lit. the undeteriorating one.—*T.*

"Mārkandeya continued.—'Thus addressed, his father, O bull of the Bhārata race, gladly answered Rāma, the corners of whose eyes were of a reddish hue, saying,—Return to Ayodhyā and rule thou that kingdom! O thou of great glory, thy fourteen years (of exile) have been complete.—Thus addressed by Daçaratha, Rāma bowed to the gods, and saluted by his friends, he was united with his wife, like the Lord of the celestials with the daughter of Puloman. And that chastiser of foes then gave a boon to Avindhya. And he also bestowed both riches and honors on the *Rākshasa* woman named *Trijatā*. And then Brahmā with all the celestials having Indra at their head, said unto Rāma,—O thou that ownest Kauçalyā for thy mother, what boons after thy heart shall we grant thee?—Rāma, thereupon, prayed them to grant him firm adherence to virtue and invincibility in respect of all foes. And he also asked for the restoration to life of all those monkeys that had been slain by the *Rākshasas*. And after Brahmā had said,—So be it,—those monkeys, O king, restored to life, rose up from the field of battle. And Sitā too, of great good fortune, granted unto Hanumān a boon, saying,—Let thy life, O son, last as long as (the fame of) Rāma's achievements! And, O Hanumān of yellow eyes, let celestial viands and drinks be ever available to thee through my grace!—

'Then the celestials with Indra at their head all disappeared in the very sight of those warriors of spotless achievements. And beholding Rāma united with the daughter of Janaka, the charioteer of Sakra, highly pleased, addressed him in the midst of friends, and said these words,—O thou of prowess that can never be baffled, thou hast dispelled the sorrow of the celestials, the *Gandharvas*, the *Yakshas*, the *Asuras*, the *Nāgas*, and human beings! As long, therefore, as the Earth will hold together, so long will all creatures with the celestials, the *Asuras*, the *Gandharvas*, the *Yakshas*, the *Rākshsas*, and the *Pannagas*, speak of thee!—And having said these words unto Rāma, Mātali worshipped that son of Raghu, and having obtained the leave of that foremost of all wielders of weapons, he went away on that same chariot of solar effulgence. And Rāma also, with Sumitrā's son and Vibhishana, and accompanied by all the monkeys with Sugriva at their head, placing Sitā in the van and having made arrangements for the protection of Lankā, recrossed the ocean by the same bridge. And he rode on that beautiful and sky-ranging chariot called the *Pushpaka* that was capable of going everywhere at the will of the rider. And that subduer of passions was surrounded by his principal counsellors in order of precedence. And arriving at that part of the sea-shore where he had formerly lain himself down, the virtuous king, with all the monkeys, pitched his temporary abode. And the son of Raghu then, bringing the monkeys before him in due time, worshipped them all, and gratifying them with presents of jewels and gems, dismissed them one after another. And after all the monkey-chiefs, and the apes with bovine tails, and the bears, had gone away, Rāma re-entered Kishkindhyā with Sugriva. And accompanied by both Vibhishana and Sugriva, Rāma re-entered Kishkindhyā riding on the *Pushpaka* car and showing the princess of Videha the woods along the way. And having arrived at Kishkindhyā, Rāma, that foremost of all smiters, installed the successful Angada as prince-regent of the kingdom. And accompanied by the same friends as also by Sumitrā's son, Rāma proceeded towards his city along the same path by which he had come. And having reached the city of Ayodhyā, the king despatched Hanumān thence as envoy to Bharata. And Hanumān, having ascertained Bharata's intentions from external indications, gave him the good news (of Rāma's arrival). And after the son of Pavana had come back, Rāma entered Nandigrāma. And having entered that town, Rāma beheld Bharata besmeared with filth and attired in rags and seated with his elder brother's sandals placed before him. And being united, O bull of the Bharata race, with both Bharata and Shatrughna, the mighty son of Raghu, along with Sumitra's son, began to rejoice exceedingly. And Bharata and Satrughna also, united with their eldest brother, and beholding Sitā, both derived great pleasure. And Bharata then, after having worshipped his returned brother, made over to him, with great pleasure, the kingdom that had been in his hands as a sacred trust. And Vaçishtha and Vāmadeva then together installed that hero in the sovereignty (of Ayodhyā) at the eighth *Muhurta*[*] of the day under the asterism called *Sravanā.* And after his installation was over, Rāma gave leave to well-pleased Sugriva the king of the monkeys, along with all his followers, as also to rejoicing Vibhishana of Pulastya's race, to return to their respective abodes. And having worshipped them with various articles of enjoyment, and done everything that was suitable to the occasion, Rāma dismissed those friends of his with a sorrowful heart. And the son of Raghu then, having worshipped that *Pushpaka* chariot, joyfully gave it back unto Vaiçravana. And then assisted by the celestial *Rishi* (Vaçishtha), Rāma performed on the banks of the *Gomati* ten Horse-sacrifices without obstruction of any kind and with treble presents[†] unto Brāhmanas.' "

Thus ends the two hundred and ninetieth Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXLI.

(*Draupadi-harana Parva continued.*)

" Mārkandeya said.—'It was thus, O mighty-armed one, that Rāma of immeasurable energy had suffered of old such excessive calamity in consequence of his exile in the woods! O tiger among men, do not grieve, for, O chastiser of foes, thou art a *Kshatriya!* Thou too treadest in the path in which strength of arms is to be put forth,—the path that leadeth to tangible rewards.[‡] Thou hast not even a particle of sin.

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[*] *Abhijit* is lit. the eighth *muhurta* of the day, a *muhurta* being equal to an hour of 48 minutes, *i. e.* the thirtieth part of a whole day and night. The *Vaishnava* asterism is, as explained by Nilakantha, the *Sravanā.—T.*

[†] *Jāruthyā* is explained by Arjuna Misra to mean, "Presents to Brahmanas three times as large as usual." Nilakantha has a learned note, in course of which he suggests various meanings, although he supports Arjuna Misra's interpretation in the main.—*T.*

[‡] *Deepta-nirnaye*— is explained by Nilakantha to mean, *Pratyaksha-falo*, *i. e.* something in which the fruits are visible.—*T.*

Even the celestials with Indra at their head, and the *Asuras*, have to tread in the path that is trod by thee! It was after such affliction that the wielder of the thunder-bolt, aided by the *Maruts*, slew *Vritra*, and the invincible *Namuchi*, and the *Rākshasi* of long tongue! He that hath assistance, always secureth the accomplishment of all his purposes! What is that which cannot be vanquished in battle by him that hath Dhananjaya for his brother? This Bhima also, of terrible prowess, is the foremost of mighty persons. The heroic and youthful sons of Madravati again are mighty bowmen. With allies such as these, why dost thou despair, O chastiser of foes? These are capable of vanquishing the army of the wielder himself of the thunder-bolt with the *Maruts* in the midst. Having these mighty bowmen of celestial forms for thy allies, thou, O bull of the Bharata race, art sure to conquer in battle all thy foes! Behold, this Krishnā the daughter of Drupada, forcibly abducted by the wicked-minded Saindhava from pride of strength and energy, hath been brought back by these mighty warriors after achieving terrible feats! Behold, king Jayadratha was vanquished and lay powerless before thee! The princess of Videha was rescued with almost no allies by Rāma after the slaughter in battle of the Ten-necked *Rākshasa* of terrible prowess! Indeed, the allies of Rāma (in that contest) were monkeys and black-faced bears, creatures that were not even human! Think of all this, O king, in thy mind! Therefore, O foremost of Kurus, grieve not for all (that hath occurred), O bull of the Bharata race! Illustrious persons like thee never indulge in sorrow, O smiter of foes!'"

Vaiçampāyana continued.—"It was thus that the king was comforted by Mārkandeya. And then that high-souled one, casting off his sorrows, once more spoke unto Mārkandeya."

Thus ends the two hundred and ninty-first Section in the Draupadi-harana of the Vana Parva.

SECTION CCLXLII.

(*Pativratā-māhātmya Parva.*)

"Yudhishthira said,—'O mighty sage, I do not so much grieve for myself or these my brothers or the loss of my kingdom as I do for this daughter of Drupada. When we were afflicted at the game of dice by those wicked-souled ones, it was Krishnā that delivered us. And she was forcibly carried off from the forest by Jayadratha. Hast thou ever seen or heard of any chaste and exalted lady that resembleth this daughter of Drupada?'"

"Mārkandeya said,—'Listen, O king, how the exalted merit of chaste ladies, O Yudhishthira, was completely obtained by a princess named Sāvitri. There was a king among the Madras, who was virtuous and highly pious. And he always ministered unto the Brāhmanas, and was high-souled and firm in promise. And he was of subdued senses and given to sacrifices. And he was the foremost of givers, and was able, and beloved by both the citizens and the rural population. And the name of that lord of Earth was Açwapati. And he was intent on the welfare of all beings. And that forgiving (monarch) of truthful speech and subdued senses was without issue. And when he got old, he was stricken with grief at this. And with the object of raising offspring, he observed rigid vows and began to live upon frugal fare, having recourse to the *Brahmacharya* mode of life, and restraining his senses. And that best of kings, (daily) offering ten thousand oblations to the fire, recited *mantras* in honor of *Sāvitri*,* and ate temperately at the sixth hour. And he passed eighteen years, practising such vows. Then when the eighteen years were full, *Sāvitri* was pleased (with him). And, O king, issuing with great delight, in embodied form, from the *Agni-hotra* fire, the goddess showed herself to that king. And intent on conferring boons, she spake these words unto the monarch,—I have been gratified, O king, with thy *Brahmacharya* practices, thy purity, and self-restraint, and observance of vows, and all thy endeavours, and veneration! Do thou, O mighty king, O Açwapati, ask for the boon that thou desirest! Thou ought, however, by no means show any disregard for virtue.—Thereat Açwapati said,—It is with the desire of attaining virtue that I have been engaged in this task. O goddess, may many sons be born unto me worthy of my race! If thou art pleased with me, O goddess, I ask for this boon. The twice-born ones have assured me that great merit lieth in having offspring! —*Sāvitri* replied,—O king, having already learnt this thy intention, I had spoken unto that lord, the Grand-sire, about thy sons. Through the favor granted by the Self-create, there shall speedily be born unto thee on earth a daughter of great energy. It behoveth thee not to make any reply. Well-pleased, I tell thee this at the command of the Grand-sire!—'

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* Also called *Gāyatri*, the wife of Brahmā.—*T.*

"Mārkandeya said,—'Having accepted *Savitri's* words and said,—*So be it!*—the king again gratified her and said,—May this happen soon!—On *Sāvitri* vanishing away, the monarch entered his own city. And that hero began to live in his kingdom, ruling his subjects righteously. And when some time had elasped, that king, observant of vows, begat offspring on his eldest queen engaged in the practice of virtue. And then, O bull of the Bharata race, the embryo in the womb of the princess of Mālava increased like the lord of stars in the heavens during the lighted fortnight. And when the time came, she brought forth a daughter furnished with lotus-like eyes. And that best of monarchs, joyfully performed the usual ceremonies on her behalf. And as she had been bestowed with delight by the goddess *Sāvitri* by virtue of the oblations offered in honor of that goddess, both her father, and the Brāhmanas named her *Sāvitri*. And the king's daughter grew like unto *Sree* herself in an embodied form. And in due time, that damsel attained her puberty. And beholding that graceful maiden of slender waist and ample hips, and resembling a golden image, people thought,—We have received a goddess.—And overpowered by her energy, none could wed that girl of eyes like lotus-leaves, and possessed of a burning splendour.'

'And it came to pass that once on the occasion of a *parva*,* having fasted and bathed her head, she presented herself before the (family) deity and caused the Brāhmanas to offer oblations with due rites to the sacrificial fire. And taking the flowers that had been offered to the god, that lady, beautiful as *Sree* herself, went to her high-souled sire. And having reverenced the feet of her father, and offering him the flowers she had brought, that maiden of exceeding grace, with joined hands, stood at the side of the king. And seeing his own daughter resembling a celestial damsel arrived at puberty, and unsought by people, the king became sad. And the king said,—Daughter, the time for bestowing thee is come! Yet none asketh me. Do thou (therefore) thyself seek for a husband equal to thee in qualities! That person who may be desired by thee should be notified to me by thee. Do thou choose for thy husband as thou listest. I shall bestow thee with deliberation. Do thou, O auspicious one, listen to me as I tell thee the words which I heard recited by the twice-born ones. The father that doth not bestow his daughter cometh by disgrace. And the husband that knoweth not his wife in her season meeteth with disgrace. And the son that doth not protect his mother when her husband is dead, also suffereth disgrace. Hearing these words of mine, do thou engage thyself in search of a husband. Do thou act in such a way that we may not be censured by the gods!—'

"Mārkandeya said.—'Having said these words to his daughter and his old counsellors, he instructed the attendants to follow her, saying,—*Go*! Thereat, bashfully bowing down unto her father's feet, the meek maid went out without hesitation, in compliance with the words of her sire. And ascending a golden car, she went to the delightful asylums of the royal sages, accompanied by her father's aged counsellors. There, O son, worshipping the feet of the aged ones, she gradually began to roam over all the woods. Thus the king's daughter distributing wealth in all sacred regions, ranged the various places belonging to the foremost of the twice-born ones.' "

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* A holy day; festival; generally, some auspicious lunar day.—*T.*

Thus ends the two hundred and ninety-second Section in the Pativratā-māhātmya of the Vana Parva.

SECTION CCLXLIII.

(Pativratā-māhātmya Parva continued.)

"Mārkandeya continued,—'On one occasion, O Bhārata, when that king, the lord of the Madras, was seated with Nārada in the midst of his court, engaged in conversation, Sāvitri, accompanied by the king's counsellors, came to her father's abode after having visited various sacred regions and asylums. And beholding her father seated with Nārada, she worshipped the feet of both by bending down her head. And Nārada then said,—Whither had this thy daughter gone? And, O king, whence also doth she come? Why also dost thou not bestow her on a husband, now that she hath arrived at the age of puberty?—Açwapati answered, saying,—Surely, it was on this very business that she had been sent, and she returneth now (from her search). Do thou, O celestial sage, listen, even from her, as to the husband she hath chosen herself!—'

"Mārkandeya continued,—Then that blessed maid, commanded by her father with the words,—*Relate everything in detail,*—regarded those words of her sire as if they were those of a god, and spoke unto him thus,—There was, amongst the Sālwas, a virtuous Kshatriya king known by the name of Dyumatsena. And it came to pass that in course of time he became blind. And that blind king possessed of wisdom had an only son. And it so happened that an old enemy dwelling in the vicinity, taking advantage of the king's mishap, deprived him of his kingdom. And thereupon the monarch, accompanied by his wife bearing a child on her breast, went into the woods. And having retired into the forest, he adopted great vows and began to practice ascetic austerities. And his son, born in the city, began to grow in the hermitage. That youth, fit to be my husband, I have accepted in my heart for my lord!—At these words of hers, Nārada said,—Alas, O king, Sāvitri hath committed a great wrong, since, not knowing, she hath accepted for her lord this Satyavān of excellent qualities! His father speaketh the truth and his mother also is truthful in her speech. And it is for this that the Brāhmanas have named the son *Satyavān*.* In his childhood he took great delight in horses, and used to make horses of clay. And he used also to draw pictures of horses. And for this that youth is sometimes called by the name of *Chitrāçwa*.†—The king then asked,—And is prince Satyavān, who is devoted to his father, endued with energy and intelligence and forgiveness and courage?—Nārada replied, saying,—In energy Satyavān is like unto the Sun, and in wisdom like unto Vrihaspati! And he is brave like unto the lord of the celestials, and forgiving like unto the Earth herself!—Açwapati then said,—And is the prince Satyavān liberal in gifts and devoted to the Brāhmanas? Is he handsome and magnanimous and lovely to behold?—Nārada said,—In bestowal of gifts according to his power, the mighty son of Dyumatsena is like unto Sankriti's son Rantideva. In truthfulness of speech and devotion unto Brāhmanas, he is like Civi the son of Uçinara. And he is magnanimous like Yayāti, and beautiful like the Moon. And in beauty of person he is like either of the twin Açwins. And with senses under control, he is meek, and brave, and truthful! And with passions in subjection, he is devoted to his friends, and free from malice, and modest, and patient. Indeed, briefly speaking, they that are possessed of great ascetic merit and are of exalted character say that he is always correct in his conduct and that honor is firmly seated on his brow.—Hearing this, Açwapati said,—O reverend sage, thou tellest me that he is possessed of every virtue! Do thou now tell me his defects if, indeed, he hath any!—Nārada then said,—He hath one only defect that hath overwhelmed all his virtues! That defect is incapable of being conquered by even the greatest efforts. He hath only one defect, and no other. Within a year from this day, Satyavān, endued with a short life, will cast off his body!—Hearing these words of the sage, the king said,—Come, O Sāvitri, go thou and choose another for thy lord, O beautiful damsel! That one great defect (in this youth) existeth, covering all his merits. The illustrious Nārada honored by even the gods, sayeth, that Satyavān will have to cast off his body within a year, his days being numbered!—At these words of her father, Sāvitri said,—The die can fall but once; a daughter can be given away but once; and once only can a person say, *I give away!* These three things can take place only once! Indeed, with a life short or long, possessed of virtues or bereft of them, I have, for once, selected my husband. Twice I shall not select. Having first settled a thing mentally, it is expressed in words, and then it is carried out into practice. Of this my mind is an example!—Nārada then said,—O best of men, the heart of thy daughter Sāvitri wavereth not! It is not possible by any means to make her swerve from this path of virtue! In no other person are those virtues that dwell in Satyavān. The bestowal of thy daughter, therefore, is approved by me!—The king said,—What thou hast said, O illustrious one, should never be disobeyed, for thy words are true! And I shall act as thou hast said, since thou art my preceptor!—Nārada said,—May the bestowal of thy daughter Sāvitri be attended with peace! I shall now depart. Blessed be all of ye!—'

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* The truthful.—*T*.

† One that paints horses.—*T*

"Mārkandeya cantinued,—'Having said this, Nārada rose up into the sky and went to heaven. On the other hand, the king began to make preparations for his daughter's wedding!' "

Thus ends the two hundred and ninety-third Section in the Pativratā-māhātmya of the Vana Parva.

SECTION CCLXLIV.

(*Pativratā-māhātmya Parva continued.*)

"Mārkandeya said,—'Having pondered over these words (of Nārada) about his daughter's marriage, the king began to make arrangments about the nuptials. And summoning all the old Brāhmanas, and *Ritwijas* together with the priests, he set out with his daughter on an auspicious day. And arriving at the asylum of Dyumatsena in the sacred forest, the king approached the royal sage on foot, accompanied by the twice-born ones. And there he beheld the blind monarch of great wisdom seated on a cushion of *Kuça* grass spread under a *Sāla* tree. And after duly reverencing the royal sage, the king in an humble speech introduced himself. Thereupon, offering him the *Arghya*, a seat, and a cow, the monarch asked his royal guest,—*Wherefore is this visit?*—Thus addressed, the king disclosed everything about his intentions and purpose with reference to Satyavān. And Açwapati said,—O royal sage, this beautiful girl is my daughter named Sāvitri. O thou versed in morality, do thou, agreeably to the customs of our order, take her from me as thy daughter-in-law!—Hearing these words, Dyumatsena said,—Deprived of kingdom, and taking up our abode in the woods, we are engaged in the practice of virtue as ascetics with regulated lives. Unworthy of a forest life, how will thy daughter, living in the sylvan asylum, bear this hardship?—Açwapati said,—When my daughter knoweth, as well as myself, that happiness and misery come and go (without either being stationary), such words as these are not fit to be used towards one like me! O king, I have come hither, having made up my mind! I have bowed to thee from friendship: it behoveth thee not, therefore, to destroy my hope! It behoveth thee not, also, to disregard me who, moved by love, have come to thee! Thou art my equal and fit for an alliance with me, as, indeed, I am thy equal and fit for an alliance with thee! Do thou, therefore, accept my daughter for thy daughter-in-law and the wife of the good Satyavān!—Hearing these words, Dyumatsena said,—Formerly I had desired an alliance with thee. But I hesitated, being subsequently deprived of my kingdom. Let this wish, therefore, that I had formerly entertained, be accomplished this very day. Thou art, indeed, a welcome guest to me!—

'Then summoning all the twice-born ones residing in the hermitages of that forest, the two kings caused the union to take place with due rites. And having bestowed his daughter with suitable robes and ornaments, Açwapati went back to his abode in great joy. And Satyavān, having obtained a wife possessed of every accomplishment, became highly glad, while she also rejoiced exceedingly upon having gained the husband after her own heart. And when her father had departed, she put off all her ornaments, and clad herself in barks and cloths dyed in red. And by her services and virtues, her tenderness and self-denial, and by her agreeable offices unto all, she pleased everybody. And she gratified her mother-in-law by attending to her person and by covering her with robes and ornaments. And she gratified her father-in-law by worshipping him as a god and controlling her speech. And she pleased her husband by her honied speeches, her skill in every kind of work, the evenness of her temper, and by the indications of her love in private. And thus, O Bharata, living in the asylum of those pious dwellers of the forest, they continued for some time to practice ascetic austerities. But the words spoken by Nārada were present night and day in the mind of the sorrowful Sāvitri.'"

Thus ends the two hundred and ninety-fourth Section in the Pativratā-māhātmya of the Vana Parva.

SECTION CCLXLV.

(*Pativratā-māhātmya Parva continued.*)

"Mārkandeya said.—'At length, O king, after a long time had passed away, the hour that had been appointed for the death of Satyavān arrived. And as the words that had been spoken by Nārada were ever present in the mind of Sāvitri, she had counted the days as they passed. And having ascertained that her husband would die on the fourth day following, the damsel fasted day and night, observing the *Trirātra* vow. And hearing of her vow, the king became exceedingly sorry and rising up soothed Sāvitri and said these words,—This vow that thou hast begun to observe, O daughter of a king, is exceedingly hard; for it is extremely difficult to fast for three nights together!—And hearing these words, Sāvitri said,—Thou needst not be sorry, O father! This vow I shall be able to observe! I have for certain un rtaken this task with perseverance; and perseverance is the cause of the successful observance of vows.—And having listened to her, Dyumatsena said,—I can by no means say unto thee, *Do thou break thy vow.* One like me should, on the contrary, say,—*Do thou complete thy vow!*—And having said this to her, the high-minded Dyumatsena stopped. And Sāvitri continuing to fast, began to look (lean) like a wooden doll. And, O bull of the Bharata race, thinking that her husband would die on the morrow, the woe-stricken Sāvitri, observing a fast, spent that night in extreme anguish. And when the sun had risen about a couple of hand Sāvitri thinking within herself *To-day is that day,*—finished her morning rites, and offered oblations to the flaming fire. And bowing down unto the aged Brāhmanas, and her father-in-law, and mother-in-law, she stood before them with joined hands, concentrating her senses. And for the welfare of Sāvitri, all the ascetics dwelling in that hermitage, uttered the auspicious benediction that she should never suffer widowhood. And Sāvitri immersed in contemplation accepted all those words of the ascetics, mentally saying,—*So be it!*—And the king's daughter reflecting on those words of Nārada, remained, expecting the hour and the moment.

Then, O best of the Bharatas, well-pleased, her father-in-law and mother-in-law said these words unto the princess seated in a corner,—Thou hast completed the vow as prescribed. The time for thy meal hath now arrived; therefore, do thou what is proper!—Thereat Sāvitri said,—Now that I have completed the purposed vow, I will eat when the Sun goes down. Even this is my heart's resolve and this my vow!—

"Markandeya continued.—'And when Sāvitri had spoken thus about her meal, Satyavān, taking his axe upon his shoulders, set out for the woods. And at this, Sāvitri said unto her husband,—It behoveth thee not to go alone! I will accompany thee. I cannot bear to be separated from thee!—Hearing these words of hers, Satyavān said,—Thou hast never before repaired to the forest. And, O lady, the forest paths are hard to pass! Besides, thou hast been reduced by fast on account of thy vow. How wouldst thou, therefore, be able to walk on foot?—Thus addressed, Sāvitri said,—I do not feel langour because of the fast, nor do I feel exhaustion. And I have made up my mind to go. It behoveth thee not, therefore, to prevent me!—At this, Satyavān said,—If thou desirest to go, I will gratify that desire of thine. Do thou, however, take the permission of my parents, so that I may be guilty of no fault!—'

"Mārkandeya continued.—'Thus addressed by her lord, Sāvitri of high vows saluted her father-in-law and mother-in-law and addressed them, saying,—This my husband goeth to the forest for procuring fruits. Permitted by my reverend lady mother and father-in-law, I will accompany him. For today I cannot bear to be separated from him. Thy son goeth out for the sake of the sacrificial fire and for his reverend superiors. He ought not, therefore, to be dissuaded. Indeed, he could be dissuaded if he went into the forest on any other errand. Do ye not prevent me! I will go into the forest with him. It is a little less than a year that I have not gone out of the asylum. Indeed, I am extremely desirous of beholding the blossoming woods!—Hearing these words, Dyumatsena said.—Since Sāvitri hath been bestowed by her father as my daughter-in-law, I do not remember that she hath ever spoken any words couching a request. Let my daughter-in law, therefore, have her will in this matter. Do thou, however, O daughter, act in such a way that Satyavān's work may not be neglected!—'

"Mārkandeya continued,—'Having received the permission of both, the illustrious Sāvitri, departed with her lord, in seeming smiles although her heart was racked with grief. And that lady of large eyes went on, beholding picturesque and delightful woods inhabited by swarms of peacocks. And Satyavān sweetly said unto Sāvitri,—Behold these rivers of sacred currents and these excellent trees* decked with flowers!

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* The word in the original is *Naga*, lit. anything immovable, hence a hill or a tree. The Burdwan Pundits take it to mean a hill. The adjective *pushpitan* however, would point the other way.—T.

—But the faultless Sāvitri continued to watch her lord in all his moods, and recollecting the words of the celestial sage, she considered her husband as already dead. And with heart cleft in twain, that damsel, replying to her lord, softly followed him expecting that hour.*' "

Thus ends the two hundred and ninety-fifth Section in the Pativratā-māhātmya of the Vana Parva.

SECTION CCLXLVI.

(Pativratā-māhātmya Parva continued.)

"Mārkandeya said.—"The powerful Satyavān then, accompanied by his wife, plucked fruits and filled his wallet with them. And he then began to fell branches of trees. And as he was hewing them, he began to perspire. And in consequence of that exercise his head began to ache. And afflicted with toil, he approached his beloved wife, and addressed her, saying,—O Sāvitri, owing to this hard exercise my head acheth, and all my limbs and my heart also are afflicted sorely! O thou of restrained speech, I think myself unwell. I feel as if my head is being pierced with numerous darts. Therefore, O auspicious lady, I wish to sleep, for I have not the power to stand. Hearing these words, Sāvitri quickly advancing, approached her husband, and sat down upon the ground, placing his head upon her lap. And that helpless lady, thinking of Nārada's words, began to calculate the (appointed) division of the day, the hour, and the moment. The next moment she saw a person clad in red attire, his head decked with a diadem. And his body was of large proportions and effulgent as the sun. And he was of a darkish hue, had red eyes, carried a noose in his hand, and was dreadful to behold. And he was standing beside Satyavān and was steadfastly gazing at him. And seeing him, Sāvitri gently placed her husband's head on the ground, and rising suddenly, with a trembling heart, spake these words in distressful accents,—Seeing this thy superhuman form, I take thee to be a deity. If thou will, tell me, O chief of the gods, who thou art and what also thou intendst to do!—Thereat, Yama replied,—O Sāvitri, thou art ever devoted to thy husband, and thou art also endued with ascetic merit. It is for this reason that I hold converse with thee. Do thou, O auspicious one, know me for Yama. This thy lord Satyavan, the son of a king, hath his days run out. I shall, therefore, take him away binding him in this noose. Know this to be my errand!—At these words Sāvitri said,—I had heard that thy emissaries come to take away mortals, O worshipful one! Why then, O lord, hast thou come in person?'—

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* The meaning is that Sāvitri's heart being divided into two parts, with one of these she held converse with her husband, and with the other thought of the approaching hour of his death.—T.

"Mārkandeya continued.—'Thus addressed by her, the illustrious lord of *Pitris*, with a view to oblige her, began to unfold to her truly all about his intentions. And Yama said,—This prince is endued with virtues and beauty of person, and is a sea of accomplishments. He deserveth not to be borne away by my emissaries. Therefore is it that I have come personally.—Saying this, Yama by main force pulled out of the body of Satyavān, a person of the measure of the thumb, bound in noose and completely under subjection. And when Satyavān's life had thus been taken out, the body, deprived of breath, and shorn of lustre, and destitute of motion, became unsightly to behold. And binding Satyavāna's vital essence,* Yama proceeded in a southerly direction. Thereupon, with heart overwhelmed in grief, the exalted Sāvitri, ever devoted to her lord and crowned with success in respect of her vows, began to follow Yama. And at this, Yama said,—Desist, O Sāvitri! Go back, and perform the funeral obsequies of thy lord! Thou art freed from all thy obligations to thy lord. Thou hast come as far as it is possible to come.—Sāvitri replied,—Whither my husband is being carried, or whither he goeth of his own accord, I will follow him thither. This is the eternal custom. By virtue of my asceticism, of my regard for my superiors, of my affection for my lord, of my observance of vows, as well as of thy favor, my course is unimpeded. It hath been declared by wise men endued with true knowledge that by walking only seven paces with another, one contracteth a friendship with one's companion.* Keeping that friendship (which I have contracted with thee) in view, I shall speak to thee something. Do thou listen to it. They that have not their souls under control, acquire no merit by leading the four successive modes of life, *viz.*,—celebacy with study, domesticity, retirement into the woods, and renunciation of the world. That which is called religious merit is said to consist of true knowledge. The wise, therefore, have declared religious merit to be the foremost of all things, and not the passage through the four successive modes. By practising the duties of even one of these four modes agreeably to the directions of the wise, we have attained to true merit, and, therefore, we do not desire the second or the third mode, *viz.*, celebacy with study or renunciation. It is for this again that the wise have declared religious merit to be the foremost of all things !†—Hearing these words of hers, Yama said,—Do thou desist! I have been pleased with these words of thine couched in proper letters and accents, and based on reason. Do thou ask for a boon! Except the life of thy husband, O thou of faultless features, I will bestow on thee any boon that thou mayst solicit! —Hearing these words, Sāvitri said,—Deprived of his kingdom and bereft also of sight, my father-in-law leadeth a life of retirement in our sylvan asylum. Let that king through thy favor attain his eye-sight, and become strong like either fire or the Sun!—Yama said,—O thou of faultless features, I grant thee this boon! It will even be as thou hast said! It seems that thou art fatigued with thy journey. Do thou desist, therefore, and return! Suffer not thyself to be weary any longer! —Sāvitri said,—What weariness can I feel in the presence of my husband? The lot that is my husband's is certainly mine also. Whither thou carriest my husband, thither will I also repair! O chief of the celestials, do thou again listen to me! Even a single interview with the pious is highly desirable; friendship with them is still more so. And intercourse with the virtuous can never be fruitless. Therefore, one should live in the company of the righteous!—Yama said,—These words that thou hast spoken, so fraught with useful instruction, delight the heart and enhance the wisdom of even the learned. Therefore, O lady, solicit thou a second boon, except the life of Satyavān!—Sāvitri said,—Sometime before, my wise and intelligent father-in-law was deprived of his kingdom. May that monarch regain his kingdom. And may that superior of mine never renounce his duties! Even this is the second boon that I solicit!—Then Yama said,—The king shall soon

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* In the original *Prāna*, lit. life, or rather something in consequence of which life is sustained.

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* The brevity of the original can scarcely be exhibited in translation. In the original the expression is, *Sáptapadam maitram*, *i. e. friendship is seven-paced.*—T.

† These two *slokas* are difficult to understand and are almost in the nature of enigmas. But for the aid I have derived from Nilakantha, I could never have understood the meaning. *Anātmavanta* means, as usual, persons not having their souls under control. By *Dharmam* in the first line is meant the duties of domesticity ; by *Vāsam*, dwelling in the preceptor's abode in celebacy and study, *i. e*, the *Brahmacharya* mode of life ; by *Pariçramam*, or, as some texts read, *Pratiçrayas*, renunciation of the world, *i. e. Sannyāsam*. In the second line *Dharmam* means true religious merit, and *Vijnānam* (the word, however, occurs in the fourth case) is meant true knowledge. *Tam márgam* in the second line of the second *sloka* means "that path." *i. e.* the path of true knowledge ; and *dwitiyam* and *tritiyam* in the last half of the last line, mean the *second* and the *third* of the modes of life as enumerated in the first half of the first line of the first *sloka*. It is needless to say for that *Vané* (in the locative case) I read *Vanam* (in the accusative), although if the locative is accepted, *three*, and not four, modes of life would be spoken of, with-

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out the meaning being at all affected. Nilakantha very ingeniously points out the connection of this speech with Sāvitri's own position. What she says in effect to Yama is that as she has attained to the path of true knowledge by leading a life of domesticity, the king of the *Pitris* should not sever her from her husband and thus impede her in the acquisition of religious merit by pointing out to her some *other* mode of life in the absence of her lord. It should be remarked that almost all the vernacular translators, the Burdwan Pundits included, have failed to understand the passage correctly.—*T.*

regain his kingdom. Nor shall he ever fall off from his duties. Thus, O daughter of a king, have I fulfilled thy desire. Do thou now desist! Return! Do not take any future trouble!—Sāvitri said,—Thou hast restrained all creatures by thy decrees, and it is by thy decrees that thou takest them away, not according to thy will. Therefore it is, O god, O divine one, that people call thee *Yama*!* Do thou listen to the words that I say! The eternal duty of the good towards all creatures is never to injure them in thought, word, and deed, but to bear them love and give them their due. As regards this world, everything here is like this (husband of mine). Men are destitute of both devotion and skill. The good, however, show mercy to even their foes when these seek their protection.—Yama said,—As water to the thirsty soul, so are these words uttered by thee to me! Therefore, do thou, O fair lady, if thou will, once again ask for any boon except Satyavān's life!—At these words Sāvitri replied,—That lord of earth, my father, is without sons. That he may have an hundred sons begotten of his loins, so that his line may be perpetuated, is the third boon I would ask of thee!—Yama said,—Thy sire, O auspicious lady, shall obtain an hundred illustrious sons, who will perpetuate and increase their father's race! Now, O daughter of a king, thou hast obtained thy wish. Do thou desist! Thou hast come far enough.—Sāvitri said,—Staying by the side of my husband, I am not conscious of the length of the way I have walked. Indeed, my mind rusheth to yet a longer way off. Do thou again, as thou goest on, listen to the words that I will presently utter! Thou art the powerful son of Vivaswat. It is for this that thou art called *Vaivaswat* by the wise. And, O lord, since thou dealest out equal law unto all created things, thou hast been designated the *lord of justice!* One reposeth not, even in one's own-self, the confidence that one doth in the righteous. Therefore, every one wisheth particularly for intimacy with the righteous. It is goodness of heart alone that inspireth the confidence of all creatures. And it is for this that people reply particularly on the righteous.—And hearing these words, Yama said,—The words that thou utterest, O fair lady, I have not heard from any one save thee; I am highly pleased with this speech of thine. Except the life of Satyavān, solicit thou, therefore, a fourth boon, and then go thy way!—Sāvitri then said,—Born of me and of Satyavān's loins, begotten by both of us, let there be a century of sons possessed of strength and prowess and capable of perpetuating our race! Even this is the fourth boon that I would beg of thee!—Hearing these words of hers, Yama replied,—Thou shalt, O lady, obtain a century of sons, possessed of strength and prowess, and causing thee great delight. O daughter of a king, let no more weariness be thine! Do thou desist! Thou hast already come too far!—Thus addressed, Sāvitri said,—They that are righteous always practise eternal morality! And the communion of the pious with the pious is never fruitless! Nor is there any danger to the pious from those that are pious. And verily it is the righteous who by their truth make the sun move in the heaven. And it is the righteous that support the earth by their austerities! And, O king, it is the righteous upon whom both the past and the future depend! Therefore, they that are righteous are never cheerless in the company of the righteous. Knowing this to be the eternal practice of the good and righteous, they that are righteous continue to do good to others without expecting any benefit in return. A good office is never thrown away on the good and virtuous. Neither interest nor dignity suffereth any injury by such an act. And since such conduct ever adheres to the righteous, the righteous often become the protectors of all—Hearing these words of hers, Yama replied,—The more thou utterest such speeches that are pregnant with great import, full of honied phrases, instinct with morality, and agreeable to mind, the more is the respect that I feel for thee! O thou that art so devoted to thy lord, ask for some incomparable boon!—Thus addressed, Sāvitri said,—O bestower of honors, the boon thou hast already given me is incapable of accomplishment without union with my husband. Therefore, among other boons, I ask for this, may this Satyavān be restored to life! Deprived of my husband, I am as one dead! Without my husband, I do not wish for happiness. Without my husband, I do not wish for heaven itself. Without my husband I do not wish for prosperity. Without my husband I cannot make up my mind to live! Thou thyself hast bestowed on me the boon, namely, of a century of sons: yet thou takest away my husband! I ask for this boon,—May Satyavān be restored to life, for by that thy words will be made true.—'

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* One that governs by ordinances or decrees.—T.

"Mārkandeya continued,—'Thereupon saying,—*So be it*,—Vivaswat's son, Yama, the dispenser of justice, untied his noose, and with cheerful heart said these words to Sāvitri,—Thus, O auspicious and chaste lady, is thy husband freed by me! Thou wilt be able to take him back free from disease. And he will attain to success! And along with thee, he will attain a life of four hundred years. And celebrating sacrifices with due rites, he will achieve great fame in this world. And upon thee Satyavān will also beget a century of sons. And these Kshatriyas with their sons and grandsons will all be kings, and will always be famous in connection with thy name. And thy father also will beget an hundred sons on thy mother Mālavi. And under the name of the *Mālavas*, thy Kshatriya brothers, resembling the celestials, will be widely known along with their sons and daughters!—And having bestowed these boons on Sāvitri and having thus made her desist, the lord of the *Pitris* went to his own abode. And having obtained her lord, Sāvitri, after Yama had gone away, went back to the spot where her husband's ash-colored corpse lay. And seeing her lord on the ground, she approached him, and taking hold of him, she placed his head on her lap and herself sat down on the ground. Then Satyavān regained his consciousness, and affectionately eyeing Sāvitri again and again, like one come home after a sojourn in a strange land, he addressed her thus,—Alas, I have slept long! Wherefore didst thou not awake me? And where is that same sable person that was dragging me away?—At these words of his, Sāvitri said,—Thou hast, O bull among men, slept long on my lap! That restrainer of creatures, the worshipful Yama, hath gone away. Thou art refreshed, O blessed one, and sleep hath forsaken thee, O son of a king! If thou art able, rise thou up! Behold, the night is deep!—'

"Mākandeya continued.—'Having regained consciousness, Satyavān rose up like one who had enjoyed a sweet sleep, and seeing every side covered with woods, said,—O girl of slender waist, I came with thee for procuring fruits. Then while I was cutting wood, I felt a pain in my head. And on account of that intense pain about my head I was unable to stand for any length of time, and, therefore, I lay on thy lap and slept. All this, O auspicious lady, I remember. Then, as thou didst embrace me, sleep stole away my senses. I then saw that it was dark all around. In the midst of it I saw a person of exceeding effulgence. If thou knowest everything, do thou then, O girl of slender waist, tell me whether what I saw was only a dream or a reality!—Thereupon, Sāvitri addressed him, saying,—The night deepens: I shall O prince, relate everything unto thee on the morrow. Arise, arise, may good betide thee! And, O thou of excellent vows, come and behold thy parents! The sun hath set a long while ago and the night deepens. These rangers of the night, having frightful voices, are walking about in glee. And sounds are heard, proceeding from the denizens of the forest treading through the woods. These terrible shrieks of jackals that are issuing from the south and the east make my heart tremble (in fear)!—Satyavān then said,—Covered with deep darkness, the wilderness hath worn a dreadful aspect. Thou wilt, therefore, not be able to discern the trac, and consequently wilt not be able to go!—Then Sāvitri replied,—In consequence of a conflagration having taken place in the forest today a whithered tree standeth aflame, and the flames being stirred by the wind are discerned now and then. I shall fetch some fire and light these faggots around. Do thou dispel all anxiety. I will do all (this) if thou darest not go, for I find thee unwell. Nor wilt thou be able to discover the way through this forest enveloped in darkness. Tomorrow when the woods become visible, we will go hence, if thou please! If, O sinless one, it is thy wish, we shall pass this night even here!—At these words of hers, Satyavān replied,—The pain in my head is off; and I feel well in my limbs. With thy favour, I wish to behold my father and mother. Never before did I return to the hermitage after the proper time had passed away. Even before it is twilight my mother confineth me within the asylum. Even when I come out during the day, my parents become anxious on my account, and my father searcheth for me, together with all the inhabitants of the sylvan asylums. Before this, moved by deep grief, my father and mother had rebuked me many a time and often, saying,—*Thou comest having tarried long!* I am thinking of the pass they have today come to on my account; for, surely, great grief will be theirs when they miss me. One night before this, the old couple, loving me dearly, wept from deep sorrow and said unto me,—*Deprived of thee, O son, we cannot live for even a moment! As long as thou livest, so long, surely, we also will live! Thou art the crutch of these blind ones; on thee doth perpetuity of our race depend! On thee also depend our funeral cake, our fame, and our descendants!* My mother is old, and my father also is so. I am surely their crutch. If they see me not in the night, what, oh, will be their plight! I hate that slumber of mine for the sake of which my unoffending mother and my father have both been in trouble, and I myself also, placed as I am in such rending distress! Without my father and mother, I cannot bear to live. It is certain that by this time my blind father, his mind disconsolate with grief, is asking every one of the inhabitants of the hermitage about me! I do not, O fair girl, grieve so much for myself as I do for my sire, and for my weak mother ever obedient to her lord! Surely, they will be afflicted with extreme anguish on account of me. I hold my life so long as they live. And I know that they should be maintained by me and that I should do only what is agreeable to them!—'

"Mārkandeya continued.—'Having said this, that virtuous youth who loved and revered his parents, afflicted with grief, held up his arms and began to lament in accents of woe. And seeing her lord overwhelmed with sorrow, the virtuous Sāvitri wiped away the tears from his eyes and said,—If I have observed austerities, and have given away in charity, and have performed sacrifice, may this night be for the good of my father-in-law, mother-in law and husband! I do not remember having told a single falsehood, even in jest. Let my father-in-law and mother-in-law hold their lives by virtue of that truth!—Satyavan said,—I long for the sight of my father and mother! Therefore, O Sāvitri, proceed without delay. O beautiful damsel, I swear by my own self that if I find any evil to have befallen my father and mother, I will not live. If thou hast any regard for virtue, if thou wishest me to live, if it is thy duty to do what is agreeable to me, proceed thou to the hermitage!—The beautiful Sāvitri then rose, and tying up her hair, raised her husband in her arms. And Satyavān having risen, rubbed his limbs with his hands. And as he surveyed all around, his eyes fell upon his wallet. Then Sāvitri said unto him,—Tomorrow thou mayst gather fruits. And I shall carry thy axe for thy ease.—Then hanging up the wallet upon the bough of a tree, and taking up the axe, she re-aproached her husband. And that lady of beautiful thighs, placing her husband's left arm upon her left shoulder, and embracing him with her right arm, proceeded with elephantic gait. Then Satyavān said,—O timid one, by virtue of habit, the (forest) paths are known to me. And, further, by the light of the moon between the trees, I can see them. We have now reached the same path that we took in the morning for gathering fruits. Do thou, O auspicious one, proceed by the way that we had come: thou needst not any longer feel dubious about our path. Near that tract overgrown with *Palāça* trees, the way diverges into two. Do thou proceed along the path that lies to the north of it. I am now well and have got back my strength. I long to see my father and mother!—Saying this, Satyavān hastily proceeded towards the hermitage.'"

Thus ends the two hundred and ninety-sixth Section in the Pativratā-māhātmya of the Vana Parva.

SECTION CCLXVII.

(*Pativartā-māhātmyā Parva continued.*)

"Mārkandeya said,—'Meanwhile the mighty Dyumatsena, having regained his sight, could see everything. And when his vision grew clear he saw everything around him. And, O bull of the Bharata race, proceeding with his wife Saivyā to all the (neighbouring) asylums in search of his son, he became extremely distressed on his account. And that night the old couple went about searching in asylums, and rivers, and woods, and floods. And whenever they heard any sound, they stood raising their heads, anxiously thinking that their son was coming, and said,—O yonder cometh Satyavān with Sāvitri!—And they rushed hither and thither like maniacs, their feet torn, cracked, wounded, and bleeding, pierced with throns and *Kuça* blades. Then all the Brāhmanas dwelling in that hermitage came unto them, and surrounding them on all sides, comforted them, and brought them, back to their own asylum. And there Dyumatsena with his wife surrounded by aged ascetics, was entertained with stories of monarchs of former times. And although that old couple, desirous of seeing their son, was comforted, yet recollecting the youthful days of their son, they became exceedingly sorry. And afflicted with grief, they began to lament in piteous accents, saying,—Alas, O son, alas, O chaste daughter-in-law, where are you?—Then a truthful Brāhmana of the name of Suvarchas spake unto them, saying,—Considering the austerities, self-restraint, and behaviour of his wife Sāvitri, there can be no doubt that Satyavan liveth!—And Gautama said,—I have studied all the *Vedas* with their branches, and I have acquired great ascetic merit. And I have led a celebrate existence, practising also the *Brahmacharya* mode of life. I have gratified Agni and my superiors. With rapt soul I have also observed all the vows; and I have according to the ordinance, frequently lived upon air alone. By virtue of this ascetic merit, I am cognisant of all the doings of others. Therefore, do thou take it for certain that

Satyavān liveth.—Thereupon his disciple said,—The words that have fallen from the lips of my preceptor can never be false. Therefore, Satyavān surely liveth.—And the *Rishi* said,—Considering the auspicious marks that his wife Sāvitri beareth and all of which indicate immunity from widowhood, there can be no doubt that Satyavān liveth!—And Varadwāja said,—Having regard to the ascetic merit, self-restraint, and conduct of his wife Sāvitri, there can be no doubt that Satyavān liveth.—And Dālbhya said,—Since thou hast regained thy sight, and since Sāvitri hath gone away after completion of the vow, without taking any food, there can be no doubt that Satyavān liveth.—And Apastamba said,—From the manner in which the voices of birds and wild animals are being heard through the stillness of the atmosphere on all sides, and from the fact also of thy having regained the use of thy eyes, indicating thy usefulness for earthly purposes once more, there can be no doubt that Satyavān liveth.—And Dhauma said,—As thy son is graced with every virture, and as he is the beloved of all, and as he is possessed of marks betokening a long life, there can be no doubt that Satyavān liveth.—'

"Mārkandeya continued,—Thus cheered by those ascetics of truthful speech, Dyumatsena pondering over those points, attained a little ease. A little while after, Sāvitri with her husband Satyavān reached the hermitage during the night and entered it with a glad heart. The Brāhmanas then said,—Beholding this meeting with thy son, and thy restoration to eye-sight, we all wish thee well, O lord of earth. Thy meeting with thy son, thy sight of thy daughter-in-law, and thy restoration to sight—constitute a threefold prosperity which thou hast gained. What we all have said must come to pass: there can be no doubt of this. Henceforth thou shalt rapidly grow in prosperity.—Then, O Prithā's son, the twice-born ones lighted a fire and sat themselves down before king Dyumatsena. And Saivyā, and Satyavān, and Sāvitri who stood apart, their hearts free from grief, sat down with the permission of them all. Then, O Pārtha, seated with the monarch, those dwellers of the woods, actuated by curiousity, asked the king's son, saying,—Why didst thou not, O illustrious one, come back earlier with thy wife? Why hast thou come so late in the night? What obstacle prevented thee? We do not know, O son of a king, why thou hast caused such alarm to us, and to thy father and mother. It behoveth thee to tell us all about this.—Thereupon, Satyavān said,—With the permission of my father, I went to the woods with Sāvitri. There, as I was hewing wood in the forest, I felt a pain in my head. And in consequence of the pain, I fell into a deep sleep. This is all that I remember. I had never slept so long before. I have come so late at night, in order that ye might not grieve (on my account). There is no other reason for this,—Gautama then said,—Thou knowest not then the cause of thy father's sudden restoration to sight. It, therefore, behoveth Sāvitri to relate it. I wish to hear it (from thee), for surely thou art conversant with the mysteries of good and evil. And, O Sāvitri, I know thee to be like the goddess *Sāvitri** herself in splendour. Thou must know the cause of this. Therefore, do thou relate it truly! If it should not be kept a secret, do thou unfold it unto us!—At these words of Gautama, Sāvitri said,—It is as ye surmise. Your desire shall surely not be unfulfilled. I have no secret to keep. Listen to the truth then! The high-souled Nārádа had predicated the death of my husband. Today was the appointed time. I could not, therefore, bear to be separated from my husband's company. And after he had fallen asleep, Yama, accompanied by his messengers, presented himself before him, and tying him, began to take him away towards the region inhabited by the *Pitris*. Thereupon I began to praise that august god, with truthful words. And he granted me five boons, of which do ye hear from me! For my father-in-law I have obtained these two boons, *viz.*, his restoration to sight as also to his kingdom. My father also hath obtained an hundred sons. And I myself have obtained an hundred sons. And my husband Satyavān hath obtained a life of four hundred years. It was for the sake of my husband's life that I had observed that vow. Thus have I narrated unto you in detail the cause by which this mighty misfortune of mine was afterwords turned into happiness.—The *Rishis* said,—O chaste lady of excellent disposition, observant of vows and endued with virtue, and sprung from an illustrious line by thee hath the race of this foremost of kings, which was overwhelmed with calamities, and was sinking in an ocean of darkness, been rescued.—'

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* The progenitrix of the *Vedas*.

"Mārkandeya continued,—'Then having applauded and reverenced that best of women, those *Rishis* there assembled bade farewell to that foremost of kings as well as to his son. And having saluted them thus, they speedlily went, in peace with cheerful hearts, to their respective abodes.' "

Thus ends the two hundred and ninety-seventh Section in the Pativratā-māhātmya of the Vana Parva.

SECTION CCLXLVIII.

(Pativratā-māhātmya Parva continued.)

"Mārkandeya continued,—'When the night had passed away, and the solar orb had risen, those ascetics, having performed their morning rites, assembled together. And although those mighty sages again and again spake unto Dyumatsena of the high fortune of Sāvitri, yet they were never satisfied. And it so happened, O king, that there came to that hermitage a large body of people from Sālwa. And they brought tidings of the enemy of Dyumatsena having been slain by his own minister. And they related unto him all that had happened, *viz.*, how having heard that the usurper had been slain with all his friends and allies by his minister, his troops had all fled, and how all the subjects had become unanimous (on behalf of their legetimate king), saying,—Whether possessed of sight or not, even he shall be our king!—And they said,—We have been sent to thee in consequence of that resolve. These cars of thine, and this army also consisting of four kinds of forces, have arrived for thee! Good betide thee, O king! Do thou come! Thou hast been proclaimed in the city. Do thou for ever occupy the station belonging to thy father and grand-father!—And beholding the king possessed of sight and able-bodied, they bowed down their heads, their eyes expanded with wonder. Then having worshipped those old Brāhmanas dwelling in the hermitage and honoured by them in return, the king set out for his city. And surrounded by the soldiers, Saivyā also, accompanied by Sāvitri, went in a vehicle furnished with shining sheets and born on the shoulders of men. Then the priests with joyful hearts installed Dyumatsena on the throne with his high-souled son as prince-regent. And after the lapse of a long time, Sāvitri gave birth to a century of sons, all warlike and unretreating from battle, and enhancing the fame of Sālwa's race. And she also had a century of highly powerful uterine brothers borne unto Açwapati, the lord of the Madras, by Mālavi. Thus, O son of Prithā, did Sāvitri raise from a pitiable plight to high fortune, herself, and her father and mother, her father-in-law and mother-in-law, as also the race of her husband. And like that gentle lady Sāvitri, the auspicious daughter of Drupada, endued with excellent character, will rescue you all !' "

Vaiçampāyana said.—'Thus exhorted by that high-souled sage, the son of Pāndu, O king, with his mind free from anxiety, continued to live in the forest of Kāmyaka. The man that listeneth with reverence to the excellent story of Sāvitri, attaineth to happiness, and success in everything, and never meeteth with misery !"

Thus ends the two hundred and ninety-eighth Section in the Pativratā-māhātmya of the Vana Parva.

SECTION CCLXLIX.

(*Kundalā-harana Parva.*)

Janamejaya said.—"What, O Brāhmana, was that great fear entertained by Yudhishthira in respect of Karna, for which Lomaça had conveyed to the son of Pāndu a message of deep import from Indra in these words,—*That intense fear of thine which thou dost never express to any one, I will remove after Dhananjaya goeth from hence?* And, O best of ascetics, why was it that the virtuous Yudhishthira never expressed it to any one ?"

Vaiçampāyana said.—"As thou askest me, O tiger among kings, I will relate that history unto thee! Do thou listen to my words, O best of the Bhāratas! After twelve years (of their exile) had passed away and the thirteenth year had set in, Çakra, ever friendly to the sons of Pāndu, resolved to beg of Karna (his ear-rings). And, O mighty monarch, ascertaining this intention of the great chief of the celestials about (Karna's) ear-rings, Surya, having effulgence for his wealth, went unto Karna. And, O foremost of kings, while that hero devoted to the Brāhmanas and truthful in speech was lying down at night at his ease on a rich bed overlaid with a costly sheet, the effulgent deity, filled with kindness and affection for his son, showed himself, O Bhārata, unto him in his dreams. And assuming from ascetic power the form of a handsome Brāhmana versed in the *Vedas*, Surya sweetly said unto Karna, these words for his benefit.—'O son, do thou, O Karna, listen to these words of mine, O thou foremost of truthful persons! O mighty-armed one, I tell thee today from affection, what is for thy great good! With the object, O Karna, of obtaining thy ear-rings, Çakra, moved by the desire of benefiting the sons of Pāndu, will come unto thee, disguised as a Brāhmana! He, as well as all the world, knoweth thy character, *viz.*, that when solicited by pious people, thou givest away but never takest in gift! Thou, O son, givest unto Brāhmanas wealth or any other thing that is asked of thee and never refusest anything to anybody. Knowing thee to be such, the subduer himself of Pāka will come to beg of thee thy ear-rings and coat of mail. When he beggeth the ear-rings of thee, it behoveth thee not to give them away, but to gratify him with sweet speeches to the best of thy power. Even this is for thy supreme good! While asking thee for the ear-rings, thou shalt, with various reasons, repeatedly refuse Purandara who is desirous of obtaining them, offering him, instead, various other kinds of wealth, such as gems and women and kine, and citing various precedents.*

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* In the original *nidarsana.*—T.

If thou, O Karnā, givest away thy beautiful ear-rings born with thee, thy life being shortened, thou wilt meet with death! Arrayed in thy mail and ear-rings, thou wilt, O bestower of honors, be incapable of being slain by foes in battle! Do thou lay to heart these words of mine! Both these jewelled ornaments have sprung from *Amrita.* Therefore, they should be preserved by thee, if thy life is at all dear to thee.' "

"Hearing these words, Karna said,—'Who art thou that tellest me so, showing me such kindness? If it pleaseth thee, tell me, O illustrious one, who thou art in the guise of a Brāhmana!'—The Brāhmana thereupon said,—'O son, I am he of a thousand rays! Out of affection, I point out to thee the path! Act thou according to my words, as it is for thy great good to do so!' Karna replied,—'Surely, this itself is highly fortunate for me that the god himself of splendour addresses me today, seeking my welfare. Listen, however, to these words of mine! May it please thee, O bestower of boons, it is only from affection that I tell thee this! If I am dear to thee, I should not be dissuaded from the observance of my vow! O thou that art possest of the wealth of effulgence, the whole world knoweth this to be my vow that, of a verity, I am prepared to give away life itself unto superior Brāhmanas! If, O best of all rangers of the sky, Sakra cometh to me, disguised as a Brāhmana, to beg for the benefit of the sons of Pāndu, I will, O chief of the celestials, give him the ear-rings and the excellent mail, so that my fame which hath spread over the three worlds may not suffer any diminution! For persons like us, it is not fit to save life by a blameworthy act. On the contrary, it is even proper for us to meet death with the approbation of the world and under circumstances bringing fame. Therefore, will I bestow upon Indra the ear-rings with my coat of mail. If the slayer himself of Vala and Vritra cometh to ask for the ear-rings for the benefit of the sons of Pāndu, that will conduce to my fame, leading at the same time to *his* infamy! O thou possessed of splendour, I wish for fame in this world, even if it is to be purchased with life itself; for they that have fame enjoy the celestial regions, while they that are destitute of it are lost. Fame keepeth people alive in this world even like a mother, while infamy killeth men even though they may move about with bodies undestroyed. O lord of the worlds, O thou possessed of the wealth of effulgence, that fame is the life of men is evidenced by this ancient *sloka* sung by the Creator himself,—*In the next world it is fame that is the chief support of a person, while in this world pure fame lengthens life.* Therefore, by giving away my ear-rings and mail with both of which I was born, I will win eternal fame! And by duly giving away to Brāhmanas according to the ordinance, by offering up my body (as a gift to the gods) in the sacrifice of war,* by achieving feats difficult of performance, and by conquering my foes in fight, I will acquire nothing but renown. And by dispelling on the field of battle the fears of the affrighted that may beg for their lives, and relieving old men and boys and Brāhmanas from terror and anxiety, I will win excellent fame and the highest heaven. My fame is to be protected with the sacrifice of even my life. Even this, know thou, is my vow! By giving away such a valuable gift to Maghavān disguised as a Brāhmana, I will, O god, acquire in this world the most exalted state.'"

Thus ends the two hundred and ninety-ninth Section in the Kundalāharana of the Vana Parva.

SECTION CCC.

(*Kuddalā-harana Parva continued.*)

"Surya said,—'Never do, O Karna, anything that is harmful to thyself and thy friends, thy sons, thy wives, thy father, and thy mother! O thou best of those that bear life, people desire renown (in this world) and lasting fame in heaven, without wishing to sacrifice their bodies. But as thou desirest undying fame at the expense of thy life, she will, without doubt, snatch away thy life! O bull among men, in this world, the father, the mother, the son, and other relatives are of use only to him that is alive. O tiger among men, as regards kings, it is only when they are alive that prowess can be of any use to them. Do thou understand this! O thou of exceeding splendour, fame is for the good of those only that are alive! Of what use is fame to the dead whose bodies have been reduced to ashes? One that is dead cannot enjoy renown. It is only when one is alive that one can enjoy it. The fame of one that is dead is like a garland of flowers around the neck of a corpse. As thou reverest me, I tell thee this for thy benefit, because thou art a worshipper of mine! They that worship me are always protected by me. That also is another reason for my addressing thee thus! Thinking, again, O mighty-armed one, that *this one revereth me with great reverence,*—I have been inspired with reverence for thee! Do thou, therefore, act according to my words! There is, besides, some profound mystery in all this, ordained by fate. It is for this, that I tell thee so. Do thou act without mistrust of any kind! O bull among men, it is not fit for thee to know this which is a secret to the very gods. Therefore, I do not reveal that secret unto thee. Thou wilt, however, understand it in time. I repeat what I have already said. Do thou, O Rādhā's son, lay my words to heart! When the wielder of the thunder-bolt asketh thee for them, do thou never give him thy ear-rings! O thou of exceeding splendour, with thy handsome ear-rings, thou lookest beautiful, even like the Moon himself in the clear firmament, between the *Viçākha* constellations! Do thou know that fame availeth only the person that is living. Therefore, when the lord of the celestials will ask thee for the ear-rings, thou shouldst, O son, refuse him! Repeating again and again answers fraught with various reasons, thou wilt, O sinless one, be able to remove the eagerness of the lord of the celestial for the possession of the ear-rings. Do thou, O Karna, alter Purandara's purpose by urging answers fraught with reason and grave import and adorned with sweetness and suavity. Thou dost always, O tiger among men, challenge him that can draw the bow with his left hand, and the heroic Arjuna also will surely encounter thee in fight. But when furnished with thy ear-rings, Arjuna will never be able to vanquish thee in fight even if Indra himself come to his assistance. Therefore, O Karna, if thou wishest to vanquish Arjuna in battle, these handsome ear-rings of thine should never be parted with to Cakra.' "

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* War or rather battle is frequently spoken of as a *yajna* or sacrifice, directly leading to heaven, so far of course as they are concerned that fall in fight with heroism.—T.

Thus ends the three hundred Section in the Kundalāharana of the Vana Parva.

SECTION CCCI.

(Kundalāharana Parva continued.)

"Karna said,—'As thou, O lord of splendour, knowest me for thy worshipper, so also thou knowest that there is nothing which I cannot give away in charity, O thou of fiery rays! Neither my wives, nor my sons, nor my own self, nor my friends, are so dear to me as thou, on account of the veneration I feel for thee, O lord of splendour! Thou knowest, O maker of light, that high-souled persons bear a loving regard for their dear worshippers. *Karna revereth me and is dear to me. He knoweth no other deity in heaven.*—thinking this thou hast, O lord, said unto me what is for my benefit. Yet, O thou of bright rays, again do I beseech thee with bended head, again do I place myself in thy hands. I will repeat the answer I have already given. It behoveth thee to forgive me! Death itself is not fraught with such terrors for me as untruth! As regards especially the Brāhmanas, again, I do not hesitate to yield up my life even for them! And, O divine one, respecting what thou hast said unto me of Fālguna the son of Pāndu, let thy grief born of thy anxiety of heart, O lord of splendour, be dispelled touching him and myself; for I shall surely conquer Arjuna in battle! Thou knowest, O deity, that I have great strength of weapons obtained from Jāmadagnya and the high-souled Drona. Permit me now, O foremost of celestials, to observe my vow, so that unto him of the thunderbolt coming to beg of me, I may give away even my life!'

"Surya said,—'If, O son, thou givest away thy ear-rings to the wielder of the thunder-bolt, O thou of mighty strength, thou shouldst also, for the purpose of securing victory, speak unto him, saying,—*O thou of a hundred sacrifices, I shall give thee the ear-rings under a condition.*—Furnished with the ear-rings, thou art certainly incapable of being slain by any being. Therefore it is, O son, that desirous of beholding thee slain in battle by Arjuna, the destroyer of the Dānavas desireth to deprive thee of thy ear-rings. Repeatedly adoring with truthful words that lord of the celestials, *viz.*, Purandara armed with weapons incapable of being frustrated, do thou also beseech him, saying,—*Give me an infallible dart capable of slaying all foes, and I will, O thousand-eyed deity, give thee the ear-rings with the excellent coat of mail!*—On this condition shouldst thou give the ear-rings unto Cakra. With that dart, O Karna, thou wilt slay thy foes in battle; for, O mighty-armed one, that dart of the chief of celestials doth not return to the hand that hurleth it, without slaying enemies by hundreds and by thousands!'"

Vaiçampāyana continued.—"Having said this, the thousand-rayed deity suddenly vanished away. The next day, after having told his prayers,* Karna related his dream unto the Sun. And Vrisha related unto him the vision he had seen, and all that had passed between them in the night. Thereupon, having heard everything, that enemy of Swarbhānu,† that lord, the resplendent and divine Surya, said unto him with a smile,—'It is even so!' Then Rādhā's son, that slayer of hostile heroes, knowing all about the matter, and desirous of obtaining the dart, remained in expectation of Vāsava."

Thus ends the three hundred and first Section in the Kundalāharana of the Vana Parva.

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* In the original, *yapo*, *i. e.*, silently repeating certain *mantras.*—T.

† *Ràhu.*—T.

Section CCCII.

(Kundalāharana Parva continued.)

Janamejaya said.—"What was that secret which was not revealed to Karna by the deity of warm rays? Of what kind also were those ear-rings, and of what sort was that coat of mail? Whence, too, was that mail and those ear-rings? All this, O best of men, I wish to hear! O thou possessed of the wealth of asceticism, do tell me all this!"

Vaiçampāyana said.—"I will, O monarch, tell thee that secret which was not revealed by the deity possessed of the wealth of effulgence. I will also describe unto thee those ear-rings and that coat of mail. Once on a time, O king, there appeared before Kuntibhoja a Brāhmana of fierce energy and tall stature, bearing a beard and a matted locks, and carrying a staff in his hand. And he was agreeable to the eye, and of faultless limbs, and seemed to blaze forth in splendour. And he was possessed of a yellow-blue complexion like that of honey. And his speech was mellifluous, and he was adorned with ascetic merit and a knowledge of the *Vedas.* And that person of great ascetic merit, addressing king Kuntibhoja, said,—'O thou that are free from pride, I wish to live as a guest in thy house feeding on the food obtained as alms from thee! Neither thy followers, nor thou thyself, shall ever act in such a way as to produce my displeasure! If, O sinless one, it liketh thee, I would then live in thy house thus! I shall leave thy abode when I wish, and come back when I please. And, O king, no one shall offend me in respect of my food or bed.'—Then Kuntibhoja spake unto him these words cheerfully,—'Be it so, and more.' And he again said unto him,—'O thou of great wisdom, I have an illustrious daughter named Prithā. And she beareth an excellent character, is observant of vows, chaste, and of subdued senses. And she shall attend on thee and minister unto thee with reverence. And thou wilt be pleased with her disposition!'—And having said this to that Brāhmana and duly paid him homage, the king went to his daughter Prithā of large eyes, and spake thus unto her,—'O child, this eminently pious Brāhmana is desirous of dwelling in my house! I have accepted his proposal, saying,—*So be it*, relying, O child, on thy aptitude and skill in ministering unto Brāhmanas. It, therefore, behoveth thee to act in such a manner that my words may not be untrue. Do thou give him with alacrity whatever this reverend Brāhmana possessed of ascetic merit and engaged in the study of the Vedas, may want. Let everything that this Brāhmana asketh for be given to him cheerfully. A Brāhmana is the embodiment of pre-eminent energy: he is also the embodiment of the highest ascetic merit. It is in consequence of the virtuous practices of Brāhmanas that the sun shineth in the heavens. It was for their disregard of Brāhmanas that were deserving of honor that the mighty *Asura* Vātāpi, as also Tālajangha, was destroyed by the curse of the Brāhmanas. For the present, O child, it is a highly virtuous one of that order that is entrusted to thy keep! Thou shouldst always tend this Brāhmana with concentrated mind. O daughter, I know that from childhood upwards, thou hast ever been attentive to Brāhmanas, and superiors, and relatives, and servants, and friends, to thy mothers and myself. I know thou bearest thyself well, bestowing proper regard upon everyone. And, O thou of faultless limbs, in the city or the interior of my palace, on account of thy gentle behaviour, there is not one, even among the servants, that is dissatisfied with thee. I have, therefore, thought thee fit to wait upon all Brāhmanas of wrathful temper. Thou art, O Prithā, a girl and hast been adopted as my daughter! Thou art born in the race of the Vrishnis, and art the favorite daughter of Sura. Thou wert, O girl, given to me gladly by thy father himself. The sister of Vasudeva by birth, thou art (by adoption) the foremost of my children. Having promised me in these words,—*I will give thee my first-born*,—thy father gladly gave thee to me while thou wert yet in thy infancy. It is for this reason that thou art my daughter. Born in such a race and reared in such a race, thou hast come from one happy state to another, like a lotus transferred from one lake to another. O auspicious girl, women, specially they that are of mean extraction, although they may with difficulty be kept under restraint, became in consequence of their unripe age, generally deformed in character. But thou, O Prithā, art born in a royal race, and thy beauty also is extraordinary. And then, O girl, thou art endued with every accomplishment. Do thou, therefore, O damsel, renouncing pride and haughtiness and a sense of self-importance, wait upon and worship the boon-giving Brāhmana, and thereby attain, O Prithā, to an auspicious state! By acting thus, O auspicious and sinless girl, thou wilt surely attain to auspiciousness! But if on the contrary, thou stirrest up the anger of this best of the twice-born ones, my entire race will be consumed by him!'"

Thus ends the three hundred and second Section in the Kundalāharana of the Vana Parva.

SECTION CCCIII.

(*Kundalāharana Parva continued.*)

"Kunti said,—'According to thy promise, I will, O king, with concentrated mind, serve that Brāhmana. O foremost of kings, I do not say this falsely. It is my nature to worship Brāhmanas. And, as in the present case, my doing so would be agreeable to thee, even this would be highly conducive to my welfare. Whether that worshipful one cometh in the evening, or in the morning, or at night, or even at midnight, he will have no reason to be angry with me! O foremost of kings, to do good by serving the twice-born ones, observing all thy commands, is what I consider to be highly profitable to me, O best of men! Do thou, therefore, O foremost of monarchs rely on me! That best of Brāhmanas, while residing in thy house, shall never have cause for dissatisfaction. I tell thee truly. I shall, O king, be always attentive to that which is agreeable to this Brāhmana, and what is fraught also with good to thee, O sinless one! I know full well that Brāhmanas that are eminently virtuous, when propitiated, can bestow salvation, and when displeased, are capable of bringing about destruction upon the offender. Therefore, I shall please this foremost of Brāhmanas. Thou wilt not, O monarch, come to any grief from that best of regenerate persons, owing to any act of mine. In consequence of the transgressions of monarchs, Brāhmanas, O foremost of kings, became the cause of evil to them, as Chyavana had become, in consequece of the act of Sukanyā. I will, therefore, O king, with great regularity, wait upon that best of Brāhmanas according to thy instructions in that respect!' And when she had thus spoken at length, the king embraced and cheered her, and instructed her in detail as to what should be done by her. And the king said,—'Thou shalt, O gentle maid, act even thus, without fear, for my good as also thy own, and for the good of thy [race also, O thou of faultless limbs!' And having said this, the illustrious Kuntibhoja, who was devoted to the Brāhmanas, made over the girl Prithā to that Brāhmana, saying,—'This my daughter, O Brāhmana, is of tender age and brought up in luxury. If, therefore, she transgresses at any time, do thou not take that to heart! Illustrious Brāhmanas are never angry with old men, children, and ascetics, even if these transgress freequently. In respect of even a great wrong forgiveness is due from the regenerate. The worship, therefore, O best of Brāhmanas, that is offered to the best of one's power and exertion, should be acceptable!' Hearing these words of the monarch, the Brāhmana said,—'So be it!' Thereupon, the king became highly pleased and assigned unto him apartments that were white as swans or the beams of the moon. And in the room intended for the sacrificial fire, the king placed a brilliant seat especially constructed for him. And the food and other things that were offered unto the Brāhmana were of the same excellent kind. And casting aside idleness and all sense of self-importance, the princess addressed herself with right good will to wait upon the Brāhmana. And the chaste Kunti, endued with purity of conduct, went thither for serving the Brāhmana. And duly waiting upon that Brāhmana as if he were a very god, she gratified him highly."

Thus ends the three hundred and third Section in the Kundalāharana of the Vana Parva.

SECTION CCCIV.

(*Kundalāharana Parva continued.*)

Vaiçampāyana said.—"And that maiden of rigid vows, O mighty monarch, by serving, with a pure heart, that Brāhmana of rigid vows, succeeded in gratifying him. And, O foremost of kings, saying,—'I will come back in the morning,'—that best of Brāhmanas sometimes came in the evening or in the night. Him, however, the maiden worshipped at all hours with sumptuous food and drink and bed. And as day after day passed away, her attentions to him, in respect of food and seat and bed, increased instead of undergoing any diminution. And, O king, even when the Brāhmana reproved her, finding fault with any of her arrangements, or addressed her in harsh words, Prithā did not do anything that was disagreeable to him. And on many occasions the Brāhmana came back after the appointed hour had long passed away. And on many occasions (such as the depth of night) when food was hard to procure, he said,—'Give me food!' But on all those occasions, saying,—'All is ready,'—Prithā held before him the fare. And even like a disciple, a daughter, or a sister, that blameless gem of a girl with a devoted heart, O king, gratified that foremost of Brāhmanas. And that best of Brāhmanas became well-pleased with her conduct and ministrations. And he received those attentions of hers, valuing them rightly. And, O Bhārata, her father asked her every morning and evening, saying,—'O daughter, is the Brāhmana satisfied with thy ministrations?' And that illustrious maiden used to reply,—'Exceedingly well!' And thereupon, the high-souled Kuntibhoja experienced the greatest delight. And when after a full year that best of ascetics was unable to find any fault whatever in Prithā, who was engaged in ministering unto him, well-pleased he said unto her,—'O gentle maid, I have been well-pleased with thy attentions, O beautiful girl! Do thou, O blessed girl, ask even for such boons as are difficult of being obtained by men in this world, and obtaining which, thou mayst surpass in fame all the women in this world" At these words of his, Kunti said,—'Everything hath already been done in my behalf, since thou, O chief of those that are versed in the *Vedas*, and my father also, have been pleased with me! As regards the boons, I consider them as already obtained by me, O Brāhmana!' The Brāhmana thereupon said,—'If, O gentle maid, thou dost not, O thou of sweet smiles, wish to obtain boons from me, do thou then take this *mantra* from me for invoking the celestials! Any one amongst the celestials whom thou mayst invoke by uttering this *mantra*, will appear before thee and be under thy power. Willing or not, by virtue of this *mantra*, that deity in gentle guise, and assuming the obedient attitude of slave, will become subject to thy power!'"

Vaiçampāyana continued.—"Thus addressed, that faultless maiden could not, O king, from fear of a curse, refuse for the second time compliance with the wishes of that best of the twice-born ones. Then, O king, that Brāhmana imparted unto that girl of faultless limbs those *mantras* which are recited in the beginning of the *Atharvan Veda*. And, O king, having imparted unto her those *mantras*, he said unto Kuntibhoja,—I have, O monarch, dwelt happily in thy house, always worshipped with due regard and gratified by thy daughter. I shall now depart.' And saying this, he vanished there and then. And beholding that Brāhmana vanish there and then, the king was struck with amazement. And the monarch then treated his daughter Prithā with proper regard."

Thus ends the three hundred and fourth Section in the Kundalāharana of the Vana Parva.

SECTION CCCV.

(*Kundalāharana Parva continued*)

Vaiçampāyana said.—"When that foremost of Brāhmanas had gone away on some other errand, the maiden began to ponder over the virtue of those *mantras*. And she said to herself,—'Of what nature are these *mantras* that have been bestowed on me by that high-souled one? I shall without delay test their power.' And as she was thinking in this way, she suddenly perceived indications of the approach of her season. And her season having arrived while she was yet unmarried, she blushed in shame. And it came to pass that as she was seated in her chamber on a rich bed, she beheld the solar orb rising in the east. And both the mind and the eyes of that maiden of excellent waist became rivetted fast upon the solar orb. And she gazed and gazed on that orb without being satiated with the beauty of the morning Sun. And she suddenly became gifted with celestial sight. And then she beheld that god of divine form accoutred in mail and adorned with ear-rings. And at sight of the god, O lord of men, she became curious as to the (potency of the) *mantras.* And thereupon that maiden resolved to invoke him. And having recourse to *prānāyāma,** she invoked the Maker of day. And thus invoked by her, O king, the Maker of day speedily presented himself. And he was of a yellowish hue like honey, and was possessed of mighty arms. And his neck was marked with lines like those of a conch-shell. And furnished with armlets, and decked with a diadem, he came smiling, and illumining all the directions. And it was by *Yoga* power that the divided himself in twain, one of which continued to give heat, and the other appeared before Kunti. And he addressed Kunti in words that were exceedingly sweet, saying,—'O gentle maiden, over-powered by thy *mantras,* I come hither obedient to thee. Subject as I am to thy power, what shall I do, O queen? Tell me, for I shall do whatever thou mayst command!' Hearing these words of the deity, Kunti said,—'O worshipful one, go thou back to the place thou hast come from! I invoked thee from curiosity alone. Pardon me, O worshipful one!' Surya then said,—'O damsel of slender waiste, I will, even as thou hast said, return to the place I have come from! Having called a celestial, it is not, however, proper to send him away in vain. Thy intention, O blessed one, it is to have from Surya a son furnished with a coat of mail and ear-rings, and who in point of prowess would be beyond compare in this world! Do thou, therefore, O damsel of elephantine gait, surrender thy person to me! Thou shalt then have, O lady, a son after thy wish! O gentle girl, O thou of sweet smiles, I will go back after having known thee! If thou do not gratify me today by obeying my word, I shall in anger curse thee, thy father and that Brāhmana also. For thy fault, I will surely consume them all. And I shall inflict condign punishment on that foolish father of thine that knoweth not this transgression of thine, and on that Brāhmana also who hath bestowed the *mantras* on thee without knowing thy disposition and character! Yonder are all the celestials in heaven, with Purandara at their head, who are looking at me with derisive smiles at my being deceived by thee, O lady! Look at those celestials, for thou art now possessed of celestial sight! Before this I have endued thee with celestial vision, in consequence of which thou couldst see me!' "

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* Suspension of breath according to certain defined rules. This is a kind of *Yoga* for fixing the mind, and withdraw it from all external surroundings. The two twilight prayers of a Brāhmana, in fact, many of the religious rites cannot be performed without the *Prānāyāma.*—T

Vaiçampāyana continued.—"Tnereupon the princess beheld the celestials standing in the firmament, each in his proper sphere, even as she saw before her that highly resplendent deity furnished with rays, *viz.*, Surya himself. And beholding them all, the girl became frightened and her face was suffused with blushes of shame. And then she addressed Surya, saying,—'O lord of rays, go thou back to thy own region.* On account of my maidenhood, this outrage of thine is fraught with woe to me! It is only one's father, mother, and other superiors, that are capable of giving away their daughter's body. Virtue I shall never sacrifice, seeing that in this world the keeping of their persons inviolate is deemed as the highest duty of women, and is held in high regard! O thou possessed of wealth of splendour, it is only to test the power of my *mantras* that I have, from mere childishness, summoned thee. Considering that this hath been done by a girl of tender years, it behoveth thee, O lord, to forgive her!' Then Surya said,—'It is because I consider thee a girl that, O Kunti, I am speaking to thee so mildly. To one that is not so I would not concede this. Do thou, O Kunti, surrender thyself! Thou shalt surely attain happiness thereby. Since, O timid maiden, thou hast invoked me with *mantras*, it is not proper for me to go away without any purpose being attained, for, if I do so, I shall then, O thou of faultless limbs, be the object of laughter in the world, and, O beauteous damsel, a bye-word with all the celestials. Do thou, therefore, yield to me! By that thou shalt obtain a son even like myself, and thou shalt also be much praised in all the world.' "

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* In the original, *Vimānam*, i.e. a car.—T.

Thus ends the three hundred and fifth Section in the Kundalāharana of the Vana Parva.

Section CCCVI.

(*Kundalāharana Parva continued.*)

Vaiçampāyana said,—'Although that noble girl addressed him in various sweet words, yet she was unable to dissuade that deity of a thousand rays. And when she failed to dissuade the dispeller of darkness, at last from fear of a curse, she reflected, O king, for a long time!—'How may my innocent father, and that Brāhmana also, escape the angry Surya's curse for my sake? Although energy and asceticism are capable of destroying sins, yet even honest persons, if they be of unripe age, should not foolishly court them. By foolishly acting in that way I have today been placed in a frightful situation. Indeed, I have been placed entirely within the grasp of this deity. Yet how can I do what is sinful by taking it on myself to surrender my person to him?' "

Vaiçampāyana continued.—"Afflicted with fear of a curse, and thinking much within herself, an utter stupefaction of the senses came upon her. And she was so confounded that she could not settle what to do. Afraid, on the one hand, O king, of the reproach of friends if she obeyed the deity, and, on the other, of his curse if she disobeyed him, the damsel at last, O foremost of kings, said these words unto that god, in accents tremulous with bashfulness,—'O god, as my father and mother and friends are still living, this violation of duty on my part should not take place. If, O god, I commit this unlawful act with thee, the reputation of this race shall be sacrificed in this world on my account. If thou, however, O thou foremost of those that impart heat, deem this to be a meritorious act, I shall then fulfil thy desire even though my relatives may not have bestowed me on thee! May I remain chaste after having surrendered my person to thee! Surely, the virtue, the reputation, the fame, and the life of every creature are established in thee!' Hearing these words of hers, Surya replied,—'O thou of sweet smiles, neither thy father, nor thy mother, nor any other superior of thine, is competent to give thee away! May good betide thee, O beautious damsel! Do thou listen to my words! It is because a virgin desireth the company of every one, that she hath received the appellation of *Kanyā*, from the root *kama* meaning to desire. Therefore, O thou of excellent hips and the fairest complexion, a virgin is, by nature, free in this world. Thou shalt not, O lady, by any means be guilty of any sin by complying with my request. And how can I, who am desirous of the welfare of all creatures, commit an unrighteous act? That all men and women should be bound by no restraints, is the law of nature. The opposite condition is the perversion of the natural state. Thou shalt remain a virgin after having gratified me. And thy son shall also be mighty-armed and illustrious!' Thereupon, Kunti said,—'If, O dispeller of darkness, I obtain a son from thee, may he be furnished with a coat of mail and ear-rings, and may he be mighty-armed and endued with great strength! Hearing these words of hers, Surya answered,—'O gentle maiden, thy son shall be mighty-armed and decked with ear-rings and a celestial coat of mail. And both his ear-rings and coat of mail will be made of *Amrita*, and his coat will also be invulnerable.' Kunti then said,—'If the excellent mail and ear-rings of the son thou wilt beget on me, be, indeed, made of *Amrita*. then, O god, O worshipful deity, let thy purpose be fulfiled! May he be powerful, strong, energetic, and handsome, even like thee, and may he also be endued with virtue!' Surya then said,—'O princess, O excellent damsel, these ear-ring had been given to me by Aditi. O timid lady, I will bestow them, as also this excellent mail, on thy son!'—

Kunti then said,—'very well, O worshipful one! If my son, O lord of light, become so, I will, as thou sayest, gratify thee!'"

Vaiçampāyana continued.—"Hearing these words of hers Surya said,—'So be it!" And that ranger of the skies, that enemy of Swarbhānu, with soul absorbed in *Yoga*, entered into Kunti, and touched her on the navel. At this, that damsel, on account of Surya's energy, became stupified. And that reverend lady then fell down on her bed, deprived of her senses. Surya then addressed her, saying,—'I will now depart, O thou of graceful hips! Thou shalt bring forth a son who will become the foremost of all wielders of weapons. At the same time thou shalt remain a virgin !'"

Vaiçampāyana continued.—"—Then, O foremost of kings, as the highly effulgent Surya was about to depart, that girl bashfully said unto him,—'So be it.' And it was thus that the daughter of king Kuntibhoja, importuned by Surya, had after soliciting a son from him, fallen down stupified on that excellent bed, like a broken creeper. And it was thus that that deity of fierce rays, stupifying her, entered into her by virtue of *Yoga* power, and placed his ownself within her womb. The deity, however, did not sully her by deflowering her in the flesh. And after Surya had gone away, that girl regained her consciousness."

Thus ends the three hundred and sixth Section in the Kundalāharana of the Vana Parva.

SECTION CCCVII.

(*Kundalāharana Parva.*)

Vaiçampāyana said.—"It was, O lord of earth, on the first day of the lighted fortnight during the tenth month of the year that Prithā conceived a son like the lord himself of the stars in the firmament. And that damsel of excellent hips, from fear of her friends, concealed her conception, so that no one knew her condition. And as the damsel lived entirely in the apartments assigned to the maidens and carefully concealed her condition, except her nurse no one knew the truth, And in due time that beauteous maiden, by the grace of the deity, brought forth a son resembling a very god. And even like his father, the child was equipped in a coat of mail, and decked with brilliant ear-rings. And he was possessed of leonine eyes and shoulders like those of a bull. And no sooner was the beauteous girl delivered of a child, then she consulted with her nurse and placed the infant in a commodious and smooth box made of wicker work and spread over with soft sheets and furnished with a costly pillow. And its surface was laid over with wax, and it was encased in a rich cover. And with tears in her eyes, she carried the infant to the river Açwa, and consigned the basket to its waters. And although she knew it to be improper for an unmarried girl to bear offspring, yet from parental affection, O foremost of kings, she wept piteously. Do thou listen to the words Kunti weepingly uttered, while consigning the bow to the waters of the river Açwa! 'O child, may god betide thee at the hands of all that inhabit the land, the water, the sky, and the celestial regions! May all thy paths be auspicious! May no one obstruct thy way! And, O son, may all that come across thee have their hearts divested of hostility towards thee! And may that lord of waters, Varuna, protect thee in water! And may the diety that rangeth the skies completely protect thee in the sky! And may, O son, that best of those that impart heat, *viz.*, Surya, thy father, and from whom I have obtained thee as ordained by Destiny, protect thee everywhere! And may the *Adityas* and the *Vasus*, the *Rudras* and the *Sādhyas*‘ the *Viçwadevas* and the *Maruts*, and the cardinal points with the great Indra and the regents presiding over them, and, indeed, all the celestials, protect thee in every place! Even in foreign lands I shall be able to recognise thee, by this mail of thine! Surely, thy sire, O son, the divine Sufya possest of the wealth of splendour, is blessed, for he will with his celestial sight behold thee going adown the current! Blessed also is that lady who will, O thou that art begotten by a god, take thee for her son, and who will give thee suck when thou art thirsty! And what a lucky dream hath been dreamt by her that will adopt thee for her son, thee that art endued with solar splendour, and furnished with celestial mail, and adorned with celestial ear-rings, thee that hast expansive eyes resembling lotuses, a complexion bright as burnished copper or lotus leaves, a fair forehead, and hair ending in beautiful curls! O son, she that will behold thee crawl on the ground, begrimmed with dust, and sweetly uttering inarticulate words, is surely blessed! And she also, O son, that will behold thee arrive at thy youthful prime like a maned lion born in Himālayan forests, is surely blessed!'

"O king, having thus bewailed long and piteously, Prithā laid the basket on the waters of the river Açwa. And the lotus-eyed damsel, afflicted with grief on account of her son and weeping bitterly, with her nurse cast the basket at dead of night, and though desirous of beholding her son often and again, returned, O monarch, to the palace, fearing lest her father should come to know of what had happened. Meanwhile, the basket floated from the river Açwa to the river Charmanwati, and from the Charmanwati it passed to the Yamunā, and so on to the Gangā. And carried by the waves of the Gangā, the child contained in the basket came to the city of Champā ruled by a person of the *Suta* tribe Indeed, the excellent coat of mail and those ear-rings made of *Amrita* that were born with his body, as also the ordinance of Destiny, kept the child alive."

Thus ends the three hundred and seventh Section in the Kundalāharana of the Vana Parva.

SECTION CCCVIII.

(*Kundalāharana Parva continued.*)

Vaiçampāyana said.—"And it came to pass that at this time a *Suta* named Adhiratha, who was a friend of Dhritarāshtra, came to the river Gangā, accompanied by his wife. And, O king, his wife named Rādhā was unparalleled on earth for beauty. And although that highly blessed dame had made great endeavours to obtain a son, yet she had failed, O repressor of foes, to obtain one. And on coming to the river Gangā, she beheld a box drifting along the current And containing articles capable of protecting from dangers and decked with unguents, that box was brought before her by the waves of the Jānhavi. And attracted by curiosity, the lady caused it to be seized. And she then related all unto Adhiratha of the charioteer caste. And hearing this, Adhiratha took away the box from the water-side, and opened it by means of instruments. And then he beheld a boy resembling the morning Sun. And the infant was furnished with golden mail, and looked exceedingly beautiful with a face decked in ear-rings. And thereupon the charioteer, together with his wife, was struck with such astonishment that their eyes expanded in wonder. And taking the infant on his lap, Adhiratha said unto his wife,—,Ever since I was born, O timid lady, I had never seen such a wonder. This child that hath come to us must be of celestial birth. Surely, sonless as I am, it is the gods that have sent him unto me!' Saying this, O lord of earth, he gave the infant to Rādhā. And thereat, Rādhā adopted, according to the ordinance, that child of celestial form and divine origin, and possest of the splendour of the filaments of the lotus and, furnished with excellent grace. And duly reared by her, that child endued with great prowess began to grow up. And after Karna's adoption, Adhiratha had other sons begotten by himself. And seeing the child furnished with bright mail and golden earrings, the twice-born ones named him Vasusena. And thus did that child endued with great splendour and immeasurable prowess become the son of a charioteer, and come to be known as Vasusena and Vrisha. And Prithā learnt through spies that her own son clad in celestial mail was growing up amongst the Angas as the eldest son of a charioteer (Adhiratha). And seeing that in process of time his son had grown up, Adhitratha sent him to the city named after the elephant. And there Karnâ put up with Drona, for the purpose of learning arms. And that powerful youth contracted a friendship with Duryodhana. And having acquired all the four kinds of weapons from Drona, Kripa, and Rāma, he became famous in the world as a mighty bowman. And after having contracted a friendship with Dhritarāshtra's son, he becam intent on injuring the sons of Prithā. And he was always desirous of fighting with the high-souled Fālguna. And, O king, ever since they first saw each other, Karna always used to challenge Arjuna, and Arjuna, on his part, used to challenge him. This, O foremost of kings, was, without doubt, the secret known to the Sun, *viz.*, begot by himself on Kunti, Karna was being reared in the race of the *Sutas.* And beholding him decked with his ear-rings and mail, Yudhishthira thought him to be unslayable in fight, and was exceedingly pained at it. And when, O foremost of monarchs, Karna after rising from the water, used at mid-day to worship the effulgent Surya with joined hands, the Brāhmanas used to solicit him for wealth. And at that time there was nothing that he would not give away to the twice-born ones. And Indra, assuming the guise of a Brāhmana, appeared before him (at such a time) and said,—'Give me! And thereupon Rādhā's son replied unto him.—'Thou art welcome!' "

Thus ends the three hundred and eighth Section in the Kundalāharana of the Vana Parva.

SECTION CCCIX.

(Kundalāharana Parva continued.)

Vaiçampāyana said.—"And when the king of the celestials presented himself in the guise of a Brāhmana, beholding him, Karna said,—'Welcome!' And not knowing his intention, Adhiratha's son addressed the Brāhmana, saying,—'Of a necklace of gold, and beauteous damsels, and villages with plenty of kine, which shall I give thee?' Thereupon the Brāhmana replied,—'I ask thee not to give me either a necklace of gold, or fair damsels, or any other agreeable object. To those do thou give them that ask for them. If, O sinless one, thou art sincere in thy vow, then wilt thou, cutting off (from thy person) this coat of mail born with thy body, and these ear-rings also, bestow them on me! I desire, O chastiser of foes, that thou mayst speedily give me these; for this one gain of mine will be considered as superior to every other gain!' Hearing these words, Karna said,—'O

Brāhmana, I will give thee homestead land, and fair damsels, and kine, and fields; but my mail and ear-rings I am unable to give thee!' "

Vaiçampāyana continued.—"Although thus urged with various words by Karna, still, O chief of the Bharata race, that Brāhmana did not ask for any other boon. And although Karna sought to pacify him to the best of his power, and worshipped him duly, yet that best of Brāhmanas did not ask for any other boon. And when that foremost of Brāhmanas did not ask for any other boon, Rādhā's son again spake unto him with a smile,—'My mail, O regenerate one, hath been born with my body, and this pair of ear-rings hath arisen from *Amrita*. It is for these that I am unslayable of all the worlds. Therefore, I cannot part with them. Do thou, O bull among Brāhmanas, accept from me the entire kingdom of the earth, rid of enemies and full of prosperity! O foremost of regenerate ones, if I am deprived of my ear-rings, and the mail born with my body, I shall be liable to be vanquished by foes!'

Vaiçampāyana continued.—"When the illustrious slayer of Pāka refused to ask for any other boon, Karna with a smile again addressed him, saying,—'O god of gods, even before this, I had recognised thee, O Lord! O Çakra, it is not proper for me to confer on thee any unprofitable boon, for thou art the very lord of the celestials! On the contrary, being as thou art the Creator and lord of all beings, it is thou that shouldst confer boons on me! If, O god, I give thee this coat of mail and ear-rings, then I am sure to meet with destruction, and thou shalt also undergo ridicule! Therefore, O Çakra, take my ear-rings and excellent mail in exchange for something conferred by thee on me! Otherwise, I will not bestow them on thee!' Tnereupon Çakra replied,—'Even before I had come to thee, Surya had known of my purpose; and, without doubt, it is he that hath unfolded everything unto thee! O Karna, be it as thou wishest! O son, except the thunder-bolt alone, tell me what it is that thou desirest to have!' "

Vaiçampāyana continued.—"Hearing these words of Indra, Karna was filled with delight. And seeing that his purpose was about to be accomplished, he approached Vāsava, and intent upon obtaining a dart incapable of being baffled, he addressed Indra, saying,—'Do thou, O Vāsava, in exchange for my coat of mail and ear-rings, give me a dart incapable of being baffled, and competent to destroy hosts of enemies when arrayed in order of battle!' Thereupon, O ruler of earth, fixing his mind for a moment on the dart (for bringing it there), Vāsava thus spake unto Karna.—'Do thou give me thy ear-rings, and the coat of mail born with thy body, and in return take this dart on these terms! When I encounter the *Daityas* in battle, this dart that is incapable of being baffled, hurled by my hand, destroyeth enemies by hundreds, and cometh back to my hand after achieving its purpose. In thy hand, however, this dart, O son of *Suta*, will slay only one powerful enemy of thine. And having achieved that feat, it will, roaring and blazing, return to me!' Thereat Karna said,—'I desire to slay in fierce fight even one enemy of mine, who roareth fiercely and is hot as fire, and of whom I am in fear!' At this, Indra said,—'Thou shalt slay such a roaring and powerful foe in battle. But that one whom thou seekest to slay, is protected by an illustrious personage. Even He whom persons versed in the *Vedas* call *the invincible Boar*', and *the incomprehensible Nārāyana*, even that Krishna himself, is protecting him!' Thereupon Karna replied,—'Even if this be so, do thou, O illustrious one, give me the dart incapable of being baffled,—to that I may therewith slay one only powerful foe! I shall, on my part, bestow on thee my mail and ear-rings, cutting them off my person. Do thou, however, grant that my body, thus wounded, may not be unsightly!' Hearing this, Indra said,—'As thou, O Karna, art bent upon observing the truth, thy person shall not be unsightly, nor shall any scar remain on it. And, O thou best of those that are graced with speech, O Karna, thou shalt be possessed of the complexion and energy of thy father himself. And if, maddened by wrath, thou hurlest this dart, while there are still other weapons, with thee, and when thy life also is not in imminent peril, it will fall even on thyself!' Karna answered,—'As thou directest me, O Cakra, I shall hurl this *Vāsavi* dart only when I am in imminent peril! Truly I tell thee this!'"

Vaiçampāyana continued.—"Thereupon, O king, taking the blazing dart, Karna began to peel off his natural mail. And beholding Karna cutting his own body, the entire host of celestials and men and *Dānavas* set up a leonine roar. And Karna betrayed no contortions of face while peeling his mail. And beholding that hero among men thus cutting his body with an weapon, smiling ever and anon, celestial kettle-drums began to be played upon and celestial flowers began to be showered on him. And Karna cutting off the excellent mail from off his person, gave it to Vāsava, still dripping. And cutting off his ear-rings also from off his ears, he made them over to Indra. And it is for this fact that he came to be called *Karna*.* And Cakra, having thus beguiled Karna but made him famous in the world, though with a smile that the business of the sons of Pāndu had already been completed. And having done all this, he ascended to heaven. And hearing that Karna had been beguiled, all the sons of Dhritarāshtra became distressed and shorn of pride. And the sons of Prithā, on the other hand, learning that such plight had befallen the son of the charioteer, were filled with joy."

Janamejaya said.—"Where were those heroes, the sons of Pāndu, at that time? And from whom did they hear this welcome news? And what also did they do, when the twelfth year of their exile passed away? Do thou, O illustrious one, tell me all this!"

Vaiçampāyana said.—"Having defeated the chief of the Saindhavas, and rescued Krishnā, and having outlived the entire term of their painful exile in the woods, and having listened to the ancient stories about gods and *Rishis* recited by Mārkandeya, those heroes among men returned from their asylum in Kāmyaka to the sacred Daitavana, with all their cars, and followers, and accompanied by their charioteers, their kine, and the citizens who had followed them."

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* One that hath peeled off the skin of his body.—T.

Thus ends the three hundred and ninth Section in the Kundalābarana of the Vana Parva.

SECTION CCCX.

(Araneya Parva.)

Janamejaya said.—"Having felt great affliction on account of the abduction of their wife and having rescued Krishnā thereafter, what did the Pāndavas next do?"

Vaiçampāyana said.—"Having felt great affliction on account of the abduction of Krishnā, king Yudhishthira of unfading glory, with his brothers, left the woods of Kāmyaka and returned to the delightful and picturesque Dwaitavana abounding in trees and containing delicious fruits and roots. And the sons of Pāndu with their wife Krishnā began to reside there, living frugally on fruits and practising rigid vows. And while those repressors of foes, the virtuous king Yudhishthira the son of Kunti, and Bhimasena, and Arjuna, and those other sons of Pāndu born of Mādri, were dwelling in Dwaitavana, practising rigid vows, they underwent, for the sake of a Brāhmana, great trouble, which, however, was destined to bring about their future happiness. I will tell thee all about the trouble which those foremost of Kurus underwent while living in those woods, and which in the end brought about their happiness. Do thou listen to it! Once on a time, as a deer was butting about, it chanced that the two sticks for making fire and a churning staff belonging to a Brāhmana devoted to ascetic austerities, struck fast into its antlers. And, thereupon, O king, that powerful deer of exceeding fleetness with long bounds, speedily went out of the hermitage, taking those articles away. And, O foremost of Kurus, seeing those articles of his thus carried away, the Brāhmana, anxious on account of his *Agnihotra*, quickly came before the Pāndavas. And approaching without loss of time Ajātaçatru seated in that forest with his brothers, the Brahmana, in great distress, spake these words,—'As a deer was butting about, it happened, O king, that my fire-sticks and churning staff which had been placed against a large tree stuck fast to its antlers. And, O king, that powerful deer of exceeding fleetness hath speedily gone out of the hermitage with long bounds, taking those articles away. Tracking that powerful deer, O king, by its foot-prints, do ye, ye sons of Pāndu, bring back those articles of mine,—so that my *Agni-hotra* may not be stopped!' Hearing these words of the Brāhmana, Yudhishthira became exceedingly concerned. And the son of Kunti taking up his bow sallied out with his brothers. And putting on their corselets and equipped with their bows, those bulls among men, intent upon serving the Brāhmana, swiftly sallied out in the wake of the deer. And descrying the deer at no great distance, those mighty warriors discharged at it brabed arrows and javelins and darts, but the sons of Pāndu could not pierce it by any means. And as they struggled to pursue and slay it, that powerful deer became suddenly invisible. And losing sight of the deer, the noble-minded sons of Pāndu, fatigued and disappointed and afflicted with hunger and thirst, approached a banian tree in that deep forest, and sat down in its cool shade. And when they had sat down, Nakula, stricken with sorrow and urged by impatience, addressed his eldest brother of the Kuru race, saying,—'In our race, O king, virtue hath never been sacrificed, nor hath there been loss of wealth from insolence. And being asked, we have never said to any creature, *Nay!* Why then in the present case have we met with this disaster?' "

Thus ends the three hundred and tenth Section in the Araneya of the Vana Parva.

SECTION CCCXI.

(Araneya Parva continued.)

"Yudhishthira said.—'There is no limit to calamities. Nor is it possible to ascertain either their final or efficient cause. It is the Lord of justice alone who distributeth the fruits of both virtue and vice.' Thereupon Bhima said,—'Surely, this calamity hath befallen us, because I did not slay the *Prātikāmin* on the very spot, when he dragged Krishnā as a slave into the assembly.' And Arjuna said,—'Surely, this calamity hath befallen us because I resented not those biting words piercing the very bones, uttered by the *Suta's* son!' And Sahadeva said,—'Surely, O Bhārata, this calamity hath befallen us beause I did not slay Çakuni when he defeated thee at dice!'"

Vaiçampāyana continued.—"Then king Yudhishthira addressed Nakula saying,—'Do thou, O son of Mādri, climb this tree and look around the ten points of the horizon. Do thou see whether there is water near us or such trees as grow on watery grounds! O child, these thy brothers are all fatigued and thirsty.' Thereupon saying,—'So be it,' Nakula speedily climbed up a tree, and having looked around, said unto his eldest brother,—'O king, I see many a tree that groweth by the water-side, and I hear also the cries of cranes. Therefore, without doubt, water must be somewhere here?' Hearing these words, Kunti's son Yudhishthira, firm in truth, said,—'O amiable one, go thou and fetch water in these quivers!' Saying,—'So be it,' at the command of his eldest brother Nakula quickly proceeded towards the place where there was water and soon came upon it. And beholding a crystal lake inhabited by cranes, he desired to drink of it, when he heard these words from the sky,—'O child, do not commit this rash act! This lake hath already been in my possession. Do thou, O son of Mādri, first answer my questions, and then drink of this water and take away (as much as thou requirest).' Nakula, however, who was exceedingly thirsty, disregarding these words, drank of the cool water, and having drunk of it, dropped down dead. And, O repressor of foes, seeing Nakula's delay, Yudhishthira the son of Kunti said unto Sahadeva the heroic brother of Nakula,—'O Sahadeva, it is long since our brother,—he who was born immediately before thee, hath gone from hence! Do thou, therefore, go and bring back thy uterine brother, together with water.' At this, Sahadeva, saying,—'So be it, set out in that direction; and coming to the spot, beheld his brother lying dead on the ground. And afflicted at the death of his brother, and suf fering severely from thirst, he rushed towards the water, when these words were heard by him,—'O child, do not commit this rash act! This lake hath already been in my possession. First answer my questions, and then drink of the water and take away as much as thou mayst require.' Sahadeva, however, who was extremely thirsty, disregarding these words, drank of the water, and having drunk of it, dropped down dead. Then Yudhishthira the son of Kunti said unto Vijaya,—'It is long since, O Vibhatsu, that thy two brothers have gone, O repressor of foes! Blessed be thou! Do thou bring them back, together with water. Thou art, O child, the refuge of us all when plunged in distress! Thus addressed, the intelligent Gudākeça, taking his bow and arrows and also his naked sword, set out for that lake of waters. And reaching that spot, he whose car was drawn by white steeds beheld those tigers among men, his two younger brothers who had come to fetch water, lying dead there. And seeing them as if asleep, that lion among men, exceedingly aggrieved, raised his bow and began to look around that wood. But he found none in that mighty forest. And, being fatigued, he who was capable of drawing the bow by his left hand as well, rush in the direction of the water. And as he was rushing (towards the water), he heard these words from the sky,—'Why dost thou approach this water? Thou shalt not be able to drink of it by force. If thou, O Kaunteya, can answer the questions I will put to thee, then only shalt thou drink of the water and take away as much as thou requirest, O Bhārata!' Thus forbidden, the son of Prithā said,—'Do thou forbid me by appearing before me! And when thou shalt be sorely pierced with my arrows, thou wilt not then again speak in this way!' Having said this, Pārtha covered all sides with arrows inspired by *mantras*. And he also displayed his skill in shooting at an invisible mark by sound alone. And, O bull of the Bharata race, sorely afflicted with thirst, he discharged barbed darts and javelins and iron arrows, and showered on the sky innumerable shafts incapable of being baffled. Thereupon, the invisible Yaksha said,—'What need of all this trouble, O son of Prithā? Do thou drink only after answering my questions! If thou drink, however, without answering my questions, thou shalt die immediately after.' Thus addressed, Prithā's son Dhananjaya capable of drawing the bow with his left hand as well, disregarding those words, drank of the water, and immediately after dropped down dead. And (seeing Dhananjaya's delay) Kunti's son Yudhishthira addressed Bhimasena, saying,—'O repressor of foes, it is a long while that Nakula, and Sahadeva, and Vibhatsu have gone to fetch water, and they come not yet, O Bhārata! Good betide thee! Do thou bring them back, together with water!' Thereupon saying,—'So be it,' Bhimasena set out for that place where those tigers among men, his brothers, lay dead. And beholding them, Bhima, afflicted though he was with thirst, was exceedingly distressed. And that mighty-armed hero thought all that to have been the act of some Yaksha or Rākshasa. And Prithā's son Vrikodara thought,—'I shall surely have to fight today. Let me, therefore, first appease my thirst.' Then that bull of the Bharata race rushed forward with the intention of drinking. Thereupon the Yaksha said,—'O child, do not commit this rash act! This lake hath already been in my possession. Do thou first answer my questions, and then drink and take away as much water as thou requirest!'"

Vaiçampāyana continued.—"Thus addressed by that Yaksha of immeasurable energy, Bhima, without answering his questions, drank of the water. And as soon as he drank, he fell down dead on the spot. Then thinking that his brothers had left him long since, Yudhishthira waited for some time. And the king said unto himself again and again,—'Why is it that the two sons of Mādri are delaying? And why doth the wielder also of the *Gāndiva* delay? And why doth Bhima too, endued with great strength, delay? I shall go to search for them!' And resolved to do this, the mighty-armed Yudhishthira then rose up, his heart burning in grief. And that bull among men, the royal son of Kunti, thought within himself,—'Is this forest under some malign influence? Or, is it infested by some wicked beasts? Or, have they all fallen, in consequence of having disregarded some mighty being?

Or, not finding water in the spot whither those heroes had first repaired, they have spent all this time in search through the forest? What is that reason for which those bulls among men do not come back?' And speaking in this strain, that foremost of monarchs, the illustrious Yudhishthira, entered into that mighty forest where no human sound was heard and which was inhabited by deer and bears and birds, and which was adorned with trees that were bright and green, and which echoed with the hum of the black-bee and the notes of winged warblers. As he was proceeding along, he beheld that beautiful lake which looked as if it had been made by the celestial artificer himself. And it was adorned with flowers of a golden hue and with lotuses and *Sindhuvāras*. And it abounded with canes and *Ketakas* and *Karaviras* and *Pippalas*. And fatigued with toil, Yudhishthira saw that tank and was struck with wonder."

Thus ends the three hundred and eleventh Section in the Araneya of the Vana Parva.

SECTION CCCXII.

(Araneya Parva continued.)

Vaiçampāyana said.—"Yudhishthira saw his brothers, each possessed of the glory of Indra himself, lying dead like the Regents of the world dropped from their spheres at the end of the *Yuga*. And beholding Arjuna lying dead, with his bow and arrows dropped on the ground, and also Bhimasena and the twins motionless and deprived of life, the king breathed a hot and long sigh, and was bathed in tears of grief. And beholding his brothers lying dead, the mighty-armed son of Dharma, with heart racked in anxiety, began to lament profusely, saying,—'Thou hadst, O mighty-armed Vrikodara, vowed, saying,—*I shall with mace smash the thighs of Duryodhana in battle!* O enhancer of the glory of the Kurus, in thy death, O mighty-armed and high-souled one, all that hath become fruitless now! The promises of men may be ineffectual; but why have the words of the gods uttered in respect of thee been thus fruitless? O Dhananjaya, while thou wert in thy mother's lying-in-room, the gods had said,—*O Kunti, this thy son shall not be inferior to him of a thousand eyes!*—And in the northern Pāripātra mountains, all beings had sung, saying,—*The prosperity (of this race), robbed by foes, will be recovered by this one without delay. No one will be able to vanquish him in battle, while there will be none whom he will not be able to vanquish.* Why then hath that Jishnu endued with great strength, been subject to death? Oh, why doth that Dhananjaya, relying on whom we had hitherto endured all this misery, lie on the ground, blighting* all my hopes! Why have those heroes, those mighty sons of Kunti, Bhimasena and Dhananjaya, came under the power of the enemy,—those who themselves always slew their foes, and whom no weapons could resist! Surely, this vile heart of mine must be made of adamant, since, beholding these twins lying today on the ground, it doth not split! Ye bulls among men, versed in holy writ and acquainted with the properties of time and place, and endued with ascetic merit, ye who duly performed all sacred rites, why lie ye down, without performing acts deserving of you? Alas, why lie ye insensible on the earth, with your bodies unwounded, ye unvanquished ones, and with your vows untouched?' And beholding his brothers sweetly sleeping there as (they usually did) on mountain slopes, the high-souled king, overwhelmed with grief and bathed in sweat, came to a distressful condition. And saying,—*It is even so,*—that virtuous lord of men, immersed in an ocean of grief, anxiously proceeded to ascertain the cause (of that catastrophe). And that mighty-armed and high-souled one, acquainted with the divisions of time and place, could not settle his course of action. Having thus bewailed much in this strain, the virtuous Yudhishthira, the son of *Dharma* or *Tapa*, restrained his soul and began to reflect in his mind as to who had slain those heroes. There are no strokes of weapons upon these, nor is any one's foot-print here. The being must be mighty, I ween, by whom my brothers have been slain. Earnestly shall I ponder over this, or, let me first drink of the water, and then know all. It may be that the habitually crooked-minded Duryodhana hath caused this water to be secretly placed here by the king of the Gāndhāras. What man of sense can trust that wicked wight of evil passions with whom good and evil are alike? Or, perhaps, this may be an act of that wicked-souled one through secret messengers of his.' And it was thus that that highly intelligent one gave way to diverse reflections. He did not believe that water to have been tainted with poison, for though dead, no corpse-like pallor was on them. 'The color on the faces of these my brothers hath not faded!' And it was thus that Yudhishthira thought. And the king continued,—'Each of these foremost of men was like unto a mighty cataract. Who, therefore, save Yama himself who in due time bringeth about the end of all things, could have baffled them thus?' And having concluded this for certain, he began to perform his ablutions in that lake. And while he descended into it, he heard these words from the sky, uttered by the Yaksha,—'I am a crane, living on tiny fish. It is by me that thy younger brothers have been brought under the sway of the lord of departed spirits. If, thou, O prince, answer not the questions put by me, even thou shalt number the fifth corpse. Do not, O child, act rashly! This lake hath already been in my possession. Having answered my questins first, do thou, O Kunti's son, drink and carry away (as much as thou requirest)!' Hearing these words, Yudhishthira said,—'Art thou the foremost of the Rudras, or of the Vasus, or of the Marutas? I ask, what god art thou? This could not have been done by a bird! Who is it that hath overthrown the four mighty mountains, viz., the Himavat, the Pāripātra, the Vindhya, and the Malaya? Great is the feat done by thee, thou foremost of strong persons! Those whom neither gods, nor *Gandharvas*, nor *Asuras*, nor *Rākshasas* could endure in mighty conflict, have been slain by thee! Therefore, exceedingly wonderful is the deed done by thee! I do not know what thy business may be, nor do I know thy purpose. Therefore, great is the curiosity and fear also that have taken possession of me! My mind is greatly agitated, and as my head also is aching, I ask thee, therefore, O worshipful one, who art thou that stayest here?' Hearing these words, the Yaksha said,—'I am, good betide thee, a Yaksha, and not an amphibious bird. It is by me that all these brothers of thine, endued with mighty prowess, have been slain!' "

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* *Samhritya*—killing.—T.

Vaiçampāyana continued.—"Hearing these accursed words couched in harsh syllables,[*] Yudhishthira, O king, approaching the Yaksha who had spoken them, stood there. And that bull among the Bhāratas then beheld that Yaksha of unusual eyes and huge body, tall like a palmyra-palm and looking like fire or the Sun, and irresistible and gigantic like a mountain, staying on a tree, and uttering a loud roar deep as that of the clouds. And the Yaksha said,—'These thy brothers, O king, repeatedly forbidden by me, would forcibly take away water. It is for this that they have been slain by me! He that wisheth to live, should not, O king, drink this water! O son of Prithā, act not rashly! This lake hath already been in my possession. Do thou, O son of Kunti, first answer my questions, and then take away as much as thou likest!' Yudhishthira said,—'I do not, O Yaksha, covet what is already in thy possession! O bull among male beings, virtuous persons never approve that one should applaud his own self. (Without boasting, I shall, therefore, answer thy questions, according to my intelligence). Do thou ask me!' The Yaksha then said,—'What is it that maketh the Sun rise? Who keep him campany? Who causeth him to set? And in whom is he established?' Yudhishthira answered,—'*Brahmā* maketh the Sun rise: the gods keep him company: *Darma* causeth him tô set: and he is established in truth.'[†] The Yaksha asked,—'By what doth one become learned? By what doth he attain what is very great? How can one have a second? And, O king, how can one acquire intelligence?' Yudhishthira answered,—'It is by the (study of the) *Çrutis* that a person becometh learned: it is by ascetic austerities that one acquireth what is very great: it is by intelligence that a person acquireth a second: and it is by serving the old that one becometh wise.'* The Yaksha asked,—'What constituteth the divinity of the Brāhmanas? What even is their practice that is like that of the pious? What also is the human attribute of the Brāhmanas? And what practice of theirs is like that of the impious?' Yudhishthira answered,—'The study of the *Vedas* constitutes their divinity: their asceticism constitutes behaviour that is like that of the pious: their liability to death is their human attribute: and slander is their impiety.' The Yaksha asked,—'What constitutes the divinity of the Kshatriyas?' What even is their practice that is like that of the pious? What is their human attribute? And what practice of theirs is like that of the impious?' Yudhishthira answered,—'Arrows and weapons

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[*] Lit. letters.—T.

[†] Behind the plain and obvious meanings of the words employed both in the question and the answer, there is a deeper signification of a spiritiual kind. I think Nilakantha has rightly understood the passage. By *Aditya*, which of course commonly means the *Sun*, is indicated the *unpurified soul* (from *adatte çabdàdin indriādivis* &.c.,) The first question

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then, becomes,—'Who is it that exalteth the unpurified soul?' The act of exaltation implies a raising of the soul from its earthly connections. The answer to this is, '*Brahmā*, *i. e.*, *Veda* or self-knowledge.' The second question is—'What are those that keep company with the soul during its progress of purification;' The answer is, 'Self-restraint and other qualities, which are all of a god-like or divine nature.' The third question is,—'Who lead the soul to its place (state) of rest? The answer is, '*Dharma*, *i. e*, rectitude, morality, and religious observances.' It is often asserted that one must pass through the observances (*Karma*) before attaining to a state of Rest or Truth or Pure Knowledge. The last question is,—'On what is the soul established?' The answer, according to all that has been previously said, is 'Truth or Pure Knowledge.' For the soul that is emancipated from and raised above all carnal connections, is no longer in need of observances and acts (*Karma*) but stays unmoved in True Knowledge (*Janāna*).—T.

* Nilakantha explains both *Dhriti* and *Dwitiya* in a spiritual sense. There is no need, however, of a spiritual explanation here. By *Dhriti* is meant steadiness of intelligence; by *Dwitiya* lit. a second. What Yudhishthira says is that a steady intelligence serves the purposes of a helpful companion.—T.

are their divinity: celebration of sacrifices is that act which is like that of the pious: liability to fear is their human attribute; and refusal of protection is that act of theirs which is like that of the impious.' The Yaksha asked,—'What is that which constitutes the *Sāma* of the sacrifice? What the *Yajus* of the sacrifice? What is that which is the refuge of a sacrifice? And what is that which sacrifice cannot do without?' Yudhishthira answered,—'Life is the *Sāma* of the sacrifice: the mind is the *Yajus* of the sacrifice: the *Rich* is that which is the refuge of the sacrifice; and it is *Rich* alone which sacrifice cannot do without.'* The Yaksha asked,—'What is of the foremost value to those that cultivate? What of the foremost value to those that sow? What of the foremost value to those that wish for prosperity in this world? And what of the foremost value to those that bring forth?' Yudhishthira answered,—'That which is of the foremost value to those that cultivate is rain: that of the foremost value to those that sow is seed: that of the foremost value to those that desire prosperity is the cow: and that of the foremost value to those that bring forth is offspring.'† The Yaksha asked,—'What person, enjoying all the objects of the senses, endued with intelligence, regarded by the world and liked by all beings, though breathing, doth not yet live?' Yudhishthira answered,—'He that doth not offer anything to these five, *viz.*,—gods, guests, servants, *pitris*, and himself, though endued with breath, is not yet alive.' The Yaksha asked,—'What is weightier than the earth itself? What is higher than the heavens? 'What is fleeter than the wind? And what is more numerous than grass? Yudhishthira answered,—'The mother is weightier than the earth: the father is higher than the heavens: the mind is fleeter than the wind: and our thoughts are more numerous than grass.' The Yaksha asked,—'What is that which doth not close its eyes while asleep? What is that which doth not move after birth? What is that which is without heart? And what is that which swells with its own impetus?' Yudhishthira answered,—'A fish doth not close its eyes while asleep: an egg doth not move after birth: a stone is without heart: and a river swelleth with its own impetus.' The Yaksha asked,—'Who is the friend of the exile? Who is the friend of the house-holder? Who is the friend of him that ails? And who is the friend of one about to die?' Yudhishthira answered,—'The friend of the exile in a distant land is his companion: the friend of the house-holder is the wife: the friend of him that ails is the physician: and the friend of him about to die is charity.' The Yaksha asked,—'Who is the guest of all creatures? What is the eternal duty? What, O foremost of kings, is *amrita*? And what is this entire Universe?' Yudhishthira answered,—'*Agni* is the guest of all creatures: the milk of kine is *amrita*: *Homa* (therewith) is the eternal duty: and this Universe consists of air alone.'* The Yaksha asked,—'What is that which sojourneth alone? What is that which is re-born after its birth? What is the remedy against cold? And what is the largest field?' Yudhishthira answered,—'The Sun sojourneth alone; the moon takes birth anew: fire is the remedy against cold: and the Earth is the largest field.' The Yaksha asked,—'What is the highest refuge of virtue? What of fame? What, of heaven?' And what, of happiness?' Yudhishthira answered,—'Liberality is the highest refuge of virtue: gift, of fame: truth, of heaven: and good behaviour, of happiness.' The Yaksha asked,—'What is the soul of man? Who is that friend bestowed on man by the gods? What is man's chief support? And what also is his chief refuge?' Yudhishthira answered,—'The son is a man's soul: the wife is the friend bestowed on man by the gods: the clouds are his chief support: and gift is his chief refuge.' The Yaksha asked,—'What is the best of all laudable things? What is the most valuable of all his possessions? What is the best of all gains? And what is the best of all kinds of happiness?' Yudhishthira answered,—'The best of all laudable things is skill: the best of all possessions is knowledge: the best of all gains is health: and contentment is the best of all kinds of happiness.' The Yaksha asked,—'What is the highest duty in the world? What is that virtue which always beareth fruit? What is that which, if controlled, leadeth not to regret? And who are they with whom an alliance cannot break?' Yudhishthira answered,—'The highest of duties is to refrain from injury: the rites ordained in the *Three (Vedas)* always bear fruit: the mind, if controlled, leadeth to no regret: and an alliance with the good never breaketh.' The Yaksha asked,—'What is that which, if renounced, maketh one agreeable? What is that which, if renounced, leadeth to no regret? What is that which, if renounced, maketh one wealthy? And what is that which, if renounced, maketh one happy?' Yudhsshthira answered,—'Pride, if renounced, maketh one agreeable: wrath, if renounced, leadeth to no regret: desire, if renounced, maketh one wealthy: and avarice, if renounced, maketh one happy.' The Yaksha asked,—'For what doth one give away to Brāhmanas? For what to mimes and dancers? For what to servants? And for what to kings?' Yudhishthira answered,—'It is for religious merit that one giveth away to Brāhmanas: it is for fame that one giveth away to mimes and dancers: it is for supporting them that one giveth away to servants: and it is for obtaining relief from fear that one giveth to kings.' The Yaksha asked,—'With what is the world enveloped? What is that owing to which a thing cannot discover itself? For what are friends forsaken? And for what doth one fail to go to heaven? Yudhishthira answered,—'The world is enveloped with darkness. Darkness doth not permit a thing to show itself. It is from avarice that friends are forsaken. And it is connection with the world for which one faileth to go to heaven.' The Yaksha asked,—'For what may one be considered as dead? For what may a kingdom be considered as dead? For what may a *Srādda* be considered as dead? And for what, a sacrifice?' Yudhishthira answered,—'For want of wealth may a man be regarded as dead. A kingdom for want of a king may be regarded as dead. A *Srāddha* that is performed with the aid of a priest that hath no learning may be regarded as dead. And a sacrifice in which there are no gifts to Brāhmanas is dead.' The Yaksha asked,—'What constitutes *the* way? What hath been spoken of as water? What, as food? And what, as poison? Tell us also what is the proper time of a *Srāddha*, and then drink and take away as much water as thou likest!' Yudhishthira answered,—'They that are good constitute *the* way.* Space hath been spoken of as water.† The cow is food‡ A request is poison. And a Brāhmana is regarded as the proper time of a *Srāddha.** I do not know what thou mayst think of all this, O Yaksha?' The Yaksha asked,—'What hath been said to be the sign of asceticism? And what is true restraint? What constitutes forgiveness? And what is shame?' Yudhishthira answered,—'Staying in one's own religion is asceticism: the restraint of the mind is of all restraints the true one: forgiveness consists in enduring enmity; and shame, in withdrawing from all unworthy acts.' The Yaksha asked,—'What, O king, is said to be knowledge? What, tranquility? What constitutes mercy? And what hath been called simplicity?' Yudhishthira answered,—'True knowledge is that of Divinity. True tranquility is that of the heart. Mercy consists in wishing happiness to all. And simplicity is equanimity of heart.' The Yaksha asked,—'What enemy is invincible? What constitutes an incurable disease for man? What sort of a man is called honest and what dishonest?' Yudhishthira answered,—'Anger is an invincibe enemy. Covetousness constitutes an incurable disease. He is honest that desires the weal of all creatures, and he is dishonest who is unmerciful.'—The Yaksha asked,—'What, O king, is ignorance? And what is pride? What also is to be understood by idleness? And what hath been spoken of as grief?' Yudhishthira answered,—'True ignorance conists in not knowing one's duties. Pride is a consciousness of one's being himself an actor or sufferer in life. Idleness consists in not discharging one's duties, and ignorance is grief.' The Yaksha asked,—'What hath steadiness been said by the *Rishis* to be? And what, patience? What also is a real ablution? And what is charity?' Yudhishthira answered,—'Steadiness consists in one's staying in one's own religion, and true patience consists in the subjugation of the senses. A true bath consists in washing the mind clean of all impurities, and charity consists in protecting all creatures.' The Yaksha asked,—'What man should be regarded as learned, and who should be called an atheist? Who also is to be

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* Nilakantha explains this correctly, as I imagine, by supposing that by 'sacrifice' is meant the spiritual sacrifice for the acquisition of pure knowledge, In the objective sacrifice which one celebrates, the *Sàma*, the *Yojus*, and the *Rich mantras* are all necessary. In the subjective sacrifice for the acquisition of true knowledge, life and mind are as necessary as the *mantras* from the *Sāma* and the *Yajus Vedas* in an objective one. And as no objective sacrifice can do without the *Richs*, being principally dependant on them, so the subjective sacrifice for acquiring true knowledge can never do without prayerfulness, which, I imagine, is represented as the *Richs*. To understand this pastage thoroughly would require an intimate acquaintance with the ritual of a sacrifice like the *Agnishtoma* or any other of that kind.T.

† Some texts read *āpatatām* for *āvapatām*. If the former be the correct reading, the meaning would be—'What is the best of things that fall?' Nilakantha explains both *āvapatām* ond *nivapātam* in a spiritual sense. By the first he understands—'They that offer oblations to the gods,' and by the second,—'They that offer oblations to the *Pitris*.' The necessity of a spiritual interpretation, however, is not very apparent.—T.

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* Yudhishthira has the authority of the *çrutis* for saying that the one prevading element of the universe is *air*.—T.

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* The word used in the question is *dik*, lit., direction. Obviously, of course, it means in this connection *way*. Yudhishthira answers that the way which one is to tread along is that of the good.—T.

† The *çrutis* actually speak of space as water. These are questions to test Yudhishthira's knowledge of the Vedic cosmogony.—T.

‡ The *çrutis* speak of the cow as the only food, in the following sense. The cow gives milk. The milk gives butter. The butter is used in *Homa*. The *Homa* is the cause of the clouds. The clouds give rain. The rain makes the seed to sprout forth and produce food. Nilakantha endeavours to explain this in a spiritual sense. There is, however, no need of such explanation here.—T.

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* What Yudhishthira means to say is that there is no especial time for a *sráddha.* It is to be performed whenever a good and able priest may be secured.—T.

called ignorant, what is called desire, and what are the sources of desire? And what is envy?' Yudhishthira answered,—'He is to be called learned who knoweth his duties. An atheist is he who is ignorant, and so also he is ignorant who is an atheist. Desire is due to objects of possession, and envy is nothing else than grief of heart.' The Yaksha asked,—'What is pride, and what hypocracy? What is the grace of the gods, and what is wickedness?' Yudhishthira answered,—'Stolid ignorance is pride. The setting up of a religious standard is hypocracy. The grace of the gods is the fruit of our gifts, and wickedness consists in speaking ill of others.' The Yaksha asked,—'Virtue, profit, and desire are opposed to one another. How could things thus antagonistic to one another exist together?' Yudhishthira answered,—'When a wife and virtue agree with each other, then all the three thou hast mentioned may exist together.' The Yaksha asked,—'O bull of the Bharata race, who is he that is condemned to everlasting hell? It behoveth thee to soon answer the question that I ask!' Yudhishthira answered,—'He that summoneth a poor Brāhmana promising to make him a gift and then tells him that he hath nothing to give, goeth to everlasting hell. He also must go to everlasting hell who imputes falsehood to the *Vedas*, the scriptures, the Brāhmanas, the gods. and the ceremonies in honor of the *Pitris*. He also goeth to everlasting hell who though in possession of wealth, never giveth away nor enjoyeth himself from avarice, saying, he hath none.' The Yaksha asked,—'By what, O king, birth, behaviour, study, or learning, doth a person become a Brāhmana? Tell us with certitude!' Yudhishthira answered,—'Listen, O Yaksha! It is neither birth, nor study, nor learning, that is the cause of *Brāhmanhood.* Without doubt, it is behaviour that constitutes it. One's behaviour should always be well-guarded, especially by a Brāhmana. He who maintaineth his conduct unimpaired, is never impaired himself. He, however, whose conduct is lost, is lost himself. Professors and pupils, in fact, all who study the scriptures, if addicted to wicked habits, are to be regarded as illiterate wretches. He only is learned who performeth his religious duties, He even that hath studied the four Vedas is to be regarded as a wicked wretch scarcely distinguishable from a Sudra (if his conduct be not correct). He only who performeth the *Agnihotra* and hath his senses under control, is called a Brāhmana! The Yaksha asked,—'What doth one gain that speaketh agreeable words? What doth he gain that always acteth with judgment? What doth he gain that hath many friends? And what he, that is devoted to virtue?'—Yudhishthira answered,—'He that speaketh agreeable words becometh agreeable to all. He that acteth with judgment obtaineth whatever he seeketh. He that hath many friends liveth happily. And he that is devoted to virtue obtaineth a happy state (in the next world).' The Yaksha asked,—'Who is truly happy? What is most wonderful? What is *the* path? And what is *the* news? Answer these four questions of mine, and let thy dead brothers revive.' Yudhishthira answered,—'O amphibious creature, a man who cooketh in his own house, on the fifth or the sixth part of the day, scanty vegetables, but who is not in debt and who stirreth not from home, is truly happy. Day after day countless creatures are going to the abode of Yama; yet those that remain behind believe themselves to be immortal. What can be more wonderful than this? Argument leads to no certain conclusion: the *çrutis* are different from one another: there is not even one *Rishi* whose opinion can be accepted as infallible: the truth about religion and duty is hid in caves: therefore, that alone is *the* path along which the great have trod. This world full of ignorance is like a pan. The sun is fire, the days and nights are fuel. The months and the seasons constitute the wooden laddle. Time is the cook that is cooking all creatures in that pan (with such aids); this is *the* news.' The Yaksha asked,—'Thou hast, O repressor of foes, truly answered all my questions! Tell us now who is truly a man, and what man truly possesseth every kind of wealth.' Yudhishthira answered,—'The report of one's good action reacheth heaven and spreadeth over the earth. As long as that report lasteth, so long is a person called a man. And that person to whom the agreeable and the disagreeable, weal and woe, the past and the future, are the same, is said to possess every kind of wealth.' The

Yaksha said,—'Thou hast, O king, truly answered who is a man, and what man possesseth every kind of wealth. Therefore, let one only amongst thy brothers, whom thou mayst wish, get up with life!' Yudhishthira answered,—'Let this one that is of darkish hue, whose eyes are red, who is tall like a large *Sāla* tree, whose chest is broad and arms long, let this Nakula, O Yaksha, get up with life!' The Yaksha rejoined,—'This Bhimasena is dear unto thee, and this Arjuna also is one upon whom all of you depend! Why, then, O king, dost thou wish a step-brother to get up with life! How canst thou, forsaking Bhima whose strength is equal to that of ten thousand elephants, wish Nakula to live? People said that this Bhima was deer to thee. From what motive then dost thou wish a step-brother to revive? Forsaking Arjuna the might of whose arm is worshipped by all the sons of Pāndu, why dost thou wish Nakula to revive?' Yudhishthira said,—'If virtue is sacrificed, he that sacrificeth it, is himself lost. So virtue also cherisheth the cherisher. Therefore, taking care that virtue, by being sacrificed, may not sacrifice us, I never forsake virtue. Abstention from injury is the highest virtue, and is, I ween, even higher than the highest object of attainment. I endeavour to practise that virtue. Therefore, let Nakula, O Yaksha, revive! Let men know that the king is always virtuous! I will never depart from my duty. Let Nakula, therefore, revive! My father had two wives, Kunti and Mādri. Let both of them have children. This is what I wish. As Kunti is to me, so also is Mādri. There is no difference between them in my eye. I desire to act equally towards my mothers. Therefore, let Nakula live?' The Yaksha said,—'Since abstention from injury is regarded by thee as higher than both profit and pleasure, therefore, let all thy brothers live, O bull of Bharata race!'"

Thus ends the three hundred and twelfth Section in the Araneya of the Vana Parva.

SECTION CCCXIII.

(Araneya Parva continued.)

Vaiçampāyana continued.—"Then, agreeably to the words of the Yaksha, the Pāndavas rose up; and in a momment their hunger and thirst left them. Thereupon Yudhishthira said, 'I ask thee that art incapable of being vanquished and that standest on one leg in the tank, what god art thou, for I cannot take thee for a Yaksha! Art thou the foremost of the Vasus, or of the Rudras, or of the chief of the Maruts? Or, art thou the lord himself of the celestials, the wielder of the thunder-bolt? Each of these my brothers is capable of fighting an hundred thousand warriors; and I see not the warrior that can slay them all! I see also that their senses have been refreshed, as if they have sweetly awaked from slumber. Art thou a friend of ours, or even our father himself? At this the Yaksha replied,—'O child, I am even thy father, the Lord of justice, possessed of great prowess! Know, O bull of the Bharata race, that I came hither desirous of beholding thee! Fame, truth, self-restraint, purity, candour, modesty, steadiness, charity, austerities and *Brahmacharya*, these are my body! And abstention from injury, impartiality, peace, penances, sanctity, and freedom from malice are the doors (through which I am accessible). Thou art always dear to me! By good luck thou art devoted to the five;* and by good luck also thou hast conquered the six.† Of the six, two appear in the first part of life; two in the middle part thereof; and the remaining two at the end, in order to make men repair to the next world. I am, good betide thee, the Lord of justice! I came hither to test thy merit. I am well-pleased to witness thy harmlessness; and, O sinless, one, I will confer boons on thee. Do thou, O foremost of kings, ask of me boons! I shall surely confer them, O sinless one! Those that revere me, never come by distress!' Yudhishthira said,—'Youn deer is carrying away the Brāhmana's fire-sticks. Therefore, the first boon that I shall ask, is,—May that Brāhmana's adorations to *Agni* be not interrupted!' The Yaksha said,—'O Kunti's son endued with splendour, it was I who for examining thee, was carrying away, in the guise of a deer, that Brāhmana's fire-sticks!'"

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* That is, tranquillity of mind, self-restraint, abstention from sensual pleasures resignation, and *Yoga* meditation.—T.

† That is, hunger, thirst, sorrow, bluntness of moral feeling, decrepitude, and death.—T

Vaiçampāyana continued.—"Thereupon that worshipful one said,—'I give thee this boon! Good betide thee! O thou that art like unto an immortal, ask thou a fresh boon! Yudhishthira said,—'We have spent these twelve years in the forest; and the thirteenth year is come. May no one recognise us, as we spend this year somewhere!'"

Vaiçampāyana continued.—"Thereat that worshipful one replied,—"I give this boon unto thee!' And then reassuring Kunti's son having truth for prowess, he also said,—'Even if, O Bhārata, ye range this (entire) earth in your proper forms, no one in the three worlds shall recognise you. Ye perpetuators of the Kuru race, through my grace, ye will spend this thirteenth year, secretly and unrecognised, in Virāta's kingdom! And every one of you will be able at will to assume any form he likes! Do ye now present the Brāhmana with his fire-sticks. It was only to test you that I carried them away in the form of a deer! O amiable Yudhishthira, do thou ask for another boon that thou mayst like! I will confer it on thee. O foremost of men, I have not yet been satisfied by granting boons to thee! Do thou, my son, accept a third boon that is great and incomparable! Thou, O king, art born of me, and Vidura of a portion of mine!' Thereat Yudhishthira said,—'It is enough that I have beheld thee with my senses, eternal God of gods as thou art! O father, whatever boon thou wilt confer on me I shall surely accept gladly! May I, O lord, always conquer covetuousness and folly and anger, and may my mind be ever devoted to charity, truth, and ascetic austerities! The Lord of justice said,—'Even by nature, O Pāndava, hast thou been endued with these qualities: for thou art the Lord of justice himself! Do thou again attain what thou askest for!' "

Vaiçampāyana continued.—"Having said these words, the worshipful Lord of justice, who is the object of contemplation of all the worlds, vanished there; and the high-souled Pāndavas after they had slept sweetly, were united with one another. And their fatigue dispelled, those heroes returned to the hermitage, and gave back that Brāhmana his fire-sticks. That man who persueth this illustrious and fame-enhancing story of the revival (of the Pāndavas), and the meeting of father and son (Dharma and Yudhishthira), obtaineth perfect tranquillity of mind, and sons and grand-sons, and also a life extending over a hundred years! And the mind of that man that layeth this story to heart, never delighteth in unrighteousness, or in disunion among friends, or misapropriation of other person's property, or staining other people's wives, or in foul thoughts!"

Thus ends the three hundred and thirteenth Section in the Araneya of the Vana Parva.

SECTION CCCXIV.

(Araneya Parva continued.)

Vaiçampāyana continued.—"Commanded by the Lord of justice to thus spend in disguise the thirteenth year of non-discovery, the high-souled Pāndavas, observant of vows and having truth for prowess, sat before those learned and vow-observing ascetics that from regard were dwelling with them in their exile in the forest. And with joined hands they said these words, with the intention of obtaining permission to spend the thirteenth year in the manner indicated. And they said,—'Ye know well that the sons of Dhritarāshtra have by deceit deprived us of our kingdom, and have also done us many other wrongs! We have passed twelve years in the forest in great affliction. The thirteenth year only, which we are to spend unrecognised, yet remaineth. It behoveth you to permit us now to spend this year in concealment! Those rancorous enemies of ours, Suyodhana, the wicked-minded

Karna, and Suvala's son, should they discover us, would do mighty wrong to the citizens and our friends! Shall we all, with the Brāhmanas, be again established in our own kingdom?' Having said this, that pure-spirited son of Dharma, king Yudhishthira, overwhelmed with grief and with accents choked in tears, swooned away. Thereupon the Brāhmanas, together with his brothers, began to cheer him up. Then Dhaumya spake unto the king these words fraught with mighty meaning,—'O king, thou art learned and capable of bearing privation, art firm in promise, and of subdued senses! Men of such stamp are not overwhelmed by any calamity whatever. Even the high-souled gods themselves have wandered over various places in disguise, for the purpose of overcoming foes. Indra for the purpose of overcoming his foes, dwelt in disguise in the asylum of Giriprastha, in Nishadha and thus attained his end. Before taking his birth in the womb of Aditi, Vishnu for the purpose of destroying the *Daityas* passed a long time unrecognised, assuming the form of the *Horse-necked*. Then how disguising himself in the form of a dwarf, he by his prowess deprived Vali of his kingdom, hath been heard by thee! And thou hast also heard how Hutāçana, entering into water and remaining in concealment, achieved the purpose of the gods. And, O thou versed in duty, thou hast heard how Hari with the view of overcoming his foes, entered into Cakra's thunder-bolt, and lay concealed there. And, O sinless one, thou hast heard of the office the regenerate *Rishi* Aurva at one time performed for the gods, remaining concealed in his mother's womb. And, O child, living in concealment in every part of the earth, Vivaswat, endued with excellent energy, at last entirely burnt up all his foes. And living disguised in the abode of Daçaratha, Vishnu of dreadful deeds slew the Ten-necked one in battle. Thus remaining in disguise in various places, high-souled persons have before this conquered their enemies in battle.' Thus cheered by these words of Dhaumya, the virtuous Yudhishthira, relying on his own wisdom and also that acquired from the scriptures, regained his composure. Then that foremost of strong persons, the mighty-armed Bhimasena endued with great strength, encouraging the king greatly, spake these words,—'Looking up to thy face (for permission), the wielder of the *Gāndiva*, acting according to his sense of duty hath not yet, O king, shown any rashness! And although fully able to destroy the foe, Nakula and Sahadeva of dreadful prowess have been ever prevented by me! Never shall we swerve from that in which thou wilt engage us! Do thou tell us what is to be done! We shall speedily conquer our enemies! When Bhimasena had said this, the Brāhmanas uttered benedictions on the Bhāratas, and then obtaining their permission, went to their respective quarters. And all those foremost of *Yatis* and *Munis* versed in the Vedas, exceedingly desirous of again beholding the Pāndavas, went back to their homes. And accompanied by Dhaumya, these heroes, the five learned Pāndavas equipped in vows, set out with Krishnā. And each versed in a separate science, and all proficient in *mantras* and cognisant of when peace was to be concluded and when war was to be waged, those tigers among men, about to enter upon a life of non-recognition, the next day proceeded for a *Kros* and then sat themselves downwith the view of taking counsel of each other."

Thus ends the three hundred and fourteenth Section in the Araneya of the Vana Parva.

FINIS VANA PARVA.